

AN EXPOSITION Vpon the CANONICAL

Epistle of S. Iames, diuided into 28. Ser-
mons or Lectures, made and written by Richard
Turnbul preacher of Gods word in the Cittie
of London, with the generall Analysis,
& resolution of the whole Epistle, of
euery Chapter, and of euery
perticulare Sermon
thereof.

WHEREVNTO IS ANNIXED THE EX-
position of the same Authour vpon the Canonically
Epistle of Sainte Iude, with foure Ser-
mons made vpon the fiftenth
Psalme.

All lately Corrected, enlarged and Augmented, by the
Authour, with the Table of the chiefe and
principall matters in euery of those
three treatises, con-
ned.

W. Kennell 1714



*1592
17*

a. p.

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TO THE MOST RE-
uerend father in God, my Lord his Grace
Archbishop of Canterbury, Primate and
Metropolitane of all England: Richard
Turnbull Preacher, wisheth Grace,
Peace, with Faith, from God the Father,
and from our Lorde Iesus
Christ

WHereas our blessed Lorde
and Sauour Iesus Christ
(Right reuerend father)
by the parable of the Ta-
lents deliuered to the ser-
uants, with condition and
commandement, to occu-
py untill he came; hath taught vs, that the chiefe
end of all graces receiued, and all talents by God
to man giuen forth, is the imploying and bestow-
ing thereof, to the glory of the giuer and maister,
which is God: and to the profite of our fellow ser-

The Epistle Dedicatory.

uaunts, which are the Saintes; that so there may growe and arise a fruitefull encrease thereof:
1. Cor. 12. 7 and Saint Paul the holy Apostle, and elect vessel of God, confirming vnto vs the same, hath auouched, that the use of the gifts and graces of Gods holy Spirite, is the edification and building
Ephes. 4. 11. up of the Saintes: protesting that our holie and
12. blessed Sauour immediately vppon his ascension, hath ordained in his Church, some to be Apostles, some Prophetes, some Euangelists, some Pastours and Teachers, for the repairing of the Saintes, for the worke of the ministry, and for the edification of the body of Christ, which is his Church): It therefore chiefly standeth euery true minister of Christ greatly vppon, and all other Parsons generally, vnto whom God hath giuen any measure of knowledge: to haue a vigilant and watchfull eye, and speciall regard vnto that end, of the graces of Gods Spirite receyued, which both our blessed Sauour in his Gospell, and the holy Apostle, in his sacred writings and Epistles, hath commended vnto vs, which is the edifying, of the Saints, and the building up of the Church, in the true knowledge of our Lorde and Sauour Iesus Christ. Through knowledge of whom, wee become the liuely members of the Church, and
Rom. 8. 28. are called to the glorious libertie of the sonnes of
God,

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God: then which there is no greater glory.

For is there any greater glory, or any honour more excellent, then to be Gods chosen generation, Gods royall Priesthood, Gods holy Nation, Gods elect and peculiar people, to set forth his vertues, who hath called vs out of darkenesse into his maruailous light? Or is there any calling more singular, or condition more comfortable, or estate more to be desired, then to become the Citizens of the Saintes, and of the household of God? Or is there any preferment or prerogative to be compared with this; to be made the children and the heires of God: and if heires of God, then ioint and annexed heires with Iesus Christ?

1. Pet. 2. 9.
Eph. 3. 19.
Rom. 8. 17.

Now we know that we attayn to this unspeakable and exceeding glory, by faith in Iesus Christ. The end whereof, is the saluation of our soules, as saith the Apostle. And we know, that saith cometh by hearing, and hearing by the worde of God, as Saint Paul auoucheth. Which things being true, as the word of truth (which is the Gospell) affirmeth. then it necessarily and consequently followeth, that our talents and graces, which are the gifts of Gods Spirit, are neuer better imployed and bestowed, then either in the preaching of the Gospell, or in the expounding of the word of God, wherby we may make others partakers of the

1. Pet. 1. 9.
Rom. 10. 17.
1. Cor. 1. 18.

salua

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saluation, which is in Christ Iesus our Saviour, which is the edification of the Saints.

Which saluation of the Saints, is promised on-ly to those which haue giuen themselves wholly to the study and practise of vertue, whereby in deed, the Church becommeth truely glorious. For the
Psal. 45. 13. princely Prophet vnder the name of the kings daughter, describing the excellent beauty of the Church, saith, the kings daughter is all glorious within: that is, the beauty of the Church, is in inward vertues, whereby she appeareth glorious before God and man.

And we become true and liuely members of this so glorious a Church, and so beautifull a spouse of Iesus Christ, which here excelleth in vertue, and in the time to come, shall assuredly be wholly and
Eph. 5. 27. altogether without spot or wrinkle, or any such thing: in that we are regenerate, become newe men, and be borne againe: that as the deare sons of God, and the true heires of life, we may finishe
2. Cor. 7. 1. our sanctification in the feare of God.

Of which regeneration and new birth of the Saints, Saint Iames hath spoken most excellently, when he auouched that God of his owne free will, hath begotten vs againe by the worde of trueth, that we should be the first fruites of his creatures. The end of which new birth being our sanctifica-
tion,

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tion, that we should be holy, irreprehensible, ^{Eph. 1. 4.}
 unblameable before God in loue : and that wee
 might be blamelesse and pure, and the Sonnes of ^{Phili. 2. 15}
 God without rebuke in the midst of a naughty and
 crooked nation, among whom we must shine as ^{Tit. 2. 12.}
 lightes in the world: And finally that wee shoulde
 walke soberly, righteously, and godly in this pre-
 sent world, as the Lords peculiar people zealous of
 Good workes: Which is the end both of the electi-
 on, iustification and regeneration of the Saintes.
 Vnto this sanctification also and holy life, Saint
 Iames most carefully doth (as it were) leade men
 by the hand: dissuading them from all vice, and
 perswading them vnto the embracing of vertue,
 in the feare of God.

Which things considered, as the labour in all,
 or any part of holy Scripture is commendable, so
 to trauell in the explaining, unfolding and ex-
 pounding of Saint Iames, shall not be vnfruitfull.

Wherefore as some trauell, by amorous songes
 and Sonnets, to tickle the eares of the wantons of
 the world: some by Pallaces of pleasure labour to
 delight the pleasaunt conceited: some by forged
 and fained fancies, study to please the humors of
 men: Some with paltry Pamphlets, endeouour to
 occupy the heads of the people: (vnto which vani-
 ties most men are now giuen, and wherewith

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Printers presses are so busied, that other thinges more necessary, can hardly, (and that not often without charge) be published: Yet is it for them, to whom the Lord hath giuen Talents of Spirituall wisdom and treasure, by all means to labour, by all waies to trauaile, by all occasions to seeke, the setting forth of the Lords glory, from whome these Talents are receiued.

Augustin.
2. Lib. Doc-
trinæ Chri-
stianæ. c. 6.

Which thing, as diuerse waies it may be performed, so particularly and in speciall, in the labour and trauell spent in expounding holy and sacred Scriptures. Which, howbeit in most places they be so easie, that men of meane capacity and simple vnderstanding may attaine vnto the knowledge therof, and conceiue them, & very lambs, as S. Aug. saith, may wade therethrough: yet also they contain many hidden mysteries, that the huge Elephants themselves may be drowned in the depth thereof. For the spirit of God hath so moderated, qualified and tempered the holy Scriptures, as S. Augustine writeth, that by easie places hee might slake hunger, & by hard places, he might remoue, loathsomnes, and disdainefulnesse from men.

Yea the holy Scriptures are full of singular methode, orderly disposition, and wonderfull arte, which of euery reader is not perceiued nor discerned. Therefore, the ripping open, the unfolding,
the

The Epistle Dedicatorie.

the manifesting thereof, (chiefly vnto the simple) is doubtlesse most necessary. For without this opening and explanation: neither the Definitions of things are discerned, neither the deuisions of matters perceiued, neither the causes & their effects distinguished: neither obscure places made manifest: neither doubts and difficulties arising, dissolued.

Wherefore, the gift of expounding and interpreting of holy Scripture, though it be reckoned for the last, yet is it not the least of the giftes and graces of the spirite, poured out vpon the church. A gift most necessarie at all times for the saints. For thereby light, through conferring of manie places, is brought to that which seemed to be spoken obscurely: and an enlargement made of that, which was deliuered more briefly: and that is drawn (as it were) into one head, body, or summe; which by dispersed members, lay (as it were) confusedly. Finally things are opened to the sight of men; which before were, as vnder a thicke shell, couered. which thing the Levites well perceiued. Wherefore in the dayes of Nehemias, they so read the Law of God to the people, that they gaue the sense thereof, and made them also to vnderstand it, by expounding, interpreting, and opening the sense of that they read vnto the people. Seeing then this gift bringeth such profit vnto me, how can it be,

1. Cor. 12. 1

10.

Nel em. 2.

7. 8.

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PL. 119. 130 be, but excellent? Wherefore not onely holy Dauid the Princely Prophet highly commendeth it, when hee saith, the declaration, or the entrance into thy words, sheweth light, and giueth vnderstanding to the simple; because by the unfolding and entring into the secret and hidden misteries of the word, the mindes of the simple ignorant, **1. Cor. 12. 10.** and idiots: are illuminated, and their eyes open to see the wonderfullnesse of Gods word. But S. Paul, **1. Cor. 14. ver. 5. 13. 19. 28.** the elect and chosen vessell and Apostle of Iesus Christ, doth not onely reckon it among the excellent giftes and graces of the holy Ghost and spirit of God: but also preferreth it before other giftes of the same.

Mat. 25. 15 And howbeit in this gift (as in all other) there **Luk. 19. 12** is great diuersitie, and sundrie measures; so that **13.** some haue a greater dexteritie, easinesse and facilitie, then other: some therein labour more learnedly, then their brethren, by reason of the diuerse **Rom. 12. 3.** talents, & sundrie measures of graces receaued: **Eph. 4. 7.** yet is euery mans labour therein to be commended; who are thereunto moued through zeale to Gods glory; loue to the trueth, desire to profite the Church and saints of Christ: howbeit euentes alwaies follow not, according to expectation.

Now doubtlesse almightie God doth moue many men of inferiour giftes, to publish and set forth

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to the view and sight of men, their labours and trauels the fruite of their studies, and the talents which they haue receiued, either to prick forward and prouoke other men of farre greater giftes, to shew themselues: eyther for the keeping of theyr talents to themselues, without profite (in effect) or at the least without profite to the posterities and ages to come: (to whom we are bound to do good vnto, as well as vnto the ages in which they liue, & are conuersant among men,) to make them inexcusable.

And we thinke hit a lamentable thing, & worthily to be complained of, that men in the chiefeest places in the Church of God with vs, and such as haue most time, best leysure, fittest opportunitie, by writing to profite the posteritie and succeeding ages: seeme to haue, eyther little, or no care at all, thereof. And I know not well howe it cometh to passe, that many men of greatest giftes, of soundest iudgementes, of rarest knowledge, of longest reading, of ripest wits, & deepest vnderstanding: are most hardly drawne to set forth in writing that, which with great praise, with good liking, and with admiration of many, they haue spoken and uttered. Whome I am bold in the feare of God, and with reuerence vnto their persons, to exhort in the bowels of Iesus Christ, to haue

con-

The Epistle Dedicatory.

consideration of this: that not only in their liues, with liuely voyce by preaching: but after theyr deathes, by learned writing, they may profite the people, and church of God, as is their duetie.

Through the excellencie and singularitie of whose giftes, eyther in preaching, eyther in writing; neither I, neither others, of meaner measures & lesser talents then they, must either in the one, either in the other, be discouraged. For as they were accepted by Moyses, who to the framing and rearing up of the Lordes tabernacle, brought Goates hayre, Badger, and Rammes skinnes, euen as well as they that brought gold, siluer, brasse, purple, blue silke, fine linnen, and other things of price; in as much as they brought them willingly: And as they that bore burdens, and did the meaner businesse towards the building of Salomons temple, were accepted of by Salomon, as wel as the skilful Masons, and Hiram the curious caruer & ingrauer in mettals: euen so to the rearing up of the Lordes spirituall tabernacle, and the building of his holy temple (which is the Church) the meaner measures & the smaller talents are necessarie, and with him accepted in like maner. And as Salomon is highly renowned in the sacred storie, for that in the day of the Dedication of the temple, he offered up to God, sheepe and oxen without number; so

Exod. 35. 6
7.

2. Kin. 5. 15
& 18. c. 7.
14.

3. Kin. 8. 5.
2. Chr. 5. 6.

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is also the poore widow not a little by Christ in the
Gospell commended, who offered but onely two Luk. 21. 36
mites, which make but a farthing: because she did
it of goodwill; and according to her abilitie. And
sure it is, that where there is a willing and a ready 2. Cor. 8. 12
mind, euery man with God, shalbe accepted, ac-
cording to that he hath, and not according to that
he hath not; as Saint Paul teacheth. And
the Lord, in the parable of the talentes telleth vs, Mat. 25. 28
that from God there shalbe a b'essing vpon them,
and an encrease of their graces, which vse their
gifts and talentes to his glorie, and to the profite
of the Church.

By due consideration of the premises, stirred up
and pricked forward at the first (right Reuerend
father) I haue (as your honour and good Lordship
knoweth) published an exposition and commenta-
rie, vpon S. James his Epistle, and afterward vpon
S. Iude also. The same motiues haue stirred me
up to this present labour; at this instant in like
maner.

For seeing there is no labour, either more plea-
sant vnto God, or more profitable vnto men then
labor bestowed in the holy haruest of God: which
is the gathering together of the Saintes, that so
wee may all meete together in the unitie of the Ephe. 4. 13
faith, and in the acknowledging of the son of God,
whom

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Ioh. 17. 3 *whom with the father to know, is eternall life. Therefore ought we not, either by the curious captiousnesse of men, neyther by the difficulties and hinderances which shall occurre, neyther by anie other let, be kept backe from doing that, whereby eyther God is glorified, or his Church benefited, or dutie discharged in the feare of God.*

Hearing therefore by the testimonie of many witnesses, that, that my first labour vpon S. Iames with the others, haue bin thankfully receiued of the brethren: and perceiuing that it is now wholly out of print; and that there was a purpose to haue them new printed: I haue therefore reuised the exposition vpon S. Iames, and haue corrected the escapes of the first impression. I haue made plaine some places which might seeme to be written obscurely: I haue quoted euery verse, as wel as euery place of Scripture: I haue set downe in the margin the chiefe things to be obserued; and finally drawne a short table of the principall matters in this Epistle of S. Iames, handled.

Which thing done, I present vnto your Grace, vnto whom it by right belongeth: for that the first edition hath passed vnder your patronage. Might it please your honour therefore to take this second impression in good part, according vnto your wonted humanity: which done, I shal reioice not a little.

God

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God for his mercie sake graunt, that this tra-
uile may tend to his glory, to the benefite of hys
Church, and be accepted of the saints. God graunt,
that other of the brethren, whose talents are farre
greater, may put to their helping hands, that (as
Iuda and Beniamin) in the building of the mate-
riall; So we, in the building of the spiritual temple
of God, building together, the building may en-
crease and prosper, & may become an holy temple
in the Lord, & the habit. tion of God by the spirit.
And the Lord for his deare sonne Christs sake;
encrease and multiply in your brest, whom in this
particular member of his Church, he hath ordai-
ned as a chiefe & maister builder; zeale of his glo-
ry, care of his people, loue of his Saints; with al spi-
ritual graces fro aboue; that as you haue long since
begon, so you may in fine happily finish your buil-
ding, to the eternal glory of Gods name; and to the
endles comfort of your own soule, in the day of that
blessed hope, and appearing of the glorie of that
mightie God, and of our sauour Iesus Christ. To
whom with the father & the holy ghost, three per-
sons in glorious trinitie, one euerliuing and euerla-
sting God in inseperable vnity, be redred al praise,
dominion, and maiestie, nowe and for euermore,
Amen.

Anno. 1592. October. 23.

Your honours to commaund in the
Lord. Richard Turnbull.



TO THE CHRISTIAN

Reader, Richard Turnbull sen-

deth greeting in our Lord Je-
sus Christ.



Hou art not ignorant
(deare and Christian
Reader) that when
the husbandman hath
plowed and sown his
ground with great la-
bour; or the gardner
hath set and planted with great trauell; if
either to the one, or to the other any en-
crease arise; the praise is not mans, but
Gods: for neither is he any thing that plan- 1. Cor. 3. 7.
teth, neither he that watereth, but he that gi-
ueth increase; as the holy Apostle teach-
eth. Wherefore if the encrease of the earth,
which of the elementes is the lowest and
least accompted of; subiect to the treading
and trampling of many mortall creatures;
be to be referred to God, as the authour of
all earthly blessinges: shall not the profites
and encreasings of mens mindes in vertue

B

and

To the Reader.

1. Iam. 1. 7. and godlinesse, be referred to him, which is the authour of all goodnesse, the giuer of all good gifts, and the God of all spirituall graces: Wherefore that we come to heauenly knowledge, it is his goodnesse; that wee encrease and grow vp in his holy trueth, it is his mercie: and therefore all praise, all thankesgiuing, all glorie must redound to him for the same.

1. Pet. 5. 10. And so much the rather; because as the earth and ground, not laboured, not manured, not tilled, by nature yeeldeth nothing but briars, thorns and thistles, or like things vnprofitable for mans vses, yea hurtfull often vnto his state and condition: Euen so mans minde, left vnto it owne ignorance, darkened in cogitation and estranged from the light and life of God: vnlesse it be carefully laboured, diligently looked vnto, and painfully wrought by the Lordes labourers and husbandmen, which are his pastors and preachers, through the grace of his spirite; will not onely, not yeald anie profitable, but minister all thinges which are hurtfull vnto our saluation. Wherefore as our blessed Lord and Sauior hath taught vs, seeing the haruest of the Lord is great,
and

Eph. 4. 18

To the Reader.

and the Lordes worke specially to bee accounted of; let vs pray the Lord of the haruest, to send, not lasie loyterers, but lawfull labourers into hys haruest and vineyard. Ma^t. 9. 37.
38.

Wherin some trauell, by preaching, the most excellent meane of our spirituall instruction, and the chieseway wherby men attaine vnto faith and the true knowledge of Iesus Christ. Others by writing, no small help and furtherance to spiritual vnderstanding, which is from God. Others by gouernment and discipline of the church; wherein if they doe their diligence, they shal not loose their reward: and some by al these, whose labour is the greater, whose trauell is the more, whose crowne is more glorious in the day of the appearing of Iesus Christ. So that assuredly no mans labour shalbe void, fruitlesse or vaine, which is vndertaken in the name of Christ, bestowed to the glory of God, and imployed to the profite of the Church, which are the sainctes.

Wherewithall comforted and encouraged from the beginning, against the captiousnes and carping of the curious, against the

To the Reader.

flaunders and reproofes of the enuious and malicious : against the sharpe censures of the discontented enemies: with all other impediments and offences whatsoeuer : I haue been bold to set forth and publish my trauell and labour vpon the Epistle of Saint Iames. Which (as I perceauē and am informed) being well accepted and thankfully receiued of the brethren and of the saines; and yet not so well to my liking when it was published, by reason of some default and defect therein : and being giuen to vnderstand that the number first imprinted was now out; and that some were desirous of a second edition : I haue (I trust) to Gods glorie, and I hope also to thy profite (deare and christian Reader) reuised the same. Wherein I haue corrected the faults of the former edition, and in many things enlarged & corrected this second; as thou shalt easily perceiue : with addition of marginal notes: with supply of the quotations of the verses, with the table of the chiefeſt matters and principalleſt things, in the whole discourse thereof, contained.

Which labour if thou accept wel of, and take in good part, I reioyce and wil reioyce greatly,

To the Reader.

greatly : but chiefly I desire that it may bee acceptable in the sight of God, and of hys son Iesus Christ : vnto whose good liking, not onely in all our labours, but in all our dueties generally, we must haue special regard; as the scripture teacheth.

Rom. 12. 2.
Ephc. 5. 10

In which second impression, I cannot promise that al things shalbe without fault; for that is more then I can perform, though it be the thing that I greatly desire and wisli for. But yet I doubt not, but as it shall come more cleare and cleansed from faultes, then the other ; So I hope that the chiefeft escapes shalbe made manifest & noted vnto thee. Herein this is my labour, this is my trauell, this is my heartes desire; that all thinges may be to the glorie of God, and to the benefite of his saintes.

And forasmuch, as the Scripture it selfe is plaine and euident for the greatest part, and is vttered in such a kinde or maner of speech, which al men may come vnto, howbeit al men cannot pearce into and go thorow the same, because of fundrie secret and hidden misteries therein: and speaketh (as it were) familiarly to the heart of the learned and vnlearned; so that all may haue profite

To the Reader.

thereby: therefore in this place of holy scripture, and in the exposition thereof: I haue applyed my selfe to speake so, as all men, yong and old, learned and simple may best vnderstand me. Not labouring by curiousnesse of speach, so much to please some; as by simplenes of phrase, to profite all. And if any thing heerein hath seemed secret or hidden, I haue to my power laboured to make it manifest to the vnderstanding of the Reader. Wherefore as all other scriptures (as inspired from aboue) are for many causes profitable; as the apostle hath taught vs: So this Epistle of the blessed Apostle, proceeding from the holy ghost, the spirite of trueth: is no lesse profitable. For it containeth many excellent exhortations to singular vertues: many graue disswasions, from sondry vices: many worthy doctrines of heauenly knowledge, and many bitter cōminations against greuous enormities.

2. Tim. 3. 16

The occasion of this Epistles writing.

Vnto the writing whereof, the blessed Apostle was two waies occasioned: partly by the horrible hypocrisie which then had entred into the verie bodie and (as it were) the bowels of the Church: in so much that manie professing the glorious gospel of Iesus

To the Reader.

us Christ, & vaunting themselves for members of his bodie, which is the Church: liued in all loosenesse and licentiousnesse of their life, without the true fruites of liuely faith & vnfeined repentance. Against who he most sharply speaketh. Partly by the cruell persecution whereunto the church was then subiect. For then, the Church was not onely driuen (as it were into bannishment, and the twelue tribes of Israell dispersed through the wide world; but euen of them that professed religion, it was molested. So that partly by tyrantes without, and partly by false brethren within, it was afflicted. Wherefore it needed greatly to be comforted. Which S. James doth immediately after his preface and *exordium*, perswading the saints to patience vnder the manifold afflictions, whereunto they were then subiect. Wherefore the verie drift and scope of his Epistle may seeme this: partly to arme the saints against their tentations, least by afflictions they being cast downe, should fall from their profession; and partly to call the hypocrites from their vaine perswasions; shewing that profession of fayth is vaine and vnprofitable, without holy conuer-

1am. 1. 2. 3.
&c.

The scope
of James.

To the Reader.

uerſation and godlineſſe. Wherefore he exhorteth all men vnto the fruites of ſanctification, and diſſwadeth from ſinne and wickedneſſe; leaſt they through their owne iniquities, fall into ſmall condemnation. And if we diligently ſhall conſider the manners of our preſent age, and the vices wherunto our generation is giuen; we ſhal finde that the knowledge and conſideration thereof, ſerueth not a little for our times alſo. The perticular application of things, I leaue vnto thy diſcrete & wiſe iudgement, reſting contented with that which I haue deliuered. The Lord encrease his graces in our heartes, and pricke vs dayly forward to the aduancing of his glorie: that we glorifying him heere, may be glorified of him in the kingdom of heauē: wherunto he bring vs, that hath dearly bought vs, euen Ieſus Chriſt the righteous. To whome with the father and the holy ghoſt, be praiſe in the great congregation of the Saintes now and for euermore.

October. 23. Anno domi. 1592.

The

Epistle of S. Iames with the Analysis or resolution thereof, both generall, and particular.

The generall Analysis or resolution of the whole Epistle.

1. Containeth 4. places chiefe.

- 1 Bearing the crosse and suffering outward afflictions patiently in 1. 2. 3. 4. 5. Verses contained. after, in, 9. 10. 11. 12.
- 2 Waering and doubtfull prayer which profiteth nothing. In 6. 7. 8. Verses.
- 3 Internall temptations proceeding from our owne concupiscence. 13. 14. 15. 16. 17. Verses.
- 4 The excellencie, effect, and vse of the word of God. 18. 19. 20. 21. 22. 23. &c.

2. Containeth onely two chiefe places.

- 1 Respect of persons in religion & in profession of the gospel is to be remooued. 1. 2. to 14. &c.
- 2 Good works, as testimonies and fruites of faith, must be embraced and practised of the Saints. 14. 15. &c. to the end.

The Epistle of S. Iames is almost wholly spent in common places: and containeth five Chapters.

3. Containeth 3. common places.

- 1 Not to surpe authoritie rashly to iudge, or censure the brethren. 1. Ver. and part of the 2.
- 2 To gouerne and moderate the tongue. part of 2. Ver. 3. 4. 5. to 13. Verses.
- 3 Touching gentlenes and peaceable liuing, whereunto contention and enuie are opposed. 13. 14. &c.

4. Containeth 3. things.

- 1 Enuious contention. 6. 1. 2. 3. 4. 5. 6.
- 2 The dutie of the saints, contained in three things. 6. 7. 8. 9. 10.
- 3 The setting downe of two euils of pride, 11. 12. 13. 14. 15. &c. to the end.

5. Containeth also 4. generall places.

- 1 The condemning of prophane, couetous, and wicked rich men. 1. 2. 3. 4. 5. 6. Verses.
- 2 The discourse of patience, whereunto he exhorteth. 7. 8. 9. 10. 11. Verses.
- 3 Forbidding rash othes & swearing. 12. &c.
- 4 Remedies, either in our owne afflictions, or els in the infirmities and errorrs of our brethren to be vsed, 13. 14. &c. to the end.

Saint

Saint Iames Epistle gene-
rally resolved.



He Epistle of Sainte
Iames containeth fīue
chapters: and euery
chapter containeth
pertayne cōmon pla-
ces, and generall in-
structions for all the
Saintes of God.

1 Chap. containeth foure generall and
chiefe cōmon places. The 1. is concerning
the bearing of the Crosse, and suffering ex-
ternall afflictions with patience. 1. 2. 3. 4.
5. 9. 10. 11. 12. v. The second is against
wauering prayers of men, which profite
them nothing, which make them. 6. 7. 8.
verses. The third is of internall temptati-
ons, wherof the proper cause is our owne
concupiscence. 13. 14. 15. 16. 17. verses.
The fourth in this first Chapter, is the ex-
cellency, efficacy, and proper effect of the
worde of God. 18. 19. 20. verses. to the
end.

2 Chapter containeth two onely pla-
ces. The first is against respect of persons,
which

which ought to bee farre from religion,
and the profession of the Gospell. 1. verse
to 14. The second place in this Chapter,
is touching good workes, which as testi-
monies and effectes of faith, ought to bee
embraced and practised of the Saints, from
the 14. verse to the end.

3 Chapter containeth three thinges or
common places. The first is of not rashly
iudging and censuring our brethren. 1. v.
and part of the 2. The second is of mode-
rating our tongues. From part of the se-
cond verse, to the 13. verse. The thirde is
of meekenesse and gentlenesse of minde,
desiring peace among men; whereunto
enuy and contention is opposed, verse 13.
vnto the end.

4 Chap. containeth three thinges. 1.
The reproofing of contentiousnes before
begon. 1. 2. 3. 4. 5. 6. verses. 2 The due-
ty of Gods Saints. 7. 8. 9. 10. verses. 3. Is
against two euils of pride as slaunder. 11.
12. verses. And vaine confidence and pre-
sumption. 13. 14. 15. &c. to the end.

5 Chapter containeth foure places. 1.
Is against prophane, couetous, wicked
rich men, whose misery he foretelleth.

1. 2. 3. 4. 5. 6. verses. 2 Is of patience,
whereunto he earnestly exhorteth. 7. 8. 9.
10. 11. verses. 3 Of rashe and vaine othes
and swearing, which he condemneth. 12.
verse. 4 Is of the remedies which in our
owne afflictions, or in the infirmities of our
brethren must be vsed. 13. 14. 15. to the
ende. And thus in the whole Epistle there
are chiefly handled sixteene com-
mon places, as in their seuerall
places shall ap-
peare.

The



THE ANALYSIS OF THE
FIRST CHAPTER OF S. IAMES.



*I*N the first chapter of Saint Iames, there are two partes. 1.
The first is the title of the Epistle : the other is the handling of the places and doctrines in the chapter contained. The title being the first thing, according unto the maner of Epistles, containeth three things. 1. The person which writeth it. 2. The persons to whome the Epistle is written. 3. The greeting or salutation he sendeth them. In the person which writeth there are two things noted: 1. his name, which is, Iames. 2. his calling, the seruauant of Christ. The persons to whom hee writeth, were the twelue tribes of Israell dispersed : the greeting or salutation: he wisheth them to reioyce.

The second part of this chapter is the handling of the places and doctrines therein contained. 2.
ned.

1 ned. And the places are foure. 1. is of bearing the crosse and suffering outward affliction: wherein foure things may be noted: 1. the proposition of the place: the saintes must reioyce vnder manifold temptations. 2. the confirmation and the reasons why they should so do: 1. from honestie and comelinesse: 2. from profite & commoditie: 3. from the cause and end why it should be done: that we may be persfite. 3. a distinguishing of persons, thereby shewing that afflictions are profitable to all: both poore and rich. 4. The conclusion, from the reward of our sufferinges. Wherein he sheweth, 1. the greatnesse of the reward: 2. the certainenesse thereof: 3. the persons thereof capable.

2 The next place handled is touching wauering prayers, which hee interminglet with the former place, whereof 2. 3. 4. 5. verses: in 6. 7. 8. the Apostle by a digression speaketh of wandering and wauering praiers: which hee condemneth three waies: 1. from a similitude or comparison, comparing them to the waues of the sea, which are alwaies tossed: 2. from their vnprofitablenesse: they get & obtain nothing at Gods hand. 3. from a generall sentence: whereby hee affirmeth that such persons are troublesome in their whole life, and in all their waies.

The third place heere handled is of inward 3
temptations, proceeding from our owne corrupt
concupiscense: in which place S. Iames setteth
downe foure thinges: 1. the proposition, wherein
he dischargeth God from being authour of euill
temptations: partly, because the nature of God is
such, as hee can neyther tempt, nor be tempted to
euill: partly, because there are other true causes of
such like temptations, euen our owne lustes & con-
cupiscense: partly from contrary effectes: God is
authour of all good, therefore cannot be authour
of euill temptations: 2. the putting downe of the
true cause of temptations: our owne concupi-
scense: 3. What effectes that worketh, after it
conceiueth once: 1. it bringeth forth sinne, 2.
death. 4. In this place the last thing, is the con-
clusion, admonishing vs that we erre not, neyther
commit so great sinne, as to ascribe vnto God our
euill temptations.

The fourth and last part here handled is the 4
excellencie of the word of God, whereby we are re-
generate and borne a newe: In which place may
three things be noted: 1. The word, what it is,
and what it doth: 2. The remouing of thinges
which hinder the course & efficacie of this word:
loquacitie and speaking, when we should be silent:
and anger when we are reproofed: 3. Finally, he
setteth

setteth downe exhortations to the regenerate.

1. That they should peaceably beare the word :

2. That they should not heare it onely, but doe it also :

3. That such as will be religious, must moderate their tongues :

4. that the Saintes embrace true religion, which consisteth in two

thinges : 1. in charitie towards the poore

and needie : 2. In innocencie, and

true holinesse.

THE

The Analysis or resolution of the first chapter of S. James.

1. Chapter
of the A-
postle S.
James
hath as
we see,
two parts.
Namely

1. The title of the Epistle, wherein 3. things are to be noted. & 1.
 1. The person which writeth & sendeth the epistle. In whom two things are noted.
 1. His name, who he was: Saint James.
 - 2 His calling, what hee was: the seruāt of Christ. & 1. p. 1
 2. The persons to whom he writeth and sendeth his Epistle: the twelue tribes of Israell dispersed. Verse 1. part 2.
 3. The greeting or salutation. ibidem.
 1. The proposition: the saints must reioyce &nder afflictions: Verse 2.
 1. From honestie and comelines. 3. & part. 1.
 2. From profit, the crosse causeth patience, that excellent vertue. 3. & part. 2.
 - 3 From euent or end: it maketh men perfect. & 4.
 2. The confirmacion and reasons why they should so do. Which are three.
 1. From profit, the crosse causeth patience, that excellent vertue. 3. & part. 2.
 2. From profit, the crosse causeth patience, that excellent vertue. 3. & part. 2.
 - 3 From euent or end: it maketh men perfect. & 4.
 3. A distinguishing of persons, thereby shewing that the crosse is profitable to all men. & 9. 10. 11.
 4. The Conclusion. & 12.
 2. A condemning of waue-
ring prayer, which he doth three waies.
 1. By a similitude, comparing it to the waues of the sea e-
uermore tossed. & 6.
 2. From disadvantage: such a praiser profiteth not. 7. &.
 3. By a sentence generall: a waueing man, is vns-
table in all his waies, Verse. 8.
 3. A discourse concerning in-
ternal temptations. Wherin
are 4. things
to be obserued,
13. to 18. &.
namely
 1. The proposition, denying God to be cause of euill tem-
ptations. & 13. 1. part.
 1. Fro gods nature, who tēptet
not so, neither is tēpted. 13. &.
 2. From the true cause. 14. &.
 3. From contrarie effects. 17. &.
 2. The confirmation
containing 3. reasons.
 1. Sinne.
 2. Death.
 3. The effects of lust, which are two. & 15.
 4. The conclusion. & 16.
 4. The excellen-
cie & effect of
the worde of
God: heerein
three things
are to be mar-
ked, 18. & to
the end.
 1. What the worde of God is, and what is the excellencie
thereof. & 18.
 2. The remouing of things
hindering the hearing
of this word: which are
two.
 1. Loquacitie and talketue-
nesse, when we should heare
rather. & 19. 1. part.
 2. An-
ger.
 - 1 The thing. & 19.
 2. part.
 - 2 The reason. & 20.
 3. Exhortations to the
regenerate persons:
which are foure.
 1. To heare patiently. & 21.
 2. To doe the worde which wee
heare. 22. 23. 24. 25.
 3. To moderate our tongues. 26.
 4. To embrace true religion; in
two things consisting,
Namely
 1. Charitie.
 2. Innocencie. 27. &.

setteth downe exhortations to the regenerate.

1. That they should peaceably beare the word :

2. That they should not heare it onely, but doe it also : 3. That such as will be religious, must moderate their tongues :

4. that the Saintes embrace true religion, which consisteth in two

thinges : 1. in charitie towards the poore



THE EPISTLE OF SAINT JAMES, THE FIRST VERSE, THE FIRST SERMON.

Verse i James, a servant of God, and of
the Lord Iesus Christ, to the twelve tribes
which are scattered abroad, Salutation.

*Herein is contey-
ned the title of
the epistle, being
the first parte of
this chap. There-
of are three parts*

1. The per- son writing; in whom two things are considered : Namely,	1. His name, which was James. 2. His calling and profes- sion, a servant of God, and of Christ.
2. The persons to whom he writeth : The twelve Tribes dispersed.	
3. The salutation and greeting, which he sendeth unto them.	



In this title the first thing is the
person which wrote this E-
pistle : In whose circumstance
two things are to be con-
sidered. 1. His name, who or what
he was. 2. His calling and pro-
fession, that he was a servant
of God, and of Christ.

First, touching his name,
Who he was : Hee was James,
called James the iust, or James the lesse, brother to
Iude the Apostle, called also the brother of the Lord.

First, the
person
writing,

Matth. 10.
Iude. 1.

Chap. 1. Sermon I:

Luk. 6. 16. Among the Apostles there were two of this name, the one was the sonne of Zebedee, and brother of Iohn; the other the sonne of Alphee, and brother of Iude. This was also called the brother of the Lord, as Paul tearmeth him, who writing to the Galathians, saith; That he came to Hierusalem to visite and see Peter, with whome he staid fiftene dayes. But of the Apostles he saith he sawe none, but Iames the brother of the Lord. Not that he was the naturall brother of Christ, as Heluidius gathered, but because he was the sonne of Mary Cleopha, sister to the blessed Virgin, and so his cosen germane, called his brother after the manner of the Hebrewes, who call them brethren & sisters, who were of the same kinred, as **S. Hierom** sheweth. According to which speech Abraham calleth his nephue Lot, brother; and Iacob, Laban his vncle; Laban, Iacob his cosen, brother. Thus Mathew speaketh, who reporteth that while Christ was preaching, his mother and brethren came and desired to speake with him. And who these his brethren were, a little after he noteth by the confession of the people, who hearing his wonderfull wisdome, and seeing the strange myracles which he wrought among the people, as amazed thereat, cryed out, Is not this the Carpenters sonne? is not his mother called Mary, and his brethren Iames and Ioses, Simon and Iude? and are not his sisters with vs? Whence then hath he these things? Thus the Hebrewes called them brethren which were of kinred: and so was Iames called the Lords brother, in that respect onely that he was his kinsman, and cosen german, his mothers sisters sonne.

Mar. 15. 50
Ioh. 19. 25.
S. Hier. a-
gainst
Heluid.
Gen. 13. 8.
Gen. 29. 15.
Mat. 12. 46
Mat. 13. 55.

Mat. 4. 21.
& 10. 3.
Iude. 1.
Their reasons confuted which doubt of the authoritie of this epistle.

Iames the sonne of Alphee, cosen to Christ, and one of the 12 Apostles, as in the Gospell it appeareth, was the writer of this Epistle. For which cause both the Greeks and the Syrians geue him the name of an Apostle, affirming that Iames the Apostle wrote this. Notwithstanding there were in former times, & are now also some, which doubt of the authoritie of this Epistle: into which doubt they haue been brought by these reasons specially. First, he calleth himselfe a seruant of Christ, but not an Apostle: there.

therefore say they, it appeareth that it was not James the Apostle. This reason is most weake, and by the like may be refuted. Saint Iohn in his first Epistle calleth himselfe neither the seruant of Christ, neither an Apostle; should we therefore conclude, that Iohn was neither the seruant, nor the Apostle of Christ? Were not this absurd? In the other two Epistles he calleth himselfe Elder, but not Apostle: Therefore was he not an Apostle which wrote them? Saint Iude in his generall Epistle calleth himselfe the seruant of Iesus Christ, and brother of this James, shall we therefore inferre and conclude, because he calleth not himselfe an Apostle, therefore hee was none? S. Paul also, of whose Apostleship they doubt not, sometimes omitteth the name of his office, and doth not entitle himselfe by the name of an Apostle: was he not therefore an Apostle? If a King in his title or style should omit the name of his Kingdome, should it therefore follow hee is no King? If because James calleth not himselfe an Apostle, the reason should followe therefore he were not an Apostle: then should the like followe in the other holy Apostles, which may not be graunted.

1. Ioh. 1. 9.
C. 1. 9.

Iohan. 3.
& 3. epist.
Iude. v. 1.

1. Philip. 2.
1. The. 1. 1.
2. The. 1. 1.
Philem. v. 3

Another reason is, This Writer maketh not mention so oftentimes of the merites of Christ, as other Apostles doe, therefore it seemeth he was not an Apostle. For all the Apostles were sent to preach Christ, & remission of sinnes by his death. The answer hereunto is not hard. He maketh memorable mention of Christ, and his profession, calling him our glorious Lord, whose faith and religion he counselleth to be without respect of persons. And for his part, his endeuour was in this place, to root out securitie and hypocrisie out of the hearts of men, who with a bare name of faith deceiued and flattered themselves, against which fond perswasion, and vaine ostentation of faith, the Apostle bending himselfe, could not so often mention the merites of Christ, as others did, who hauing to doe with others which professed not Christ, altogether almost entreate of his death, merites, and redemption, as hauing more matter ministred to labour in doctrine, then S. James had: who against carnall professors, and counter-

2.
Mat. 23. 19
Mat. 16. 19
Luk. 24. 47

Cap. 3. 10.

Chap. I. Sermon I.

setting hypocrites, frameth his stile, and spendeth his labour to that purpose.

A third reason moueth them hereof to doubt. This Author setteth (say they) the story of Abraham to proue justification by works, which S. Paul to the Romanes and Galathians setteth for justification by faith. Thus seemeth this Author to preach contrary to Paul, whose doctrine is plaine, that we are iustified by grace freely, without the workes of the lawe, euen by faith in Christ Iesu. This may thus be repelled. These Apostles spake not in the same sense of faith and justification, but S. Paul of true faith, S. James of counterfeit faith: S. Paul of justification by faith before God: S. James of being knowne to be justified: which is before men by good works: therefore they are not contrary. Neither this only, but they dealt with diuers persons: S. Paul with them which ascribing too much to their works, derogated fro faith in Iesus Christ. Against whom Paul disputing, proueth that justification before God is by faith only in Christ, vnto which purpose works auile nothing. S. James dealt with men quite contrarywise affected, euen such as boasting too much of their bare faith, neglected the study of good works, & so slept in the cradle of securitie: wherefore S. James to rouse & raise them vp, affirmeth that bare faith, neglecting and not regarding good works, is dead, & profiteth nothing: because works are as testimonies and fruites of our faith, whereby it is knowne to be either dead or liuely: as the tree is manifest by the fruites thereof. Euen as Abraham being before God iustified, yet by his works shewed his faith, wherby he was knowne to be righteous, and thereby so reputed of men: and thereto setteth he faithfully the story of Abraham, not to proue that by his works he was iustified before God: but to shew that his faith was fruitfull in all good works to the glory of God: and that by his works he was knowne to men to be righteous, and so the scripture fulfilled, Abraham beleued, and it was imputed vnto him for righteousness. So that there is a pleasant & sweet melody, and a joyfull harmonie betwixt these Apostles, in that that S. James in the second chapter teacheth that, which al-

most

Gen. 15. 6.

Chapter 2 Sermon II

3

most in every Epistle Paul preached, that men must not
professe religion in word only, as hypocrites do; but by
good works beautify their calling, that their conuersion
may be answerable & correspondent to their profession,
and so God in all things glorified, through Iesus Christ.
S: James then saw the pestilent hypocrisie of men, who like
the old Philosophers, could speak well of verue, but would
not perform that theselues, which they gave in precept vn-
to others, as Tully complaineth: so these could talke much
of faith, but would do neuer a whit therewith: and there-
fore bendeth himself wholly against the, as in the discourse
appeareth, agreeable to the scripture: So then if all things
be truly weyed, and the circumstances duly considered, it
may appeare that this epistle is most catholick, so that nei-
ther of the author, neither of the authority ought men to
doubt: but as commonly, so generally it is to be receaued
vnder the name of James the Apostle of Iesus Christ.

Tusculans
questions,

2 The writer being James the holy Apostle, it follo-
weth that we consider his profession and calling; where-
of the place it selfe teacheth ys, in that he is called a ser-
uant of God, and of Iesus Christ.

Seruants (as S. Augustine sheweth) in the Latin tongue
were so called, because such as by right of war might haue
beene slayne, were reserued, and kept aliue, and so called,
and named *serui*, a *seruando*, from sauing: because such as
might by right of warre and law of armes bene slaine,
when of the conquerors and such as ouercame, were made
seruants. And Florentinus the lawyer, *Seruantes* are they
therefore called, because the Emperours commaund to
sell their captiues, and were wont so to saue and not to
slay them. The kinds whereof if we will consider, as may
serue to this purpose, I suppose they be two. One kinde of
seruants which are so by condition, as borne by nature,
caught in war; bought with money: of which there were
not a few in the daies of Christ and his Apostles: of such
our sauiour might seme to haue spoken, when making dif-
ference betwixt the sonne of a man & his seruant (which he
applieth to the cursed Iewes, which were the seruants of
sin) He saith, the seruant abideth not in the house for ever;

Seruants.

Lib. 19. c.
11. ciuitate
Dei.

Lib. 4.
institut.

1.
Two kinds
of seruants

Iohn. 8. 35.

Chap. 1. Sermon 1.

2. Cor. 7. 21 but the soune abideth for euer. Saint Paul of this seru-
 1. Tim. 6. 1. rude speaketh, both exhorting him that was by condition
 Tit. 2. 9. a seruant, in that condition to continue without grud-
 Col. 3. 23. ging: and also exhorting seruants to be obedient to them
 Ephe. 6. 5. which were their bodily masters. Whereunto Saint Peter
 1. Pet. 2. 18. also exhorteth. Where the Apostles speake of seruants
 by condition, euen of such as were borne in captiuitie, or
 such as were taken in warres, or finally of such as were
 bought with money, and were their slaues and seruants to
 whome they belonged: but of such S. Iames speaketh no-
 thing here.

Seruants
 of God
 two waies.

3. There is another kinde of seruants, which are seruants
 by profession & calling, who offer their seruice vnto God,
 and his sonne Iesus Christ our Lord, which are also of two
 sorts. Men are the seruants of God, either generally, cy-
 ther particularly. Generally they are all the seruantes of
 Iesus Christ, whosoeuer professe his religion, and promise
 their seruice vnto him in the generall calling of a Christi-
 an. Thus bond and free, male and female, young and old,
 rich and poore, prince and people, wise and foolish, lea-
 rned and ignorant, base borne and honourable, one and
 another: euen all such as professe the religion of God,
 1. Kin. 3. 10 and of Christ, are his seruants. Samuel being a childe, be-
 fore he serued in the place of a Prophet, being called by
 God, was taught to say by Ely the priest, Speake Lord, thy
 seruant heareth.

Iob. 1. 8.

& 1. 1.

& 42. 8.

Psal. 116. 16

Psal. 143. 12

144. 10.

Iob in sinceritie professing the religiō of God, is called
 the Lords seruant. Dauid not yet aduāced vnto the king-
 dome, but persecuted by Saul, and in danger in the desert
 of Maon, perceiuing the inestimable loue of God toward
 him, protested that he would therefore be thankfull, & do
 God seruice: Behold Lord, for I am thy seruant, I am thy
 seruant, and the sonne of thy handmaide. In this sence in
 infinite places is seruant taken in holy Scripture, meaning
 all such as serue God in profession of religion.

2. Specially they are called the seruants of God, and of
 Christ, who in some seuerall and chiefe calling do homage
 vnto God, and promote his kingdome. So Princes in com-
 mon wealths, Preachers and Ministers in the Church of
 Christ,

Chap. 1. Sermon 1. 4

Christ, are seruants of God and of Christ, in speciall seruice. Our sauour Christ in some sence is also a seruant, *Christ a seruant.* in that in the office of a mediator he serued the will and pleasure of his father, whereof the prophet Ezechiel speaketh, I will set vp a shepheard ouer them, and he shall feed them, euen my seruant Dauid, he shall feed them, and be their Shepheard. By Dauid not meaning Dauid the king, the sonne of Ishai, but Iesus Christ, of whome Dauid was a liuely type and figure. *Eze. 34. 23.* *Isa. 52. 13.* Behold my seruant, he shall prosper, hee shall be extolled, and exalted very high: speaking of our sauour Christ, in whose hands the worke of our spirituall deliuerance prospered. *53. v. 11.* *42. 1.* *3. Philip. 7.* Seruing therefore as the head, and great Shepheard of the church, he is called in a speciall respect, the seruant of God. Dauid and other Princes seruing God in the chiefe place of the common wealth, in handling the scepter of gouernment, are called Gods seruants. *Princes seruants.* Magistrates seeking by setting forth Gods glory and true religion, by geuing precepts, and making lawes for the aduancement of godlines and vertue, are called the seruants of God in that speciall seruice, as Augustine to Vincentius, and Boniface the Earle at large sheweth. *Vincentio epist. 43.* *epist. 30.* *Bonif.* So the Apostles and Ministers of Gods word, specially called to the ministerie of the word and sacraments, are called in respect of that speciall seruice, specially the seruants of God and of Christ: as S. Paul in sundrie his Epistles, S. Peter, and this Apostle of himselte speaketh, calling themselues the seruants of the Lord. *Ministers seruants.* *1. Cor. 1.* *1. Philip. 1.* *1. Tit. 1.* *2. Cor. 4. 5.* *2. Pet. 1. 1.* *1. Iam. 1.*

Princes themselues haue no greater honour then to become seruaunts vnto Christ, and to like dust vnder the feete of his Church, as the Prophet speaketh: which is, that earthly Princes should not feare to set out the Gospel, and geue all their strength to the enlarging of Christ his kingdome, though it bee with hazard of theyr crownes. Yea, this is by the Apostle attributed to the angels of God, as their hiest honour to be ministering spirits to Christ, and to be subiect vnto him. How many times doeth Abraham, Isaac, Iacob, Moses, Iosua, Dauid, Ezechiah, and all the zealous kings of Iuda entitle themselves

Chap. 1. Sermon I.

the seruants of God? How often doeth God shew forth his great loue, fauour and goodnes to Israel, yea and many other vnder this name, that they are his seruants?

Exod. 5. 2. Who euer of the Princes of the earth, but Pharaö, and Sennacherib, and the like, exalted themselues against him in
4. King. 18. this wise, Who is the Lord that I should heare his voice?
35. Iob. 21. 15. I know not the Lord, neither will I let the people goe.

If thou wert as mightie as Dauid the King and Prophet, yet this is thy greatest honour, with him to say, Behold Lord, for I am thy seruant, I am thy seruant, and the sonne of thy handmaid. If thou excellest all kings in wisdom, riches, honor, as Salomon did, yet this is thy glory, to reioyce in the seruice of Iesus Christ. If thou wert wiser then Daniel, more righteous then Noah, more perfect then the Prophets, this is thy glory, the seruice of Christ. If we were Princes on earth, Prelates in the Church, Angels in heauen, yet this is the height of all glory, to reioyce in the seruice of Christ. Who are we and what are our fathers houses, who can imagine and frame vnto our selues greater glory, then to be seruants vnto Christ? This the Apostles did not, who alwayes held it their greatest glory to be indeed the seruants of Christ.

What duties wee
fearne by
this our
seruice to
Christ.

Mat. 20. 25.

26. 27.

Ioh. 13. 4. 5.

6. 7. 10. 17.

Now this name of seruant must teach vs humilitie, that we submit our selues to Christ, whose seruants we are, and for his sake, and by his example to serue one another, whereunto he exhorteeth: You know that the Lords of the Gentiles haue rule ouer them, and they that are great, exercise authoritie vpon them. But it shall not be so among you, but who so will be great among you, let him be your seruant, and who so will be chiefe among you, let him be your minister: euen as the sonne of man came not to be ministered vnto, but to minister, and to geue himselfe for a ranfome for many. Whereunto his example in washing his Disciples feete serueth: Whereupon he concludeth; You call me master and Lord, and ye say well, for so I am: if I then your Lord and master haue washed your feete, ye ought also to wash one anothers feet. For I haue geuen you an example, that ye should doe euen as I haue done vnto you. Verely, verely I say vnto you, the seruant is

not

Chap. 1. Sermon 1.

5

not greater then the master, neither the Ambassador greater then he that sent him. So by their calling vnto his seruice, he by his example teacheth them humilitie, both to serue him, and to serue one another also. The holy Apostle teaching the Saints that their freedome and libertie consisteth in mutuall seruing one another in the humilitie of their hearts, thereunto exhorteth; Brethren, you haue been called vnto libertie, onely vse not your libertie as an occasion to the flesh, but by loue serue one another. Elsewhere about to entreate of the particular dueties of speciall persons; as a sentence generall he premiseth this, Submit your selues one to another in the feare of God. Vnto whom Saint Peter subscribeth; Submit your selues one to another, deck your selues inwardly in lowlines of minde, for God resisteth the proud, and geueth grace to the humble. Hereof our profession and calling putteth vs in remembrance, who are seruants by calling, to serue God in spirite and trueth, and to serue one another in the feare of God. Let disdainfull contempt, let ambitious honour, let insolent pride, let pccuish arrogancie be abandoned and abolished from the harts of the Saints: who are therefore seruants to serue God and his sonne Iesus Christ, in all pure and holy obedience, and for his sake to serue one another in loue.

Gal. 3. 13.

Epho. 5. 21.

1. Pet. 5. 3.

2 By our seruice we are furthermore taught, what we owe vnto Christ Iesus our Lord and master: euen all seruice, which is the ende of our redemption and cleansing by Christ from our sinnes. Zacharie the father of Saint Iohn Baptist therefore saith, wee are redeemed and deliuered from all our enemies, that we should serue him (that is Christ our redeemer) in holinesse and righteousness all the dayes of our life. Saint Paul affirmeth that we are washed and purged in conscience from dead works to serue the liuing God. We are Christs both in life and death: none of vs liueth vnto himselfe, neither doth any die vnto himselfe: for whether we liue, we liue vnto the Lorde, or whether we die, we die vnto the Lord: whether we liue therefore or wee die, we are the Lordes. In all things therefore, and at all times we ought to serue him, being

Luk. 1. 74.

75.

Hebr. 9. 14.

Rom. 14. 7.

8.

Chap. i. Sermon 1.

being not our owne, but bought with a price, that we might glorifie God in spirite and in bodie, which are both his. We are all that we are to serue Christ and his Church, our power, our abilitie, our strength, our wit, our riches, our knowledge: the partes of our bodies, the powers of our mindes, our limmes, our liuings, our liues, yea euen our owne selues are the Lords, to whom we owe whatsoever is in vs. Let vs then in the feare of God, confesse him with our mouthes, praise him with our tongues, beleeue him with our hearts, glorifie him in our workes, and in all things serue him as it becommeth vs. For 1 he hath made vs and not we our selues. 2 He hath redeemed vs, not with corruptible thinges, as siluer, and golde, but by his owne blood, as of a lambe immaculate and vndefiled. 3 He saueth vs from death, and deliuereth vs from perill and trouble. 4 He aduanceth vs to glorie: shall we not serue him then our Sauour, and our God? If the creature owe all seruice to the creator: if they which are redeemed, owe him seruice by whome they are redeemed and deliuered: if such as are saued owe seruice to their sauour and preseruer: if they which are glorified, owe seruice to him by whome they are aduanced to glorious dignitie: shall not we serue Christ, our creator, redeemer, sauour, and by whome only we are partakers of immortall glorie? What great disloialtie, what great impietie, what great ingratitude, what great iniquitie is then committed against Christ Iesus, when we seruing our selues, our pleasures, our affections, our bellies, our backs, and our inordinate desires, we cast off the yoke of his seruice from vs?

3 Seruants ought to imitate such vertues and good qualities as they finde to shine and flourish in their masters, as wee see often in the seruants of men: wee are the seruants of Christ: we are bound therefore to imitate those vertues, which he, and the Apostles in him haue commanded to be followed, his meekenesse, patience, humilitie, loue, long sufferance, liberalitie, kindnesse, forgiuenesse of offences, and the like vertues, which shone in the face, as it were, and the whole life of Iesus Christ.

4 Seruants must attend vpon their masters will, waite their

2. Cor. 6. 20

Psal. 100.
1. 2. 3.

1. Pet. 1. 18.
19.

Mat. 11. 29

Ioh. 13. 14.

1. Pet. 2. 21

Eph. 5. 1.

Col. 3. 13.

2. Cor. 8. 9.

Chap. 1. Sermon I. 6

their leasures, relie and rest vpon their care for them, seeke all necessities at their hands : so we the seruants of Christ, must do his will in all things, waite his leasure patiently for our deliuerance, depende vpon his prouident care, *Psal. 55. 22.* who careth for vs, and in all our needes and necessities *1. Pet. 5. 7.* haue our recourse to him by prayer.

5 That S. Iames entitleth himselfe the seruant of Christ, he doth not only intimate that he was the seruant, the minister and embassadour of Iesu Christ, the Prince of all the Princes of the earth, but also giueth vs to vnderstand how carefully he had executed that office vnto him committed. And if we diligently peruse the writings of the blessed Apostles, we shall finde them no lesse, in consideration of their faithfulness in performing their duties, then in regard of their high callings, to haue teamed themselues the seruants of Christ.

6 In that he calleth himselfe the seruant of Christ, he teacheth vs, that as many as will be the true seruants of Christ, must addiect themselues wholie vnto his seruice, because no man can serue two maisters, God and Mam- *Matt. 6. 24.* mon, Christ and Belial. Who then generally are the seruants of Christ, must not offer their seruice to any creature to withdrawe them from their duetie. So the Apostles, Ministers and Preachers of Gods word, seruing Christ in speciall place of seruice and calling, must learne not to serue men, nor become pleasers of them, whereby they fall away from the seruice of Christ. For who so, by applying *Gal. 1. 10.* themselues vnto mens humours, shall speake and doe what liketh them only, and shall so please men, as the common vse and manner of the world is; they thereby discharge themselues of the seruice of Christ, as the Apostle writeth; If, saith he, I should please men, I were not the seruant of Iesus Christ : for mens pleasures, and Gods will : mens humours, and Gods doctrine ; mens liking, and Christs contentment ; mens vanities, and Christs veritie : mens follie and Christs wisdom, are contrarie, so that we can neuer serue them together.

7 That he professeth in open writing, that he was the seruant of Iesu Christ, and that in those dangerous daies, when

Chap. 1. Sermon I.

when wickednes flourished, and Christian religion was suppressed and persecuted; it teacheth Gods Saints, that they must neuer be ashamed to confesse Iesus Christ, and the truth of his religion: that come life, come death, come wealth, come woe, come pestilence, come persecution, come fire, come faggot, come sword, come famine, come what come may, yet we may say with Saint Paul: I am

Rom. 1. 16. not ashamed of the Gospell of Christ, for it is the power of God to saluation to all that do beleue. of which matter, we may hereafter (if God will) see more, vpon 1. Pea. 3. v. 15. These and the like dutifull considerations ought this our spirituall seruice to raise vp in our hearts, that as in name, so in deede we might in all things shewe our selues the vnsained seruants of the Lorde Iesus, as no doubt this Apostle was, who not excluding nor shutting out other respects, hauing consideration specially of his calling and office of an Apostle, calleth himselfe the seruant of God, and of the Lord Iesus.

2. James beeing the writer and sender of this Epistle, fendeth it to the disperfed tribes of Israel; so the twelue tribes of Israel were the persons to whom he writeth and fendeth his Epistle. These tribes had their names from the twelue sonnes of Iacob, which were the twelue Patriarks, who had the land of Canaan diuided into twelue seuerall partes for the twelue tribes of Israel. Of these tribes and their heads, we may reade in the bookes of Genesis, Numbers, Iosua, the Reuelation of Saint Iohn, and such like places, whereunto for this matter wee may bee referred. These tribes taking their names from the holy Patriarks, in the time of the Apostle were driuen out of their possessions, which for many yeares they retained in the land of Canaan, and were now disperfed, whereof the Apostle here certifieth vs, when he saith, To the twelue tribes disperfed, saluation. These being remoued from their owne and olde seates, which in Canaan they enioyed manie yeares, were now disperfed and scattered among the Gentiles in many places of the world.

And this disperfing and scattering of these tribes was

not

*the persons
to whom
he writeth.*

*The tribes
of Israel.*

*Gen. 49. 1.
2, & c.*

*Num. 1. 5.
6, & c.*

*& 32. 2. 3.
4, & c.*

*Iosua. 13.
& 14. c.*

*Reue. 7. 5.
6-7. 8.*

not at once, and together, but at diuers times, and vpon sundrie occasions: partly they were dispersed and scattered when Salmanaser king of the Assyrians carried them captiue into Assyria, and helde them in cruell bondage: partly, when they were subdued by Nabuchodonosor, and carried into Babylon into captiuitie, for the rebellion of Iehoiakim against the king of Babylon, to whom he was subiect: partly they were dispersed by reason of the tumults and sturre that was in Asia and Aegypt: partly when immediately after the death of Saint Stephen, the cruell Pharisees moued persecution against the Church at Hierusalem, in so much as thereby such as beleened, were scattered throughout the regions of Iudea and Samaria. The Iewes being thus miserable dispersed and scattered into euery coast and countrey, place and prouince of the world, so that in person, and by his presence, hee could not teach them by lively voice, and word of mouth: the Apostle by his letters which might better be brought vnto them, in so much that in their duties, and thus writeth vnto them dispersed. Of which scattering there was manifest token, in that Saint Paul being the Apostle of the Gentiles, and sent to preach vnto them, into what place soeuer he came almost, he found a Synagogue of the Iewes, and assemblies of them, dispersed and scattered among the Gentiles: as in Damascus, in Siria immediately after his conuersion: and in Asia the lesse, in Antiochia a towne of Pisidia, in Iconium, in Thessalonica a Citie of Macedonia, at Corinth, Ephesus, at Rome also, and sundrie other places of the Gentiles; whereby it manifestly appeareth, that they were dispersed, as here S. Iames writeth vnto the twelue tribes dispersed.

And this dispersing of the beleening Iewes among the Gentiles, putteth plaine difference betweene the Kingdome of Christ, and the kingdomes of this worlde. The kingdomes of this worlde be they neuer so ample, large, and great, yet are they contained within certaine bounds, circuits, and limits of the earth. The kingdome of the Persians and Medes, a mightie kingdome, hauing besides Sidrach, Misach, and Abednego, 120. princes and gouernours,

4. King. 17.
3. 4. 5. &c.

4. King. 24.
14.

Isai. 11. 12.

Act. 8. 1.

1. 2. 3. 4.

1. Rom. 5. c.
11. 13. 8. 15

16.
1. Gal. 16. c.
2. 8.

Act. 9. 20.
Act. 13. 14.
Act. 14. 1.
Act. 17. 1. c.
18. 4.

1. 2.

The scattering of the Saints, is the enlarging of Christes kingdome.

Chap. 1. Sermon 1.

nours, yet it was measured by it limits and bounds: it reached not through the whole worlde. The Grecians, the Romans, the Babylonians, and other people had mightie Monarchies, Dominions, and Empires, yet none of them but had their bounds on earth, which they did not passe: but the kingdome of Christ is infinitely spread vpon the face of the earth, and runneth through the whole world: for his dominion is from sea to sea, and from the riuers vnto the end of the land. They that dwell in the wilderness shall kneele before him, and his enemies shall lick the dust: the kings of Tharsis, and of the Isles, shall bring him presents, the kings of Sheba and Saba shall bring him gifts, Yea all kings shall worship him, all nations shall serue him. This kingdome reacheth from East to West, from whence men shall arise to encrease this kingdome: for which cause our Sauour saith to the vnthankfull

Mat. 8. 11. Jewes, that many shall come from the East and West, and shall sit with Abraham, Isaac and Iacob, in his heauenly kingdome: which kingdome Saint Iohn describing, and shewing who were as heires sealed vp therevnto, saith: After these things I beheld, and lo, a great multitude which no man could number, of all nations and kinreds, people and tongues, stood before the throne, and before the Lambe, clothed with long white robes, & palmes in their hands: and so after the 144. thousand of the Jewes, he referreth an innumerable multitude also of the Gentiles to the kingdome of Christ, whereby it appeareth it is infinite and vniuersally diffused and scattered vpon the whole earth, wherevnto all the elect of God wheresoeuer dispersed, appertaine: as in the writing of Iames to the twelue tribes dispersed, appeareth.

2. Besides this, in that Saint Iames writeth vnto the twelue tribes dispersed, it teacheth vs that the Church of Christ is tied or bound to no place, neither so fastened to Hierusalem, but it may be remoued: but is alwayes there where the true saints of God are. The Church was sometime in Paradise, when our prime parents were there resident in their righteousness, but not so immouably, but

Gen. 2. 25. that it was afterward els where in Abell. The Church was

The church is not tied to certaine places.

Gen. 1. 27.

Gen. 4. 4.
Gen. 12. 1.

in Mesopotamia with Abraham, but not there tied : but afterward it was here and there with him, now in Aegypt, now in Caldea, now in Canaan, now here, now there ; with Isaac, Jacob, and Ioseph : with Dauid, the Princes, the Prophets, Christ, the holy Apostles, as the stories witnesse. Now in the countries of the Gentiles in the dispersed Iewes, to whome S. Iames here writeth. Absurdly therefore doo our aduersaries the Papists tye the Church of Christ to the Chaire of Peter in Rome, seeing in all times it hath remoued with the faithfull, and is there where the word is professed, Sacraments duly administred, discipline in some measure practised and exercised.

Now that Saint Iames mencioneth onely the twelue tribes of Israel, as the persons to whom he writeth, we may not gather, that this doctrine appertaineth not to vs, nor to other Churches, as well as to the Iewes and scattered tribes, to whome it was chiefly and first sent. For such is the nature of God, that when he speaketh to one man, or one people, yet then must all men, and all people heare him. Wherefore when he gaue his law to Israel only, yet it concerneth all men, and condemneth all that are guiltie thereof. Saint Paul rehearsing the punishments which God inflicted vpon the Iewes for their horrible sinnes, shewing that the same appertaine vnto all, concludeth, that such things came vpon them for examples, but were written to admonish vs, vpon whome the endes of the world are come. And generally speaking of the whole scripture, that it is not written to any one people, but that it concerneth others in like maner, saith : Whatsoeuer things are written afore time, are written for our learning, that we through patience and consolation of the holie scripture might haue hope. Whatsoeuer then in scripture, tendeth either to doctrine, or to instruction, reprehension, correction, or consolation, it after some maner also pertaineth vnto all. Whether then the Saints write to whole Congregations and Churches, as Paul to the Romans, Corinthians, Galathians, Ephesians, Philippians, Collossians, Thessalonians, and other Churches : or els to speciall persons, as Paul to Timothee, Titus, Philemon :

gods word
bindeth all
men, & all
nations.
Exo. 20. 2.

1. Cor. 10.
1. 2. 3. & c.

Rom. 15. 4.

Chap. I. Sermon I.

John to the elect Ladie : and to Gaius beloued in the Lord : or other persons, they in some maner concerne all men : and something therence may be gathered, which concerneth not those places and persons only, but all in generall. Though therefore S. Peter writte, to the Saints being straungers, which dwelt here and there throughout Pontus, Galatia, Cappadocia, Asia, and Bithinia : and S. James here sendeth this Epistle to the twelue tribes of Israel dispersed and scattered : yet may we not thinke that it concerneth them only, but all men also, albeit for the circumstance of time, place and person, they wrote vnto certaine.

The law of God was chiefly written to Israel Gods people, yet are all men bound therevnto. S. Pauls Epistles were written either to certaine churches, or perticular persons, yet the doctrine thereof concerneth all nations, for which cause, S. Peter, and S. Iude, apply them to all Christians.

Neither is this marueilous or strange. The Philosophers and prophane writers, as Plato, Cicero, Aristotle, Xenophon, Seneca, and others, haue written to seuerall and certaine persons chiefly, yet their precepts concerned all the Gentiles, who thought themselves bounde to obey them. Shall humane Philosophie dedicated to certaine persons, binde all to obey it : and shall not the heauenly and diuine Philosophie of Gods word, though it chiefly be sent to some one, yet bind all men to obedience? This Epistle was sent to the twelue tribes dispersed, yet it concerneth all men : Wherefore of the Grecians it is called Catholike; of the Latins, Canonically : of vs, and others, Generall, because it concerneth all people in generall. Neither doth it follow : it was written first to the Iewes, therefore it appertaineth not to vs Gentiles : for the whole law of God, and the whole doctrine of the Gospell, was first deliuered vnto the Iewes, and then afterward vnto the Gentiles. Thus much is necessarie herebence to know for vs, Who easily will turne the Iewes vnto obedience to the scriptures, and liue as we lust our selues : as if these things concerned not vs, but them onely. The persons

Chap. 1. Sermon 1. 9

to whome this Epistle was written, were the 12. tribes dispersed: and after them, the doctrine bindeth vs all to holy obedience.

In the title the third and last thing is the greeting he sendeth. Touching greetings & salutations, which among all men haue at all times been vsuall, we neede not curiously to consider, seeing it cannot be denied, but that both godly and profane persons haue vsed it: and both profane writings, and the holy Scripture also deliuer and set down sundry formes thereof. Plato disputeth of the salutations and greetings of the Gretians, whose common salutations were three: To wish ioy, this forme was common to the people. To wish prosperitie, which was vsed of the philosophers. To wish health, which was proper to the physicians. The Romans commonly vsed one forme of greeting, to wish health, as Marcus Cicero wisheth, or sendeth health to Publius Lentulus, and so others. Other haue vsed other formes. The enemies of Benjamin sending their letters to king Darius, against Iuda, in their salutation wish him peace. To Darius the King, peace. Nabuchodonosor making a decree, that all Nations should worship and serue the God of Sidrach, Misach, and Abednego, in his letters to that purpose tending, vseth the like salutation, Nabuchodonosor king, to all people, nations and languages that dwell in all the world, Peace be multiplied vnto you. Saint Paul in euery of his Epistles sendeth greeting vnder this forme, Grace and peace from God the father, &c. Or, Grace, mercie and peace, as to Timothee. Saint Peter imitating Paul, vseth the like forme. Saint Iude wisheth mercy, peace & loue to be multiplied. Saint Iohn in his first Epistle seemeth to omit both the name to whom he writeth, and his salutation. In the other two he contenteth himselfe with the name of the writer, and the party to whom he writeth, but altogether he suppresseth his salutation. The church of Christ in their first generall counsel held at Ierusalem, writing to the Antiochians, salute them in manner following, The Apostles, Elders, and brethren, to the brethren which are of the Gentiles in Antiochia, Siria, and Silicia, send greeting. And

3. Salutation.

3. Epist. Dionisio.

Esd. 5. 7.

Dan. 3. 1.

1. Tim. 1. 2.

1. Pet. 1. 1.

Inde. 2.

1. Iohn. 1. 1.

2. Ioh. v. 1.

3. Ioh. v. 1.

Act. 15. 23.

Act. 23. 26.

D

Claudius

Chap. i. Sermon i.

Claudius Lysias & chiefe captain, sending Paul to Fœlix, in his letter saluteth him in this maner, Claudius Lysias vnto the most noble Gouvernour Fœlix, sendeth greeting.

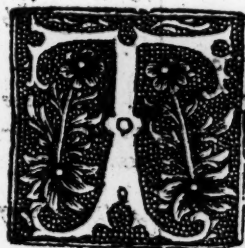
In which places they vsed the forme of Saint Iames in this place mentioned, which being translated word for word, is, To reioyce, to be merry. Which ioy and reioysing is not bodily, but spirituall, the ioye of the Spirite in the Lord; whereby we reioyce in him, not only in our prosperitie, and in his benefites fauourable and mercifullie poured vpon vs: but also in our troubles iustly by him inflicted, and in the miserie and aduersitie of this world: which we accept and receiue from him as a testimonie of his loue toward vs, in that we are thereby made conformable to the image of his sonne Iesus Christ, that as wee
Rom. 8. 29. are like him in affliction, so we may be like him in glorie.
Ioh. 16. 20 This reioysing, and this ioy our Sauour Christ promisseth his: Ye shall weepe and lament, and the world shall reioyce: ye shall sorow, but your sorow shalbe turned into ioy. To which Saint Paul exhorteth, Reioyce in the Lord
Philip. 4. 4. always, and againe I say reioyce. This is the ioy whereby God reigneth ouer his, whereof the Apostle speaketh; The kingdome of God is not meate and drinke, but peace, and righteousness, and ioy in the holy Ghost. And
Rom. 14. 17 this is that which in his salutation he wisheth them. And thus much may serue for the title of the Epistle: Iames the seruant of God and of Iesus Christ, to the twelue Tribes which are scattered abroad, Salutation, ioy and reioysing. Now the God of comfort and consolation poure into our hearts this ioy of the Spirit, that our hearts and mindes replenished with gladnes, we may in all things reioyce in him, through Iesus Christ our Lorde: To whome with the holy Ghost, three persons in trinitie, one euerliuing, and euerlasting God in vnitie, be all praise, dominion, and maiesty now and for euer. Amen.

Iames

Sermon. 2.

- 2 My brethren, count it exceeding ioy, when ye fall into diuers temptations.
- 3 Knowing that the triall of your faith bringeth foorth patience.
- 4 And let pacience haue her perfect worke, that you may be perfect and entire, lacking nothing.
- 5 If any man lack wifdome, let him aske it of God, which geueth to all men liberally, and reprocheth no man, and it shalbe geuen him.
- 6 But let him aske in faith, and wauer not.

The first place generall of the Epistle, is concerning afflictions.



He title of the Epistle being sette downe, in these words and the rest, he commeth to the handling of the matter and common places in this chapter conteyned. Of which the first is of bearing outward afflictions, wherein we ought not to be cast downe, but rather to be glad; not to be faint hearted, but to reioyce. With which he doeth wisely to begin, in as much as in that their scattering, their case was most miserable, and therefore were they first of all to be armed and comforted against afflictions. Which in these verses, and in the 9. 10. 11. 12. he performeth. In which discourse, there are foure things to be noted. First, the proposition, 2. verse. Secondly, the reasons of confirmation, 3. and 4. verses. Thirdly, the distinguishing of persons to whome the crosse is profitable, 9. 10. 11. verses. Fourthly, the conclusion, 12. verse.

The first place is of bearing outward afflictions.

Now this Treatise is a little inuerted, and troubled

Chap. 1. Sermon 2.

by a degression which is necessarily made, 6.7.8. verses wherein the second place generall of the whole epistle is conteyned. This being thus obserued and noted by the way, let vs consider the words read.

- In these verses are three things to be noted.
- | | |
|---|--|
| <p>1. The proposition of the place.</p> <p>2. The confirmation, or rendring of reasons of his proposition: And they are three.</p> <p>3. The preuenting of an obiection. In which are two things.</p> | <p>1. From honest comelines. 3.</p> <p>2. From profit, because it causeth patience, that excellent vertue.</p> <p>3. From euent and effect, it maketh perfect.</p> <p>1. The obiection proposed, How shall we beare the crosse as we are taught?</p> <p>1. What that wisdom is.</p> <p>2. Who getteth it.</p> <p>2. The answer: In which are foure thinges noted: namely,</p> <p>3. What hope we haue to obtaine it.</p> <p>4. How we may aske it.</p> |
|---|--|

The first herein is the proposition of the place, which is, That the Saints of God must beare afflictions: Vnder the heauy burthen wherof they may not faint, fall downe nor quaille: but be patient, triumph, and reioyce. Hereof he carefully admonisheth, because in their scattering and dispersing, their condition could not be but miserable: and therefore in these externall afflictions, they had neede to be comforted: which Saint Iames doeth faithfully in this place; My brethren, count it exceeding ioy when ye fall into diuers temptations. Saint Peter in like case writing

Chap. 1. Sermon 2. II

ting to those strangers which were in like maner scattered
 here and there, in Pontus, Galatia, Cappadocia, Asia, and
 Bithinia, exhorteth them to beare afflictions without
 fainting: Dearely beloued, thinke it not strange concern-
 ing the fiery triall which is among you, to proue you, as
 though some strange thing were come vnto you: but re-
 ioyce, in as much as you are partakers of the sufferings of
 Christ, that when his glory shall appeare, yee may be glad,
 and reioyce. Our Sauour Christ foretelling his Disciples
 the condition whereunto they should be subiect, euen to
 be as sheepe among wolues: and for his sake and the
 Gospels to be brought before Iudges, scourged in Si-
 nagogues, expelled and excommunicated their assem-
 bles, and euery where euill entreated, and spitefullie
 handled: by his owne example exhorteth he the to beare
 all these things, and willeth them with inuincible courage
 and patience, to take vp their crosse and follow him. And
 elsewhere forewarning them of their oppressions, therein he
 willeth them to be of good cheare, & beare their afflictions
 with patience: In the world (saith he) you shall haue
 trouble, but be of good cheare, I haue ouercome the
 world. The holy Apostle Saint Paul to like purpose per-
 swadeth men not to faint in heart, nor to cast downe their
 heads as discomfited, but in the midst of their afflictions
 and miseries to reioyce: Reioyce in hope, be patient in
 tribulation, continue in prayer. affliction, and the
 crosse then being inseperably ioyned with the profession
 of the faith, ought not to seeme strange vnto the Saints,
 neither to moue them. Which S. Paul considering, coun-
 celleth the to stand fast in the faith, and not to be moued
 with these afflictions, because they were thereunto appoin-
 ted of God. The proposition therfore of this place is, that
 the Saints of God must arme themselues against all maner
 afflictions, and therein reioyce exceedingly: Come there
 life, or come there death; come prosperitie, or come mise-
 rable aduersitie; come there sicknes, or come there health;
 come there wealth, or come there woe; come there perse-
 cution, or come there pestilence; come there sword, or
 come there famine; come captiuitie, or come any other
 miserie,

1. Pet. 1. 1.

1. Pet. 4. 12.

Mat. 10. 16

Ioh. 16. 33.

Rom. 12. 12

1. The 3. 3.

Chap. 1. Sermon 2.

miserie, we must be prepared and armed thereunto, and hold fast the proposition of the Apostle, Brethren, count it exceeding ioy when you shall fall into diuers temptations.

Things to be noted in the proposition. In this proposition many things may be obserued worthy our consideration. First, that the Saints must count it great ioy when they fall into temptations, and do suffer afflictions in the world. Wherin the ioyes of Gods saints, and the ioyes of the wicked are distinguished. The wicked reioyce, some in one vaine thing of this world, some in another: accounting sickness, pouertie, imprisonment, ignominie, miserie, persecution, famine, nakednes, sword, death, and such like afflictions, as euils: wherefore they shun them by all meanes, they abhorre them, as infallible tokens of the heauie wrath of God, and his iust hatred against them which suffer them: as appeared by the sentence of Eliphaz against holy Iob, who condemned him for wicked, because he was afflicted: and by the censure of the wicked, who iudged Christ as reiected of God, because he was plagued and smitten by him. And the Iewes in like maner so iudged of them vpon whome the tower of Silo fell, and whose blood Pilate mingled with their sacrifice, slaying them when they were offering: esteeming them for wicked, because of their punishment. Finally, by the sentence of the Barbarians in Melita, who seeing a Viper springing out of the fire, to rest vpon the hand of the Apostle S. Paul, accounted him for a murderer, and a wicked person. But so doe not the Saints: for they know that these afflictions by the blessing and grace of God, tend to the furtherance of their saluation in Iesus Christ. Wherefore they therein reioyce exceedingly, and preferre this ioy before all worldly ioy whatsoever. In so much as in the midst of their miserie, and in their tortures and torments they haue triumphed: as, the holy Apostles being afflicted, beaten, and smitten for the testimonie of Gods truth, departed, and went out of the councill reioysing: of whome S. Chrysostome saith, The Apostles were scourged, and they reioyced: they were bound and imprisoned, and they thanked: they were stoned, and they preached,

Difference betwixt the reioycings of the Saints, and of the wicked.

Iob. 4. 7. 8.

Isai. 53. 4.

Luk. 13. 12.

Act. 18. 4.

1. Phil. 12.

Act. 5. 41.

Hom. po-
pu. 54.

Chap. I. Sermon 2. I2

preached. The blessed Apostle Paul of himselfe and the rest beareth the like recorde, that, in their troubles they reioyced. We reioyce, saith he, in trouble, knowing that trouble bringeth forth pacience, pacience; experience: experience, hope: hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost which is giuen vnto vs. Rom. 5. 3.

The holy and blessed Martyrs haue in like maner counted it exceeding ioy, when they fell into temptations, wherein they being by the will of God, aboue the strength and course of nature, exercised and tried: haue triumphed. whereas then the wicked shun these as simply cuill, the saintes embrace them as testimonies of loue: whereas the wicked in their miseries, fret, fume, and some at mouth for rage and anger: stampe, stare, murmur, and mutter against God, yea and blaspheme him in extreme desperation, as Saint Iohn in his Reuelation auoucheth: the Saints reioice with ioy vnspcakable and glorious, as in wholesome documents of their life, corrections of their infirmities, prouocations to praier, inuitements to God, repressors of naturall corruption, encreasers of zeale, and meanes whereby they are made conformable to the image of the sonne of God, Whereas the wicked herein faint and fall into despaire, and reioyce in other things onely: the Saints and holy men of God, make affliction the greatest matter of their mirth, and to suffer for Christ and his Gospell, their soundest ioy: remembring the proposition of the Apostle here set downe: Brethren count it exceeding ioy when you fall into sundrie temptations. Let worldlings then reioice in their riches, and glorie in their wealth, let them reioyce in their pleasures, and delight themselves in ambition and honour: let them make their bankets, belliecheare, and riotousnesse their ioy: let them count for their greatest happinesse and felicitie, worldly securitie, and vacation from all trouble: yet this is the ioy, the mirth, the delight, the pleasure, the felicitie and happinesse of the Saints, wrongfully to suffer affliction: and this they count vpon earth their exceeding ioy, and therein they haue their reioicing. Let the wicked in their mis-

Reue. 16. 9
& 11. & 21.

1. Pet. 1. 8.

Rom. 8. 29.

Iob. 21. 9.
10. 11. 12.

Psal. 73. 5.
Iob. 21. 9.

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Exo. 7. 3. 4. series grow from worse to worse, as Pharao by his afflictions waxed worse, and more impacient: let them vse violent hands vpon themselves, as Saul in daunger of the vncircumcised Philistines, fell vpon his owne sword, and perished: and many other at the losse of their riches, the spoile of their goods, the departure of their friends, and other afflictions, murmured against God: yet the Saintes holde vp their heads, relie vpon God, humble themselves before him vnder the crosse, and count it exceeding ioy when they fall into manifold temptations.

Secondly the word, fall into, is not without significati-
on: whereby the Saints of God are taught that they may
neither procure, neither hasten their owne crosse, nor de-
ferue at the hands of the world thus to be afflicted. The
Papist which in many places, and at sundrie times lay
heaue crosses vpon themselves: as beating their owne
flesh, scourging their owne bodies, wearying and wasting
themselves with long, tedious, and troublesome pilgri-
mages, fall not by the will of God hereinto, but by their
owne choise: therefore haue no cause therein to reioice.
theeves, robbers, pirates, murtherers, man quellers, euill
doers, busie bodies, who by their own desert procure their
owne miserie, ought not therein to reioyce. Let no man,
saith Saint Peter, suffer as a theefe, murtherer, euill doer,
or as a busie bodie in other mens matters: but if any suf-
fer as a Christian, let him not be ashamed, but let him
glorifie God in that behalfe. When men are causes of
their owne crosses, and procure by their wickednesse their
owne punishments and afflictions: they must not therein
reioyce, but rather lament and be sorie: but when we fall
into temptations by the will of God, then must we count
it exceeding ioy. Foolish men punished for their wicked-
nesse, malefactors chastined for their vngodlinesse: wic-
ked ones afflicted for their vngaciousnesse, haue cause of
sorrow, not of ioy: of mourning, not of mirth: of lamen-
tation, not of laughter, in that they fall not hereinto by
Gods will, but by their owne wickednesse: though secretly
they do that which from euerlasting God hath determi-
ned. then vnder the word, falling into, is insinuated vn-

Popish
crosses not
ioyous.

Deserued
punish-
ments not
to be re-
ioyced in.
1. Petr. 4. 15.
16.

to men, vnder what affliction & crosse they must reioyce: vnder that crosse which God imposeth and layeth vpon vs: vnder those afflictions whereinto we fall by the pleasure and purpose of God to trie vs: therein when we suffer, we must count it exceeding ioy.

Thirdly, the circumstance of time may not belightly passed ouer: My brethren, count it exceeding ioy when you fall, that is, whensoever you fall into temptations. This teacheth the children of God, that once or twise to reioyce vnder the crosse, is not inough to the perfect dutie of a Christian; but whensoever, as often soeuer, at what time soeuer we are assaulted and assailed with temptations: so often to shew our selues patient therein and ioyous: because our crowne is onely giuen in the ende of all our combates. which the authour to the Hebrewes recounting,

Heb. 10. 36.

teacheth vs that we haue alwaies neede of patience, that in fine and at length wee may obtaine the promise. For which cause the Angell requireth patience in the Smyrnians, and constancie vnder the crosse to the end: Be thou constant vnto death, and I will giue vnto thee the crowne of life. It is not inough to begin to runne in the race of patience, but we must ruane out our race with patience, if we will be crowned. Therefore Saint Paul admoni-

Reue. 2. 10.

sheth, that we runne on with patience the race that is set before vs. Wherefore as he that hath borne the brunt of many bickerings, and hath quit himselfe valiantly and like a man in sundrie assaults and skirmishes: If before the ende of the battell he faint and giue ouer, loseth all his former labor: and as he that plaieith on a stage, though he behaue himselfe excellently in sundry acts: yet if in the last act he quaille, he beareth away neither prime nor prize in that action: and as he that runneth a long time, but falleth or sitteth downe before he come to the goale, hath not the crowne or garland: so if men in manie miseries, in sundrie temptations, in diuers afflictions, haue reioyced: vnlesse whēsoeuer they fall thereunto they still reioyce, they loose their praise & commendation of paciēce; whereof the Apostle to foretell and foreteach vs, would haue vs count it exceeding ioy, whensoever we fall into temptations.

Heb. 12. 1. 3
2. Tim. 4. 7.

Fourthly

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Fourthly and finally, he would men to count it exceeding ioy, when they fall into diuers or manifold temptations. Whercin we must learne that the afflictions of the saints are manifold, diuers and sundrie, as both this Apostle and S. Peter teacheth; and that specially in three respects.

The afflictions of the Saints diuers.

Iob. 1. 12.
& 2. ca. 6.

Esaï. 10. 5.

Iere. 1. 15.

27. 6.

Eze. 17. 12

& 26. 7.

Iob. 1. 15.

& 16.

4. King. 18.

13.

c. 19. 10.

Isaï. 36. 1.

Leui. 26. 25

Deut. 28. 27

Leui. 26. 21

3. King. 13.

24.

4. King. 17.

25.

1 These afflictions are manifolde in respect of the diuersitie of instruments, which God vseth in inflicting them vpon the Saints. For sometimes he vseth the Diuell; sometimes the meanes of men, sometimes other his creatures as instruments and meanes by afflictions to tempt the Saints. He vsed Satan in the temptation of Iob, to whome he gaue licence in his goodes, and in his bodie to afflict him. Men, almightie God vsed to afflict Israel his people, wherefore in the Prophets, the Assirians, the Babylonians, the Philistines, and Aegyptians, with other, are both plainly called, and manifestly described as y instruments of God to afflict his people. In which sense Assur is called the rod of the Lords furie, and the staffe of his wrath and indignation. Thus the Lord calleth Nabuchodonosor, that cruell tyrant and shamefull idolater, his seruant, because he vsed him as a meane to afflict his people. Thus vsed also God the Caldeans and Sabeans as his instruments to afflict Iob the Patriarch his Saint and his seruant. Thus he vsed Sennacherib to afflict Hezekiah: the Scribes and Pharisees to afflict our Sauour, and to vse all meanes of persecution against the Apostles and disciples. Thus he vseth men to rob, spoile, slaie, murther, and euery way to afflict his Saints and seruants.

God vseth in like maner other creatures in afflicting of his Saints. Sometimes the heauens giue abundance of raine, whereby the corne and graine of the earth is destroyed, and the Saints and others brought to extremitie: sometimes the aire is infected, wherehence, sicknesse, plagues and pestilence groweth, and the people are destroyed. Sometimes brute beasts rise vp against men, and destroy them, as the Lion did the Prophet. The Lions which destroyed those whome Salmanaser sent to inhabit Samaria, whereof that none were good, were hard to as-
firme.

Chap. 1. Sermon 2. 14

firm. By infinite other his creatures, the saints themselves are oftentimes afflicted: wherefore if we respect but the diuersitie of instruments which almightie God vseth in these externall afflictions, we shal easily be forced to confesse that in that regard euen our afflictions and temptations are sundrie.

Leui. 26. 14
Deut. 28.
15.

2 As in respect of the diuers instruments thereunto by God vsed, the temptations of men are diuers and manifold: so if we looke into the nature of temptations, they are no lesse manifold and diuers. Hereunto the holy prophet hauing regard, crieth out: Manie are the troubles of the righteous, but the Lord deliuereth out of all. As many in number, so diuers in nature are our afflictions. Some are afflicted by exile and banishment: some by captiuitie and imprisonment: some by famin and nakednesse: some by perill and persecution: some by slaunder and reprochfull contumelie: some by rackings and tearings in peeces: some by slaughter and sword: some by fire and fagot: some by sores of bodie and sundrie diseases: some suffer in themselves: some are afflicted in their friends, in their wiues, in their children: some in their goods: some in their bodies: some in their credits: some by sea: some by land: some at home: some abroad: some by open enemies: some by counterfeit friends: some by cruell oppression: some by manifest iniuries: some by force: some by fraud: some afflicted and tempted by one meanes, some by another: and so many kinds of temptations there be, and they follow one another so hard at the heeles, that the Apostle may worthily call them manifolde and diuers.

Psal. 34. 19.

Psal. 43. 7.
Iob. 2. 15.

3 Finally, the ends wherefore they are inflicted, are diuers: therefore in that respect also they may not amisse be counted diuers. Sometimes we are afflicted to the end we should be humbled: sometimes we are afflicted to the end we should be tried: sometimes we are afflicted, that in the nature of Gods blessings we may better be instructed: sometimes we are afflicted, that God may be glorified: sometimes we are afflicted, that our sinnes thereby may be remitted: sometimes we are afflicted, that the pride

Exod. 10. 3

1. Pet. 4. 12.
Iohn. 9. 3.
Psal. 30. 7.
Psa. 119. 67
107. 17.
Ierc. 31. 18

Chap. 1. Sermon 2.

pride of our hearts may be repressed, and sinfull desires
 mortified : whereof Iob speaketh, affirming that God
 openeth the eares of men by their corrections, which
 he had sealed and purposed to send vpon them, that
 he might cause man to turne away from his enterprise,
 and that he might hide the pride of man, and keepe backe
 his soule from the pit, and that his life should not passe
 by the sword : sometimes we are afflicted, that Gods loue
 towards vs may the more liuely be expressed : sometimes
 we are afflicted, that thereby y world may be hated of vs :
 sometimes we are afflicted, that we may be more zealous
 in prayer for deliuerance : sometimes we are afflicted, that
 we in afflictions made conformable and like the image
 of the sonne of God, together with him, may be partakers
 of his glorie. Finally, to make vs forsake all trust in other,
 and to bring vs home to God : as Isai teacheth vs, at that

day shall the remnant of Israel, and such as are escaped
 of the house of Iacob, stay no more vpon him that smote
 him, but shall stay vpon the Lord, the holy one of Israel
 in truth. As therefore euery thing serueth not for the same
 purpose, neither is euery medicine ordained for euery ma-
 ladie : so neither hath euery temptation one end wherfore
 it is inflicted, but many ends there are of many afflictions :
 so that in respect of their sundrie ends, they are also di-
 uers and manifold. partly then in respect of the manifold
 instruments whereby God afflicteth men : partly in respect
 of the sundrie kindes of temptations : partly in respect of
 the manifold ends which in afflictions God respecteth :
 they may wel be called and tearmed diuers and manifold.
 And these are the things in this proposition, the first
 branch of the diuision to be obserued : Brethren count it
 exceeding ioy when you fall into diuers temptations.

Now Christians shall the better count it exceeding ioy
 whe they fall into diuers or manifold temptations, if they
 shall enter into these considerations with themselves.

First, that these temptations came not vpon them by
 chaunce, fortune, or the will of wicked men, and at their
 pleasures, but by the providence and wil of God. Where-
 fore as S. Basil exhorteth, let vs beware we say not, as this

Considera-
 tions to
 make chris-
 tians ioy-
 ous in af-
 flictions.

Basil.in 33.
 Psalm.

fell out by chaunce, so that hapned by fortune: for knowe thou, that nothing is done inordinately, nothing rashly, nothing is wrought in things by fortune, neither call any euent euill, neither any houre euill: for these are the voices of vnlearned and vntaught people, and such as are ignorant of the discipline of Iesus Christ. for are not two Sparrowes sold for a farthing, and neither of them falleth to the ground without the will of God? and how many are the haire of the head? yet not one of them is forgotten of God? So that thou seest, that the diuine cie of God is not deceived, in the consideration of most smallest things. Now if Gods prouidence extend and enlarge it selfe to the least things, how much more toward man, the most excellent of all his mortall creatures; that nothing shall befall him, but by his diuine will and prouidence? which thing by euident testimonies and examples of holy scripture shall appeare manifest. When holy Iob was spoiled of his goods, bereft of his children, and had lost all that he had, he confessed that it was by Gods hand, wherefore he said, naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath giuen, and the Lord hath taken it, blessed be the name of the Lord: who also being stroken in bodie with sore boiles, fro soale of foote to y crowne of his head; in midst of which miserie by his wicked wife sollicitated to blaspheme God, that so he might haue bene put to death, and ended his troubles: he ascribing euen the calamities he suffered to the Lords worke of prouidence, saith; Shall we receaue good at the hand of God, and not euill? Whereof to assure vs, Zacharie speaking of the euils which the foure Monarchies should do to the world, bringeth them in notwithstanding, as asking God leaue before they went out to punish the earth. And when Christ our blessed Sauour had cast out the vncleane Spirites out of the woman therewith possessed, The deuils could not enter into the very swine of the Gergezens, before they asked and obteyned leaue of Iesus Christ. Yea though Sathan by his owne inclination of nature be readie to do all mischief: yet could he not tempt wicked Ahab to goe to Ramoth in

Mat. 10. 29
30.

Iob. 1. 21.

Iob. 2. 10.

Zachar. 6. 7

Math. 8. 31.
32.

3. Ki. 22. 22.

Chap. i. Sermon 2:

in Gilead, there to perish and fall by the Sirians; before God had said, Go and do so. Wherefore God in the
Mai. 54. 16. Prophet doth not only challenge all such like actions vnto himselfe, but sheweth also that such meanes are directed by him: therefore saith, that both the smith that bloweth the fire, and he that maketh the instruments to destroy, and the destroyer himselfe is his creature: so that no creature can do any thing, but so farre as God giueth power, by whose prouidence all things are gouerned. Yea the verie passion and death of our Sauour Christ, effected by so many euill meanes of the wicked, was yet ordered by the eternall purpose and prouidence of God, as *S. Peter* plainly acknowledgeth to the Iewes: auouching, that they had taken Iesus Christ by the hands of the wicked, crucified & slaine him, being deliuered notwithstanding by the determinate counsell and foreknowledge of God: confessing a little after that Pilate and Herode, with the Gentiles and the people of Israel, were gathered together against Christ the Lords annointed, to do whatsoeuer Gods hand and counsell had before determined to be done. Finally, the same Apostle in his epistle ascribing all the sufferings of Gods saints vnto the will and pleasure of God, and not to blindnes of fortune, or rashnes and time-ritie of chaunce: writing to the afflicted saints, he exhorteth in this wise: It is better (if the will of God be so) that you suffer for well doing, then for euil doing. And a little after, when he had vsed many reasons to persuaade to patience in afflictions, the Apostle shutteth vp & concludeth his exhortation, wherefore let them that suffer according to the will of God, commit their soules vnto him in well doing, as vnto a faithfull creatour. Seeing then, the manifold and diuers temptations whereinto men fall, are not by chaunce, but by the good will of God: for accomplishment whereof, we dayly pray to him: the due consideration thereof must make vs count it exceeding ioy whē we fall into diuers temptations.

Secondly and moreouer, if we did consider, that by these temptations we shall come into our ioy, be made conformable to the Sonne of God, and possesse an eternall

Chap. 1. Sermon 2. 16

small weight of glorie, we would count it exceeding ioy, Luk. 24. 26
 when we fall into diuers temptations. Now we knowe
 that Christ by manifold sufferings entred into the eter-
 nall tabernacle of heauen, as to his two disciples he af-
 firmed : ought not Christ to haue suffered these things,
 and to enter into his glorie? And S. Paul auoucheth the Act. 14. 22.
 same to the Saints at Listra, Iconium, and Antiochia : af-
 firming that through manifold afflictions we must enter
 into the kingdome of God : who elsewhere also affirmeth Ro. 8. 16. 17
 that we are the children of God : if children, then heires,
 euen the heires of God, and heires annexed with Christ :
 if so be we suffer with him, that we may also be glorified
 with him. To his sonne and scholer Timotheus, to like 2. Tim. 2. 11
 purpose; it is a true saying : If we be dead with him, we
 also shall liue with him : if we suffer, we shall also raigne
 together with him. And as thus by afflictions and mani-
 fold sufferings we enter into our eternall rest, as our Lord
 and Sauour did into his, and so are made conformable
 vnto him, as the members vnto their head : so also by the
 same afflictions we possesse an eternall and incomparable
 weight of glorie, in the day of the appearing and com-
 ming of Iesus Christ : whereof S. Paul speaketh, I account
 that the afflictions of this life, are not worthy of the glorie Rom. 8. 19.
 that shall be reuealed vnto vs : and elsewhere more plain-
 ly : our light affliction which is but for a moment, cau-
 seth vnto vs a farre more excellent and an eternall weight
 of glorie : while we looke not on the things that are scene,
 but on the things that are not scene : for the things scene
 are temporall, but the things not scene are eternall.
 Wherefore if our diuers and manifold afflictions make vs
 an entrance into our rest and ioyes, as they did vnto Ie-
 sus Christ our head and our captaine : if they make vs co-
 heires of his kingdome, and conformable vnto him, who
 for vs, and before vs suffering manifold afflictions, is en-
 tred his glorie : if they be the way whereby we possesse a
 farre more excellent estate, and obtaine an eternall and
 incomparable weight of glorie; shall we not then thinke
 it exceeding ioy when we fall into diuers temptations ?

Thirdly, afflictions heere suffered, are for speciall good
 ends

Chap. 1. Sermon 2.

ends and purposes sent of God, and bring great good vnto such as patiently endure them, as is aforesayd : therefore when men fall thereinto, they ought to count it exceeding ioy.

Fourthly and finally our causes shall in due season be examined, and God will take vengeance of all such as haue persecuted vs; which if we did aduisedly weigh and consider, it would easily make vs to count it exceeding ioy when we fall into diuers temptations. Whereof holy David assureth vs, telling vs that howbeit God reuenge not suddenly the wrong done to his Saints, yet he suffereth not the wicked alwayes to goe vnpunished, to which purpose he saith : When God maketh inquisition for bloud, he remembreth it, and forgetteth not the complaint of the poore. And true it is, that though the Lord seeme to deferre the examination of his seruants causes for a time, yet in fine it shall appeare, that the eyes of the Lord are vpon the righteous, and his eares open vnto their cries : but his face set against the wicked, to cut off their remembrance from the face of the earth. And the Prophet entreating both of the destruction of the enemies of the saints, and of the comfort of the church, telling vs that the issue of them both is certaine, and shall appeare at his appointed time, (though God do not execute it according to our hasty iudgements) saith, the vision is for an appointed time, but at last it shall speake, and not lie; and though it tarie, yet waite, for it shall come and not tarie. Wherevnto S. Paul subscribeth, it is a righteous thing with God, to recompence tribulation to them that trouble you, and to giue vnto you that are troubled, rest with vs : when the Lord Iesus shall shew himselfe from heauen with his mightie angels in flaming fire, rendring vengeance vnto them that do not knowe God, and which obey not the Gospell of Iesus Christ : which shall be punished with cuerlasting perdition, from the presence of the Lord, and from the glorie of his power, when he shall come to be glorified in his Saints, and to be made marueilous in all them that beleue. Which his iudgement God hath in sundrie places threatned against the enemies, and in some measure also

Psal. 9. 12.

Psal. 34. 15.

16.

Habac. 2. 3.

2. Thes. 1. 6

7. 8. 9. 10.

also executed vpon the Egyptians, Philistines, Amal-
chites, Madianites, Assirians, Babilonians, and the like, as
in sundrie places of the Prophets we may finde. Besides
which, to giue a more particular and certaine taste, wee
might begin with Cain for persecuting his brother Abell:
or with Ismael for mocking of Isaac, which Saint Paul
the blessed Apostle calleth persecution; or with Esau for
persecuting his brother Iacob, by Gods eternall proui-
dence preferred before him in the birthright and blessing:
which examples to passe ouer with silence, let vs come to
the times of Saul, and such as in crueltie and barbarous
immanitie succeeded him. See we not what iudgements
euen in this life almightie God executed vpon him for
persecuting of holy Dauid, when he caused him to fall
most desperately vpon the point of his owne sword, and to
embrue his cruell hands in his owne blood? whom Ahab
that bloody and wretched king following, howbeit long
after, yet for afflicting the Saints of God, and persecuting
the righteous, perished by the hands of the Sirians, and
the dogs licked his blood in the poole of Samaria, as the
Lord had threatned by his prophet. Whose wife Iezabel
the Queene for like wickednes was cast out of a window,
and had her braines dashed out vpon the wall, and her
bodie deuoured by dogs as the Scripture teacheth. What
shall we say of that cruell Antiochus king of Syria, who
most grievously persecuted the people of God, was he
not also in fine and at length by God most sharply puni-
shed? was not his armie discomfited and slaine of Iudas
Maccabeus? and when he purposed to haue made Hieru-
salem a common sepulchre for the Iewes, was hee not
stroken presently with an incurable disease of the bowels,
whereof he languished and died, and that in a strange
countrie? To come to their punishments, which after
Christs birth afflicted the Church; what shall be sayd of
Herode surnamed the great, for persecuting Christ in the
giltlesse infants of Bethleem: perished nor he also of the
disease of Antiochus? As Iosephus recordeth and other
hystories haue likewise affirmed? Herode Antipas the
sonne of Herode the great, at the request of a mincing

Isai. 13. 1.
2. &c.
Isai. 14. 19.
30.
Gen. 4. 8.
Gen. 21. 9.
Gala. 4. 29.
Gen. 27. 48

1. King. 21. 4

3. King. 22.
34. 38.

3. King. 21.
19.

4. King. 9.
33. 34. 35.
&c.

2. Macc. 9.
4. 5. 28.

Mat. 2. 16.

Ioseph. lib.
antiquit.
Iudai: lib.
17. c. 9.

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and dauncing damsell, caused Iohn Baptist the forerunner of Iesus Christ, to be put to death and beheaded in the prison; yet did not God suffer him to escape vnpunished; for his father in law Aretas king of the Arabians, ouercame and destroyed his armie, which by common voice of men hapned vnto him, for slaying of Iohn Baptist, as

Mat. 14. 10. Iosephus writeth: who afterward being put from his kingdom, & banished his countrie, came to Lions in France, whether his incestuous harlot Herodias followed him, who perished there in great miserie; as the historie recordeth. What calamities & miseries the Iewes sustained for putting to death Iesus Christ, for stoning S. Stephen, persecuting the Apostles, and afflicting the Church at Hierusalem: Iosephus reporteth in 7. bookes of the warrs of the Iewes, and also Eusebius in his Ecclesiasticall historie in like maner auoucheth. So that Titus and Vespasian the Romaines, brought to passe the fearefull foretelling and prophēcyng of our blessed Sauour Christ against Hierusalem: The dayes shall come vpon thee, that thy enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side, and shall make thee euen with the ground, and thy children that are in thee, and shal not leaue one stone vpon another, because thou knewest not the day of thy visitation. Concerning Pilate that corrupt Iudge, who in fauour of the Iewes, deliuered Iesus Christ the Lord of glorie, against his owne cōscience, vnderfernedly to be crucified: it is euident that in extreame desperation he perished by his owne hands. and for Herod Agrippa, as he followed the example of his grandfather Herod the great in persecuting, slaying Iames, & imprisoning Peter: so sustained he the like torture & torment in his bowels, scrawling and putrifying with wormes, and finally in great miserie finishing his dayes and perishing, as in historie appeareth. If we proceede and come to the bloudie and cruell persecuting Emperours, we shal find that God hath also sharply auenged himself vpon the for the bloud of his saints. When Nero one of the Emperours went about by all meanes to extinguish & blot out for euer the religion of Christ, and had caused both Paul

and

De bello
Iudaico
Eusebi. hist.
3. c. 5. 6. 7.
&c.

Zalt. 19. 43.
44.

Lib. histo.
Ecclesi. 2. c.
7.

Ad. 12. 2. 3

Eu. 26. Ec-
cles. lib. 2.
c. 10.
Ioseph. an-
tiq. lib. 19.

And Peter, & many holy Martirs to be murdered, at length he also receiued reward according to his crueltie: for being left of all his provinces, souldiers, friends & acquaintance, being iudged of the Romane Senate an enimie, and cōdemned by most ignominious death to suffer, flying at midnight with Sporus his page, there fell before his feete a thunderbolt, whereat afraid, hiding himself, and falling into vtter despaire, he vttered these words: filthily haue I liued, and worse shall I die, and so taking his dagger, with the help of Sporus, he cut his owne throate and perished. What punishmēts Domitian, Traian, Antoninus Verus, Seuerus, Maximinus, Decius, Valerianus Emperours, yet bloudie & cruell persecutors of Gods Church, time would faile to declare vnto you: that Aurelian for his crueltie against the saints was slaine of his seruants: that Diocletian after he had shed much christian bloud, dronke poison in extreame desperation, & so perished: that Maximian was hanged at Massilia by Constantine, & Maximine stricken for his crueltie with Antiochus his disease, wormes growing in his bodie, & deuouring him vp, it is euident. Infinite the like examples might be alleaged of the iust iudgements of almighty God vpon such as haue afflicted his church, whom howbeit for a time he now and then suffer to run on, yet in fine his reuenging hād doth ouertake the, & they perish. Seing then we see in all times & ages, that almighty God auēgeth by bloud of his saints, in whose eies their death is precious: the cōtinuall recording & recounting therof with our selues, shall make vs to account it exceeding ioy when we fall into diuers temptations.

Euseb. Eccles. hist. lib. 7. c. 16.

Lib. 8. c. 2. & c. Eccles. hist. Lib. 8. c. 16. & 17. 18. 19. Lib. 9. 10.

Psā. 116. 15

The Confirmation.

2 The proposition ended, the confirmation which is the second thing here followeth, which containeth the reasons and arguments which the Apostle vseth, whie the Saints should be comforted vnder the crosse, and count it exceeding ioy when they fall into diuers temptations. The reasons are three.

1 From honest comelines in the Saints. It is comely & honest, and a thing decent in the Saints patiently to haue their faith tried: by afflictions of this life, the faith of Gods Saints and seruants is tried: the Saints therefore in afflictions

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afflictions must reioyce and be pacient. No man doubteth but it is a comely and honest thing for Gods children patiently to suffer the triall of their faith. And that afflictions make manifest triall and prooue of our faith, the holy Scriptures of God abundantly teach vs. When Almighty

Gen. 22. 1. tie God would haue the faith of Abraham to shine and

2. appeare glorious vnto the world, he tempted him by willing him to sacrifice his onely sonne Isaac, in whome only was the hope of all the promises. Hereby his faith was tried. Moses writeth that the manifold troubles which the

Deut. 8. 2. Israelites for fortie yeares suffered in the wildernesse, were to trie them. To which end God is said to send false Pro-

Deut. 13. 3. phets among the people, thereby to trie their faith, whether they would cleaue stedfastly to God. Saint Paul

1. Cor. 11. 19. thereunto subscribing, affirmeth that there must be heresies among them, that they which are approued may be

Psa. 105. 19. known. Dauid the princely Prophet speaking of the afflictions of Ioseph in Egypt, confesseth the end thereof

Zach. 13. 9. to haue bene the triall of his faith: when he writeth that God tried him vntill the appointed time was come for his deliuerance. Zacharie prophesying of the blessings

which should be vpon the true seruants of God after their cleansing and clearing from all idolatrie, and shewing that all such as should enioy those excellent blessings, notwithstanding should bee tried with manifold afflictions, saith: that God would bring that third part reserued to himselfe, through the fire, and would fine them as siluer is fined, and trie them as gold is tried. Saint Peter telleth the Saints, that they were vnder manifold temptations, that the triall of their faith, being much more precious then golde that perisheth, though it be tried in the

1. Pet. 1. 6. fire, might be found to their praise, honour and glorie, at the comming of Iesus Christ. And thus seeing the ende to

7. be the triall of the faith of the Saints, he calleth affliction the fierie triall. Thinke it not strange, dearly beloued, concerning the fierie triall which is among you. Wherein ha-

2. Pet. 4. 12. uing an eie to the comparison so vsuall in scripture, whereby the Saints are compared to gold and siluer, who are

tried by affliction, as these metalls are by fire: calleth affliction

affliction

affliction fierie triall. The Angell, willed Iohn to write to the Church of Smyrna, to exhort them not to feare any of the things which the diuell should lay vpon them; to trie them. whereby it is more cleare then the Sunne in his brightnesse at noone day, that afflictions are for the triall of the faith of men. they are as the touch-stone: to trie gold from copper, as the fornace to discerne siluer from drosse, as the sieue or fan to sift the chaffe frō the wheate. Wherefore as that is counterfet, not true gold which beareth and abideth not the touch-stone: that drosse and dregs, which tarieth not the fining: that dust and chaffe which suffereth not the sifting: so that faith which will not abide triall by affliction, is weake, imperfect, waucering, and vnseemely in any Christian.

Whereas then ciuill and morall vertues are then soonest tried when their object is present, whereon they may worke, as fortitude in daunger: chastiue in pleasure: temperance in present dainties and delicates: anger when we are prouoked: so the faith of Gods children is then most manifest, when afflictions are present to trie them. And as the starres and moone shine not at noone day, when the Sunne shineth in his glorious beautie: so neither do the vertues of Christians then appeare, when men are in prosperitie, but in the night and mist of affliction. Seeing then it is a comely and honest thing in the Saints of God to haue prooue and triall of their faith, and other vertues to be made: and this triall is made specially by afflictions and troubles of this life: then no doubt ought the Saints paciētly to suffer affliction, & to count it exceeding ioy when they fall into diuers temptations, in as much as the triall of their faith bringeth forth their inward vertues: and afflictions are therefore sent to make triall of the faith of Gods children. and this is the first reason or argument of the confirmation, lying secretly in the word triall.

2 Another reason set downe manifestly, is drawn from the vtilitie and profite which commeth by bearing afflictions: by bearing patiently the miseries and afflictions of this life, the most singular vertue of patience is wrought in vs. If affliction and triall of our faith bring

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unto vs the worthie vertue of patience, who would not then count it exceeding ioy when they fall into diuers temptations?

Troubles in the wicked, are causes, or rather occasions in them to fret and fume; to grudge and groine; mutter and murmure against God; But in Gods Saints they are the instruments whereby God worketh patience in their hearts, therefore to be reioyced in: count it therefore my brethren, exceeding ioy when you fall into temptations, because the triall of your faith bringeth forth patience.

Obiection. But it may be objected, that this place and doctrine is against Saint Paul, who entreating of the like argument, saith contrary to this. For Saint Iames saith, That the triall or prooffe of our faith bringeth forth patience. But S. Rom. 5. 3. 4. Paul saith, That patience bringeth forth triall or prooffe. These are contrary and how can they then hang together?

Solution. The reconciliation of these places may be this. 1. The words by Iames and Paul vsed, are not the same, therefore neither is the thing the same: Speaking then of diuers things, they speake not contrarily one to the other. In this place, prooffe is taken actiuelly, as it signifieth those things whereby we are tried; as afflictions themselves, whereby occasion is ministred of trying and proouing the faithfull. Thus temptations and afflictions trie vs, and this triall or prooffe, (that is, the things whereby wee are tried and prooued, which are afflictions) bringeth forth patience, that is, ministreth matter of our patience. And thus triall with Iames here, is as cause of that triall with Paul, which after this manner is as an effect. With Paul triall is taken passiuelly, as, it signifieth that prooffe and triall which is made of vs, by which wee are made known. This knowledge commeth through our patience: for patience maketh vs to be known whether we mutter and murmure, or whether we be quiet in our sufferings. And thus patience causeth and bringeth forth that experience, prooffe or triall, which is made of vs. And thus is patience cause (as it were) of triall.

2. We may not looke so straitly and narrowly into causes and effects, but that we may graunt the same to be cause

cause and effect also in sundrie kindes of causes, or in diuers respects. For triall, prooffe, experience of most prosperous successe, and happie issue in many troubles, encreaseth our patience, and confirmeth our constancie, so that the more triall we haue of good successe, the more patient, and more constant are we made in affliction: and thus triall causeth patience as Saint James saith. On the other side, patience, and suffering of the crosse, causeth great experience, and prooffe of Gods presence to, deliuer vs, and also maketh vs knowen of what behaviour we be in our troubles. And thus patience causeth triall, as Saint Paul saith: and so triall and patience are mutuall helpers, and nourishers one to another, and both cause and effect one of the other. Thus S. James saying that triall of our faith bringeth forth patience; and Saint Paul, that patience bringeth forth triall or prooffe, speaketh truth also. For the triall of our faith maketh perfect our patience, that the more we are tried, the more patient we are. And patience causeth triall, because he whose faith faileth not, and whose patience is inuincible, is thereby proued and known to be of excellent constancie.

These things thus premised and set downe before, the meaning of the Apostle is not doubtfull: The triall of your faith bringeth forth patience, that is, the afflictions and temptations themselues (whereby your faith is tried) bringeth forth patience. And this is one and the same which Saint Paul preacheth to the Romans, We reioyce in tribulation, knowing that tribulation bringeth forth patience. Our trials and tribulations, our afflictions and miseries, which here wee suffer, inure and accustome vs to the crosse; and men accustomed to a thing, grow therein to be patient. What we are dayly vsed vnto, that we finally beare quietly: dayly afflictions make vs so accustomed and acquainted with sufferings, that thereby wee grow to be patient. Wherefore, as Milo Crotoniates by Milo, bearing a calfe whē it was yong, was made able by dayly exercise, to beare it also whē it was an ox: So mē by dayly bearing the crosse, shalbe enabled to beare it patiently. Therefore the prophet said wisely, that it was good to beare

Rom. 5.3.

Lament. 3.

27.

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the crosse from a child: that as the affliction groweth greater, so our patience might grow greater also: and so affliction, and the triall of our faith make vs patient. Thus afflictions and the triall of our faith thereby, bring forth patience, not as the efficient cause of patience, and the geuer of patience, which is God onely; Therefore Paul saith to the Philippians, that it was geuen to them both to beleue in Christ, and also to suffer for him. But as the instrumentall cause, as the occasion ministred, whereon our patience may worke. Seeing therefore afflictions do thus bring forth patience, so excellent a vertue, as whereby we possesse our soules, and obtaine the promises, as both our Sauiour wimesseth, and the Apostle protesteth: this is reason inough to moue vs in afflictions to reioyce. And this is the second reason why the Saints should count it exceeding ioy when they fall into diuers temptations, because the triall of their faith bringeth forth patience.

1. Phil. 29.

Luk. 21. 19.

Heb. 10. 36

3 From euent or effect the Apostle finally reasoneth. The Saints must count it exceeding ioy when they fall into temptations, because patience in affliction, maketh men entire and perfect. Affliction, and the crosse of Christ are the instruments whereby God doth polliish vs, and refine vs, till we grow to be perfect in Christ, and become like and conformable vnto the sonne of God himselfe, the perfect patternne of all patience. Seeing then by patience we be made perfect, and patience is caused and gendred of affliction, we therefore ought in affliction to reioyce.

2. Pet. 2. 21.

Heb. 12. 23

Here the word perfect signifieth stable, constant, abiding and perseuering, continuing and enduring vnto the end, in the most holy profession of the Gospell, with courage inuincible, as absolute, entire, and lacking nothing: to this perfection we attaine by patience.

Patience in affliction, is the schoole and nurture-house of Christ and of the holy Ghost, and the effectuall meane whereby the Lord our God vseth to make vs perfect: wherein if we be continually trained, we shall grow to full measure and perfection of vertue. Thus Abraham, Isaac, and Iacob, thus Ioseph and holy Iob, mightie Patriarkes: thus Moyses, Isai, Ieremie, thus Michai and Zacharie, holy Prophets:

phets: thus Dauid, Hezechia, and the rest of the zealous Princes: thus Paul, Peter, Iohn, and others, true Apostles: thus Stephen, Pelycarpe, and infinite the like faithful Martyrs, haue by patience in afflictions grown to such measure of perfection; as in the weakenes of nature, and infirmities of man, may be attained vnto. Saint Cyprian in his booke entituled, Of the profit and good of patience, in a large discourse sheweth, that by patience we are commended and presented to God, that anger is repressed, the tongue refrayned, the minde gouerned, and man thereby on euery side made perfect. Yea our patient bearing of these manifold afflictions, sheweth how we haue profited in the profession of Christianitie, whereof the crosse is alway companion. For whereas in prosperitie most men make shew of religion, but in aduersitie many fall away, and are as the stonie ground, wherein the seede of Gods word hath no deepe roote, as soone as tribulation or persecution for the word doth come, by and by they are offended: if we be content in the day of affliction to stand to Christ, and suffer not our selues by any temptation to be drawn from him, it shall appeare that in Christs schoole we haue well profited. Saint Gregorie saith well therefore, No man seeth how much he hath profited, but in aduersitie. Patience then in persecution sheweth our profiting and perfection, and therefore a vertue most excellent. True then is the Apostles saying, auouching that patiente maketh vs perfect and entire, lacking nothing.

De bono
patientiz.

Mat. 13. 20.
21.

Lib. moral.
in Iob. 23.
c. 28.

But now that the Apostle here saith, that by patience we are made perfect, we may note \bar{y} perfection is double. One perfection there is of the substance of things, as, he that beleaueth constantly vpon Christ without wauering, is perfect in faith: for he hath the perfection of the substance of faith. Who so holdeth the doctrine of Christ as the infallible word of trueth, and thereunto cleaueth immoueably, as to the ancre of the soule, both sure and stedfast: he hath the word of God perfectly concerning the substance. Who so constantly continueth in the profession of his religion, that neither with blast of vayne perswasion, neither with storme of cruell persecution he

Double
perfection
in man.

1.

Heb. 6. 1.

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be remoued, is perfect. Thus men in this world may be perfect in vertues, when they haue the true substance of the vertues for which they are commended.

2. There is another perfection, which is of degrees, which is such as cannot be encreased in any degree: as, to haue such faith, as that we need not to pray, Lord increase our faith: to haue such knowledge, as we neede not with
 Luk. 17. 5. Dauid desire further to be instructed in the wayes of the
 Psal. 25. 4. Lord: to haue such patience, as that cannot be augmen-
 27. 11. ted: such perfection, as in nothing can be encreased; thus
 Psal. 86. 11 no man is perfect in this infirmitie and weaknes of na-
 Psal. 119. 33 ture. By patience we grow to perfection of the substance
 34. 35. 66. of sundrie vertues, but not to perfection in degrees: but to such a measure as of men in this life may be attayned, whereunto the name of perfection is geuen. Thus both men in holy Scripture, and things are sometimes called perfect, as Iob, Zacharie, and Elizabeth, and others: yet not absolutely, but either in comparison of the wicked and vngodly, then whome the Saints are more holy, and in comparison perfect: either because the Saints excell in the greater part of their life in excellent vertues, as S. Augustine auoucheth, and another father to like purpose, Men are called perfect, not that there is no imperfection in the, but because they are comended with a greater heape of vertues: Or finally, because that measure whereunto we growe, and those vertues whereunto we aspire and climbe, are reputed in the Saints for perfect, by the imputation of the perfection of Iesus Christ, whereby all the vertues of the Saints are accepted with God.

2. Deme-
 ritus & re-
 mil. c. 2.

Seeing then by patience vnder the manifold afflictions of this life, we increase in vertue, and grow to be entire, perfect, and as lacking nothing: shall we not thereby be moued to holde fast the exhortation and proposition of the Apostle? Brethren, count it exceeding ioy when you fall into diuers temptations, knowing that your triall of faith bringeth forth patience, and let patience haue her perfect worke, that you may be perfect and entire, & lack nothing. And these are the three reasons, wherefore we ought to count it exceeding ioy when we fall into diuers temptations.

These

These things thus set downe, the Saints might haue objected against his doctrine, It were good thus to do, we deny not; but it is not so soone done, as easily spoken: as though we were able of our selues thus in our afflictions to moderate our selues, that whensoever we be afflicted, to account it exceeding ioy. This obiection the Apostle answereth, I know this is not a qualitie in the power and strength of nature; but it is a special grace and gift of God; in our afflictions to comfort our selues, that we be not cast downe; nor fainthearted, but rather be glad and reioyce. Therefore it is to be asked of him which onely geueth this heavenly wisdom: In which place there may two things be obserued. 1. The obiection which might haue been made. 2. Then the answer thereunto.

3. A pre-
occupation.

1 The obiection is, Wee cannot of our selues thus beare the crosse, we haue no such strength in nature: there is nothing more vnplesant or vnsauourie to the flesh; then is the crosse. We know that in vs, that is, in our flesh, dwelleth no good thing: of our selues, as of our selues we cannot so much as thinke a good thought. How vnequall are we then to the bearing of so heauie a burthen? Wee must needes sinke vnder the crosse: wherefore in vaine, O holy & blessed Apostle, in vaine assuredly is this doctrine preached vnto vs.

Obiection.

Rom. 7. 18.

2. Cor. 3. 5.

2 The answer hereunto is this, I know that this is a hard doctrine to the flesh: I confesse we are vnable of our selues to performe it; this is the special grace and gift of God, to account our afflictions exceeding ioy vnto vs. Therefore is it not to be hoped for in our selues, but from him to be praied for: wherefore if any man lack wisdom, let him aske it of God, which geueth to all men liberally, and reproacheth none, and it shall be geuen him; but let him aske it in faith and wauer not. In which answer four things are to be considered.

Answer.

1 What this wisdom is. It is the doctrine of the crosse here specified, namely, to endure patiently whatsoever God layeth vpon vs, and to know that God in singular loue correcteth all those with the rodde of affliction, whom he purposeth to make heires of his eternall glorie.

Things in
this preoc-
cupation
to be noted

This

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This to knowe is wisdom farre greater then the wisdom of men.

Two parts
of this

wisdom.

Ierc. 5. 25.

c. 7. 13. c. 8.

14. 14. 18.

Amos 1. 3.

Psal. 38. 3.

Psa. 107. 33.

Isai. 1. 20.

c. 24. 2. c. 42.

24. 50. 1.

c. 57. 17.

64. 7.

Gen. 22. 1.

1. Cor. 11.

32.

This wisdom standeth in two things. 1. In knowledge, that we wisely vnderstand the causes for which we are thus afflicted of God, as that partly for the punishment of our sinnes, as the sacred Scripture recordeth; For iniquitie hast thou chastened man; partly for the, more manifestation and plainer triall of our faith, as Abraham, Iob, Israel the seruant and people of God; partly for the aduancement of Gods greater glory, that thereby in the deliuerance of men from their calamities, he might be more glorified. Finally, that hereby we being touched, might repent, least that we perish with the world. Hereof to haue true vnderstanding and knowledge, is a great point of wisdom, euen of this wisdom whereof the Apostle speaketh.

2. As the wisdom how to beare the crosse, consisteth in knowledge and vnderstanding of the ends wherefore it is inflicted and laid vpon vs: so also it consisteth in an inward feeling and iudgement, when in our hearts, soules and consciences, we haue sense and feeling of the comfort of the spirite, which in afflictions of this life, and in the crosse whereunto we are subiect, vpholdeth and supporteth vs, and with assured hope of safe deliuerance in due season, vnderproppeth vs.

This point of wisdom to feelee inwardly the comfort of the spirit, was in holy Iob, who therefore in the midst of all his miseries, and in the greatest brunt of his afflictions, in liuely hope, in assured faith, in wonderfull confidence, in inward feeling of rare comfort of the holy Ghost, breaketh out and saith, I know that my redeemer liueth, and that I shall rise againe in the latter day, & shal see God in my flesh, and not with other, but with these same eyes. This point of wisdom had Dauid learned, when in great confidence, trust, and singular consolation of the spirit, he brake out and cried; Though I should walke through the shadow of death, yet will I feare no euill: for thou Lord art with me, thy rod and thy staffe comfort me. This wisdom was in the Prophets, Apostles,

holy

holy Martyrs, whereby their torments and sufferings being in the felues extreame, yet became to them tollerable. To know therefore the end and vse of the crosse and outward afflictions, and to feele the presence of the spirit of God in midst of our miseries comforting vs, whereby the burthen of the crosse is lightened : This is surely the wisdom mentioned by the Apostle, If any man lack wisdom, let him aske it of God.

2 This wisdom is not a qualitie in nature, but a grace, & an excellent grace and gift of God : therefore of him only is this wisdom to be sought ; which the Apostle to intimate, willeth that if any man lack this wisdom, he should aske it of God. to beare the crosse patiently, to know the vse of afflictions truly, to feele the comfort of the spirite inwardly ; this is wisdom not of man, but of God ; not of our felues, but from his heavenly goodnesse ; from whome all wisdom floweth, as from a fountaine. truly therefore Salomon, The Lord geueth wisdom, out of his mouth commeth knowledge and vnderstanding. And the holy Patriarke Iob searching and seeking out the fountaine of wisdom, and the well-head, from whence all heavenly knowledge commeth, and confessing, that there is no naturall meane, by which men might attaine thereunto, concludeth finally, that it is the speciall gift of God, who only knoweth the way of wisdom, and vnderstandeth the place thereof. When the dreame of Nabuchodonosor was reuealed vnto Daniel the Prophet, the Prophet referring all wisdom vnto God as vnto a fountaine, geueth thanks and praise to him ; the name of God be prayesd for euer and euer, for all wisdom and strength are his, he changeth times and seasons, he taketh away kings, and setteth vp kings, he geueth wisdom to the wise, and vnderstanding to those that vnderstand. This Salomon the king rightly considering, praied for wisdom vnto the Lord, who gaue him wisdom in wonderfull manner aboue all kings and princes. To this infallible trueth wise Sirach subscribing, in the entrance of his treatise and booke of Wisdom confesseth ; All wisdom (saith he) commeth of the Lord, and hath bin with him

Prou. 2. 6.
Eccle. 2. 26
Iob. 28. 30.
21. 22. 23.
c. 32. 7. 8.

Dan. 2. 10.
21.

3. King. 3. 7
8. 9. 10. 11.
12. c. 4. 29.
Eccles. 1. 1.
Esd. 3. 4. 60

Chap. i. Sermon 2.

him for euer, and is with him for euermore. and as all wisdom generally is from him, so is this special grace and gift to beare the crosse paciety, and not to faint vnder the yoke and burden of afflictions: Which whē Paul perceiued, cōfesseth to the Church of Philippi, that it was giuen thē, not only to beleue in Christ, but also to suffer for him. To this purpose it serueth that almighty God is called the God of patience and consolation vnder the afflictions of this life. Can flesh and blood beare the heauie yoke of Christ, vnlesse it be strengthened by Christ, through whom we can do all things? Could man indure infinite and intollerable torments, & so manifold afflictions, as whereunto we are subiect, vnlesse it were giuen him from God? Could anie suffer the spoile of their goods, the losse of their children, the slandering of their names, the restraint of their libertie, the beating of their bodie, the departure from their countrey, the sicknesses and diseases wherewith they are compassed, the diuers temptations wherinto they fall dayly: were it not that they had receiued this wisdom from God? The holy & blessed Apostle therefore acknowledging this to be the gift of God, wisely to behaue our selues vnder the crosse: affirmeth that it is a gift from God, of whome onely we must looke to craue it: If any man, saith he, lacke wisdom, let him aske it of God.

3 Paciently to beare the crosse, wisely and well to behaue our selues in our afflictions, being a gift from God; what hope haue we to obtaine it by asking of him? Three wayes are we here to conceiue hope of obtaining this wisdom from God.

I From the promise we haue from God that hee will heare when we call, open when we knocke, giue when we aske it of him: almightie God assureth vs of this hope by his Prophet, by whom he willeth vs in the dayes of tribulation to call vpon him, with promise that he will heare vs. In fine he protesteth, that he is more readie to heare vs, then we to call vpon him, and more willing to supplie our neede, then we desirous to aske it at his hands, therefore saith he, before they call I will answer; while they speake,

Triple
hope of
obeyning
this wise-
dome.
Psal. 50. 15.
Luk. 15. 30.
Ila. 65. 24.

Chap. 1. Sermon 2. 24

Speake, I will heare them. Our blessed Sauour inuited vs to pray by this hope of obtaining: aske and you shall haue, seeke and you shall finde, knocke and it shall be opened vnto you: therefore in another place he assureth his, that whatsoever they shall aske in his name, he would doe it, that the father might be glorified in the sonne. And againe, in that day shall you aske me nothing: verily, verily, I say vnto you, whatsoever you shall aske the father in my name, he will giue it you: hitherto haue you asked nothing in my name, aske and you shall receiue, that your ioy may be full. And the Apostle in this place promisseth that if we aske, we shall receiue the wisdom we pray for. Seeing then we haue promise to obtaine whatsoever we aske at the hands of our heauenly father, if we aske it according to his will: And particularly Saint Iames here promisseth that wisdom shall be giuen vs, when we aske it of God: then is there great hope we shall obtaine it, let vs therefore aske it.

Mat. 7. 7.

Ioh. 14. 13.

Ioh. 16. 23.

1. Ioh. 5. 14

2 As from the promise that is made vs, that we shall obtaine: so from the liberalitie of God we must conceiue hope of obtaining the thing we pray for. God giueth to euery man liberally: shall he not giue vs wisdom, who is liberall to all men? Shall we distrust his goodnes, who is rich to all that call vpon him? Shall we suspect his bountifulnes, which powreth out plentifully his blessings vpon all flesh? So liberal is our God, that he hath not spared his owne Sonne, but hath giuen him for vs all vnto death: how shal he not together with him giue vs all things also? Such is the bountie and liberalitie of our God, that he doth not lade man only, but all liuing creatures with his goodness; who daily waite vpon him, that he may giue them meate in due season. God giueth it them, and they gather it: he openeth his hands, and they are filled with goodness, saith the holie Prophet. Such is his goodnes toward all flesh, as that he giueth food to the beasts, & meate to the yong rauens which call vpon him. Shal he carie a continuall and prouident care ouer all his creatures; and shal hee not heare the supplications of men, whome hee hath made a little lower then the angels, to crowne them with

Rom. 10. 12
Rom. 8. 32.

Psal. 104.
27. 28.

Psal. 147. 9.

Psal. 8. 5. 6.

glorie

Chap. I. Sermon 2.

glorie and worship about other creatures? Shall he heare the beasts of the field, and the birds of the aire when they cry to him for sustenance; and shall he not heare men, who vnder the crosse call vpon him for wisdom to beare it to his glorie? Shall he giue liberally to all men, and shall he not giue vs wisdom when we pray therefore vnto his heauenly maiestie? he is liberall towards all, and why should we any of vs all doubt of his goodnesse? wherefore if God giue liberally vnto all men, there is great cause that we should conceiue hope of obtaining this wisdom at the hands of God, who is so liberall to all men.

3 Thirdly, we haue hope to obtaine this wisdom at the hands of God, from the goodnesse of his nature: he giueth his gifts liberally to all men, and hee vpbraiderh none, neither casteth any man in the teeth, either with his benefites so plentifully powred vpon vs; or with our beggerlinesse and miserable want whereunto we are subiect; therefore is there great hope of obtaining the wisdom we pray for?

Men when they haue done any good turne to any; if they be neuer so little offended, they cast men in the teeth with the benefites they haue done them, and vpbraide them with the good turnes they haue shewed; wherefore men are loath to make request to such for any thing, neither can they be perswaded they shall obtaine, when they meete with such dispositions and natures. But such a one is not God, for he giueth to all men liberally, and vpbraiderh none, but such as are more vngratefull and forgetfull of his benefites then brute beasts themselues. Seeing God then is bountifull of nature, and giueth to all men liberally, and without vpbraiding, enuie, malignitie, bestoweth his blessings vpon vs: then is there great hope of obtaining this wisdom at his mercifull hands, whereof the Apostle here assureth vs? If any man lack wisdom, let him aske it of God, who giueth to euery man liberally, and vpbraiderh no man, and it shall be giuen him.

4 But how shall we aske this wisdom? how shall we pray for the gift of patience that wee may obtaine it? in the last and fourth place, the Apostle teacheth vs, if we aske

Isai. 1. 2. 3.

Mat. 11. 20

aske it in faith and wauernot. Faith therefore in all the
 prayers of Gods Saints is necessarie, neither is there anie
 thing which more hindreth the graunts of God towards
 man, then when they doubt or wauer in their praier: dis-
 trusting either the power of God, as not able: or his good-
 nesse, as not willing to heare vs in the daies of our neces-
 sities: which distrustfulnesse & wauering, is no small euill
 in the sight of God: neither is it a light matter to doubt of
 obtaining that thou desirest, wherby thy double hart and
 wauering minde is defiled: who in asking pretendest
 hope, in wauering distrustest either the power or prompt-
 nesse or readinesse of God to giue thee the desire of thy
 hart, and to doubt either of his power, or promptnesse &
 readinesse of minde, is great impietie, disloialtie, and vn-
 godlinesse. Saint Augustine therefore writing to Vitalis,
 most christianly remoueth all doubtfulnesse and wauering
 from our praier, to which purpose he saith, God forbid,
 & be it far fro vs, that what we desire God to do for
 vs with our mouthes & voices, we should deny him to be
 able to do in our harts & cogitations. Men not fully per-
 swaded of the power & readinesse of God, to heare them
 and grant the things they pray for, turne many reasons,
 and dispute for & against in themselves: whether it were
 good or no, to aske such and such things at the hands of
 God: by which meanes their mindes being distracted in-
 to diuers opinions, and caried thereby hither and thither,
 obtaine not those things they thus doubtfully desire, but
 rather thereby teach God to denie them. Wherefore Se-
 neca in his Tragedies saith truly, he that asketh fearfully
 and doubtfully, teacheth him to denie of whom hee asketh:
 and men doubting they shall not obtaine, make God wil-
 ling to heare them. Saint Hierome to like purpose saith:
 If he that asketh obtaineth, and he that seeketh findeth:
 and he that knocketh, hath the doore opened vnto him:
 then is it apparant that he hath not asked, sought,
 knocked as he should, to whom is not giuen: who findeth
 not, to whom it is not opened when he knocketh, and why?
 because of vnbeliefe, doubtfulnesse, and wauering,
 the greatest enimie to the efficacie of our praier.

Epist. 109.

In Hippo-
 lito.

qui timide
 rogat doc-
 negare

Sup. 7.

Chap. 1. Sermon 2.

The Apostle therefore, in the obtaining of this heavenly wisdom, to beate the crosse of Christ as is conuenient, & best serueth for his glorie, remouing all doubtfull waue-
ring from the Saints, willett that they aske this wisdom
in assured hope, and vnfeined faith, that it may be ob-
tained: wherefore he sayth, If anie man want wisdom,
let him aske it of God, who giueth to euerie man liberal-
ly, and vpbraideth none, and it shalbe geuen him: but
let him aske it in faith, and wauer not.

By faith our prayers are strengthened and made effec-
tuall with God wherein appoehing to God by prayer, we
Psa. 145. 18 are heard. The princely Prophet teacheth vs, that God is
neare to such as call vpon him: yet onely such as call
Mat. 11. 24 vpon him faithfully. Our blessed Sauour in the holie
Mat. 21. 22 Gospell assureth vs of obtaining what we aske, beleeu-
ing and not doubting to obtaine it. The holy Apostle and ser-
u. Ioh. 5. 14 uant of Christ S. Iohp, protesteth that whatsoeuer we ask
of God, according to his wil, he would giue vs. & when do
we aske according to the wil of God rather, then when in
assurance of faith, and in vndoubted hope of obtaining,
we drawe neere to the throne of his grace and mercie by
prayer? And when are our prayers more according to Gods
will, then when they are founded by vnfaithfull faith vpon
Mat. 3. 17. Iesus Christ, in whom the father is well pleased: and
ca. 17. 5. what is more pleasant vnto God, than his owne worke?
& Iohn. 29 and this is the worke of God, to beleue in him whome
God hath sent, which is Iesus Christ our Sauour. Where-
fore as when men perswade themselves of the goodnesse
and liberalitie of men, and nothing doubt but they shall
obtaine, they are then carried hastily to make suite vnto
them: So when we are perswaded to obtaine, we then
soonest pray vnto God. And as we must be thus perswa-
ded of men, if we looke to obtaine: so must we perswade
our selues of God, that he is both able and willing to grant
our prayers, if we looke to obtaine anie thing at the hands
of the Lord: whereof the Apostle to perswade vs, willett
that if we wil obtaine this wisdom from God, we should
Re. 14. 23 aske it in faith without waueing: otherwise our prayers
are turned into sinne: for whatsoeuer is not of faith is sin.

as auoucheth the Apostle. And S. Augustine thereunto
 subscribeth: Our righteousnesse is discerned from vnrighte-
 ousnesse, not by the law of workes, but of faith, with-
 out which faith, whatsoever seeme good works, are sins,
 and turned into sinnes. neither is it likely such prayers
 should be heard and obtained, because they please not
 God, whom to please without faith is impossible, as af-
 firmeth the Apostle. The want of faith doth not onely
 make vs vnfit and vncapable of Gods graces, as the Euan-
 gelists haue taught vs: but also causeth our miserie, ha-
 steneth our destruction, and encreaseth our endlesse pu-
 nishment in the day of Iesus Christ his comming: For he
 that beleeneth not, is condemned already, because hee
 hath not beleueed in the name of that onely begotten
 sonne of God, and as he which came to the marriage with-
 out his wedding garment, was cast into vtter darkness:
 so all such as haue not faith in the sonne of God, shalbe
 subiect to euerlasting perdition: for the fearefull and vn-
 beleeuing, the abominable and the murthers, the
 whoremongers and forcerers, the idolaters and liars, shall
 haue their part in the lake that burneth with fire & brim-
 stone: Let vs therefore when we aske wisdom patiently
 to beare the crosse imposed and laid vpon vs; when wee
 aske faith to be confirmed and strengthened in Gods pro-
 mises; when we aske forgiveness of sinne, and with God
 to be reconciled: when we aske release of paine, reliefe
 of bodie, comfort in distresse, health in sicknesse, ease in
 miserie, or whatsoever other thing, either touching the
 soule, or concerning the necessitie of this present world:
 pray euermore in faith, and hold fast the counsell which
 in this particular the Apostle giueth: If any man lacke
 wisdom, let him aske it of God, who giueth to euerie
 man liberally, and vpbraideth none, and it shall be giuen
 him: but let him aske in faith and wauer not. Seeing
 faith then commendeth our prayers to God: then neither
 distrustfull Christian, neither vnbeleeuing Jew, neyther
 incredulous person, hath anie hope for the grant of his
 prayers, because they are void of faith. If any man want
 wisdom, let him aske it of God: but let him ask it in faith.

Against 27
 epist. Pe-
 lag.

Heb. 11. 6.
 Mat. 13. 58
 Luk. 4. 24.
 Mark. 6. 5.

Iohn. 3. 18.
 Mar. 16. 16.

Mat. 23. 13.

Reuel. 21. 8

Chap. 1. Sermon 2.

And thus the Apostle by preuenting, turneth away and answereth that obiection which might haue beene made against him by the Saintes: We would faine count it exceeding ioy, when we fall into temptations, but this passeth our power and strength, neither are wee able to do this of our selues. Hereunto the Apostle answereth: that patiently to beare the crosse is the speciall gift of God: and therefore the gift of patience is to be desired from him: whereunto these wordes in the fift, and part of the sixt verses, pertaine, If any man lacke wisdom, &c. Let vs therefore pray vnto God, from whom as all other graces, so all wisdom proceedeth, that he would vouchsafe vs his holy spirit in all our temptations and afflictions, to guide vs, and to powre this heauenly wisdom into our hearts, that in all things we being subiect to his will, may in our afflictions and calamities glorifie him here, and be glorified of him in the life to come, through Iesus Christ our Lord: to whom with the father and the holy Ghost, be all honour and glory, now and for euermore. Amen.

The second
place of
the Epistle,
is of waue-
ring pray-
ers.

James Chapter I. verses 6. 7. 8.

Sermon 3.

- 6 He that wauereth is like a waue of the Sea, tost of the winde and caried away.
7 Neither let him thinke that hee shall receiue any thing from the Lord,
8 A double minded man is vnsable in all his waies.

The second
part or
place of
the Chap-
ter.



In these wordes, the Apostle commeth and slideth as it were, to the second place in this first Chapter contained, which is of doubtfull and wauering prayers: whereunto hee discendeth by the way of digression: for in these wordes and verses, leauing the matter in hand and in question, touching the patient bearing of the crosse, he falleth

falleth into a discourse against wauering and doubtfull praier: whereof the occasion was ministred him necessarily, as it were by the wordes of the text before expounded: for in the preuenting of the obiection which might haue bene made against him, concerning patience vnder affliction, whence we haue it: euen from God: the Apostle exhorting the Saints to aske it in faith without wauering: he hath iust occasion to speake of doubtfull and wauering praier of men: and so hee doth 6. 7. 8. verses, and 9. 10. 11. 12. returneth againe to his purpose. In this place hee speaketh against vnfaithfull praier of men: When they with doubting and double mindes come to craue things at the handes of God,

1 By a similitude: doubtfull praier are as the waues of the sea which neuer are stable nor stand still: therefore such praier cannot please God.

This sinne and euill is condemned here by three wayes,

2 By a reason from discommoditie and disadvantage: he that is wauering in praier, can obtraine nothing at the handes of God: therefore he laboureth in vaine.

3 By a generall and common sentence receiued as true of all men: a wauering minded man is vnstable in all his wayes.

I Touching the wauering praier of men conceiued from a double and a doubtfull minde, distract & drawn partly into hope, partly into feare, partly into beleeve, partly into mistrust of obtaining: The Apostle condemneth it, first from a comparison or similitude, wherein the doubtfull and wauering person in praier is compared to a waue of the sea: he that doubteth, saith Iames, (cyther of the power, or willing readinesse of God) is like a waue of the sea, tost of the winde & caried away. For as a waue or surge of the sea, swelleth by the rising and hoisting of the winde, and by the strength thereof is caried hither and

Wauering
praier.

Chap. 1. Sermon 3.

thither, and neuer remaineth steddie, but alwaies is troubled: So a wauering minded man, is like a waue, or surge of the sea rolled vp and downe, and tost to and fro of the wind, neuer stable, but alwaies troubled: for his manifold imaginations, his sundrie cogitations, his diuers thoughts of heart, so tesse him and carrie him vp and downe; that his mind can neuer rest, but is alwaies vexed & disquieted, neuer surely fixed or settled vpon any one thing; for now he thinketh God will heare him, and by and by hee misdoubteth: now he perswadeth himselfe God can giue him his hearts desire, and forthwith hee mistrusteth: now hee conceiueth hope, & immediatly he fainteth: now he saith with himselfe, I will make sute to God, but straightway he feareth. Thus is he tossed and troubled by his owne cogitations, and caried away with the winde of his owne vanitie, and neuer resteth: Wherefore he is well compared to a waue, of the winde and moued aire tossed and tumbled.

For men thus to be carried away in praier is a great euill; in our sutes to God to propose no certaintie; in our supplications to God to rest vpon no one thing; in our petitions alwaies to shake & wauer, and neuer aime stedely at any particulars; in these our necessities to be betwixt hope and feare, and alwaies wauering; now to thinke this thing, now that; now to belecue, now to distrust; now to be of courage, now to faint in heart; nowe to assure our selues, now to dispaire of Gods mercie; now to rest & relie vpon his power & promise, now to fall away through infidelitic; is no doubt like to the waues of the sea, which are now here, now there, tost & caried away of the winds. This inconstancie the Apostle condemneth; this instabilitie Saint Iames reproveth in this place by this similitude and comparison; hee that wauereth is like a waue of the sea, tost of the winde and caried away. This is a great euill and sinne, worthily to be reprov'd. As almighty God in all other thinges condemneth inconstancie, and wauering of the minds of men; so especially in our prayers and supplications, of him in any part or point to doubt or wauer, either touching his power, or concerning his promptnes

promptnes and readines to heare and helpe vs, is no small sinne, neither lightly by him regarded: whereof the Apostle to put vs in minde, condemneth it as great vanitie; he that wauereth is as a waue of the sea tost of the wind and caried away.

As by this plaine comparison & similitude this doubtfulness and inconstancy is condemned: So in like maner, and secondly, by a reason from discommoditie and disadvantage which followeth this wauering: the reason is this: That which bringeth no good vnto men, but procurereth hurt rather, ought not to be vsed among the Saints of God; but our wauering in praier, bringeth no benefite vnto vs: but this hurt, that it maketh vs vnfit to receiue any thing at the hands of God; therefore all doubting and wauering in praier must be left and remoued from vs.

That it maketh vs vnfit to receiue any thing at the hands of God, who is so blind that seeth not, so wayward that confesseth not? If a man should come to his neighbour & say: Sir I haue a sute vnto you, but I doubt I shal not obtaine it, for I feare eyther you cannot or at least you will not performe my desire: Doth hee not stop and stay the hand of the geuer, doth he not make himselfe vnworthy to receiue any thing, that is so doubtfull? Shall it not be replied, shall I doe for him that hath me in ieaousie & suspicion that I will not helpe him, and doubteth of my good nature and franke heart towards him? Thus man doubting to obtaine of man getteth nothing: euen likewise, if in our heartes we say to God, I doubt thou wilt not giue me, I feare thou wilt not heare me; we obtaine by praier nothing at his manifold hands, because we doubt either of his power, or els of his liberalitie and bounty towards vs. For as a constant perswasion and good assurance of Gods fauour, highly commendeth our praiers to him; so the doubting of our mindes, the wauering of our hearts, estrangeth and alienateth his affection from vs; that we obtaine nothing.

Wherehence is it that many praying, obtaine not the things they pray for? Is it not herchence, that they pray with wauering mind, and doubting? Who so then com-

merciful

Heb. 4. 16.

Heb. 10. 22.

Chap. 1. Sermon 3.

meth before God with a doubtful and distrustful minde, wauering in heart hether and thether, must not thinke to obtaine anie thing at the handes of God: much lesse then must hee hope to obtaine this excellent gift of wisdom, whereby wee patiently beare all the afflictions of this world without murmuring. Yea so farre are such from obtaining their desire of God, as that by their distrustfulness they prouoke him to anger. As then the infidelitie of the Iewes shut (as it were) the dore of heauen from them, so that it was not opened vnto them; that as they entred not (through their vnbeleefe) into Canaan, a type of heauenly Hierusalem, so much lesse into heauen it selfe, euen such as were disobedient and vnfaithfull of the people: and as their incredulitie and want of faith restrained Christ from doing myracles in sundrie places, as the Euangelistes record; so in like maner, the infidelitie and doubting of our mindes hideth the face of God from our prayers, that he will not heare vs, when our selues cannot be accepted, neither our praies welcome vnto him, vnles we come before him in assurance of obtaining without wauering. For this is a true position, and principle of the Apostle, that he which doubteth and waucreth, shall receiue nothing at the handes of God. The father in the Gospel, who intreated Christ to deliuer his sonne from the dumme spirit, wherewith he was possessed, whilest he doubted of Christs power, and said: if thou canst do any, helpe vs and haue compassion on vs; he obtained not his request but where he protested his beleefe: I beleue Lord helpe my vnbeleefe: then had he his desire, and his sonne was deliuered. If then this doubting and wauering bring with it this discommoditie, that thereby we are made vn-capable of the benefites and graces of God, it standeth vs then vpon by all meanes possible to beware of doubting and wauering in praier. And this is his second way wherby this wauering is condemned.

The third and last way whereby hee condemneth this, is from a sentence generally receiued of all men; which he proposeth (as it were) prouerbially. A double minded man is vnstable in all his waies, therefore wauering

Heb. 3. 19.

Mat. 13. 58.

Luk. 4. 24.

Mark. 6. 5.

Mar. 9. 17.

18. & c.

nering in praier is condemned.

A double minded man here is he , which is carried away with sundrie cogitations about the same matter; neither knoweth he what way to take to, and what certainly to follow : but doubting either of the power of God , or of the goodnesse of God, is now thus, now otherwise of opinion . This man is inconstant and vnstable in all his wayes. Vnstable, which is deducted and deriued from the Commonwealth, which hauing lawes and orders where-
by it may be governed, and they carefully obserued: The Commonwealth thereby hath her quietnesse & stabilitie, whatsoeuer hindereth and letteth the prosperous quietnesse of the commonwealth, whatsoeuer is against good lawes and orders; as, sedition, tumultes, vprores, tyranicall empire and bearing rule, and the like; is called vnstable: so in like maner in the minde of man , whilest reason ruleth and executeth her office , the affections of man continue in their place, & mans mind resteth in her quiet constitution : but if the affections breake the boundes which reason prefixeth, there riseth disorderednesse and instability. ἀκατά-
στατος.

He therefore which doubting and wauering praith, hath a disturbed and disordered minde, and hath in himselfe an vprore & tumult of affections, which follow another thing then faith prescribeth; therefore is here said to be vnstable in all his waies: disquieted, disordered, disturbed in all his actions , in all his thoughtes, all his enterprises whatsoeuer he endeuoureth: So that this wauering doubting, and doublenesse of minde , whereby we stand in a quandarie , and hammering , whether wee be loued of God or no; whether he will heare vs or not; whether hee will accept of vs, and grant our praers, or otherwise, peruerteth, weakneth disordereth, and turneth vpside downe all Christian dutie and dietie, and the whole life of man. Which the Apostle doth signifie more significatiuely in the tongue wherein hee wrote , by the word vnstable. A double minded man is vnstable in all his waies. The double and wauering minded man, is like an olde and tottering wall; which daily shaketh and is alwaies in danger of falling: yea like the foolish mans building in the Gospell, Mat. 7. 26
whose πίετι

Chap. 1. Sermon 3.

whose foundation being but on the sand, at the raine falling, at the flouds rising, at the winde blowing, and the tempest raging, is in dayly danger of ruine. The inconstant, vnstaied, and wauering minded man, like the weather cocke, is alwaies turning, neuer long staying: Sometime the winde of vaine gloriqus ambition, carieth him with maine saile to pride: sometimes the blast of filthy pleasure, thrusteth him headlong to vncleane conuersation: sometimes the swelling waues and mightie surges of prosperous condition, enforceth him to vaine confidence: sometimes the wofull state of aduersitie, casteth him violently into vtter desperation: sometimes by desire of gaine he is caried vnto couetousnesse: sometimes as carelesse of estate, he lauisheth out at large, and spendeth his goods by prodigalitie: sometimes he is allured with fleshly pleasures, sometimes he is cast downe with feare: sometimes he is caried away with contempt and arrogancie of hys spirite: Now his minde is set vpon this thing, now vpon another; that we may rightly say with S. Iames, that he is vnstable in all his waies. The wauering minded man, subiect to all affections that are euill, and to all dangerous alterations; may therefore be compared to the vnstable

Math. 11. 7 reede; which boweth and turneth at euery winde: now this way inclining, forthwith another way; now bending to the one hand, streight way to the contrary; & alwaies moueable: And as the Reed is a mutable, inconstant, & wauering tree, hollow within, & containing no sound substance, full of knots, whereby it is deuided: so the double minded man easily yeeldeth & giueth place to temptation and wicked suggestions, void of vertue, abounding with all vanitie, and fast bound with the diuers knots of sondrie sinnes: and as the lunatike childe in the Gospell, was caried by the fiend and foule spirite, sometimes into the fire, and sometime into the water, and so in diuers dangers of destruction: so his vnstaiednesse and instabilitie carieth the wauering minded man now into this danger, now into that, and so is alwaies neere vnto perdition. The double minded man, like a foole as Sirach

Eccle. 27.
11.

speaketh, changeth with the Moone: for the Moone is

now

now at the full, and now in the waine, now caried with one motion, nowe with the contrarie: so the inconstant person seeming to be full, is void of all goodnesse, and seeming now hot with the fire of loue; by & by is quenched with the water of malice: and so is he caried with sundry affections: now desiring this thing, now the contrarie: and what euen now pleased him, now displeaseth: what euen now displeased, by and by it pleaseth: alwaies variable, alwaies at strife in himself, & to himself contrarie: neither in his wordes nor in his deeds longe the same; that we may rightly and worthily say with our Apostle, the wauering minded man, is vnstable in all his waies. Wherehence we may learne, that the foundation and stablenesse of all godly actions, and specially of all holy and acceptable praier, standeth in doctrine, in Gods will, in faith, without which our whole life is disordered, confused, disturbed. And thus these three waies the Apostle condemneth the vnstablenesse, doubting, and wauering of men in praier.

Seeing then our wauering praier be altogether vnprofitable: let not vs doubt nor wauer in praier, that so wee may obtaine the requests of our heartes with God. and our praier shall then be voyd of wauering, when 1. We know to whome to pray, that is to God: 2. When we know through whom wee must pray, which is Christ. 3. When we know for what: chiefly for heauenly things, & then the for necessities of this life. 4. When we know to what end to pray, for the aduancement of Gods glorie, & the supplie of our owne needs and of our brethren.

These things being more plaine then that they neede any further enlarging, let vs now see what doctrines may out of the former place and this, be gathered. 1. That the Apostle in this place so earnestly inueigheth against doubting and wauering in praier, whereby wee distrust either the power or the goodnesse and fauour of God to-wardes vs, me thinkes it may well refute the doctrine of the Romish Church, who in all things would haue vs doubtfull of the fauour of God, thinking it presumption worthy to be condemned, to assure our selues certainly of

Observations out of this place.

Chap. 1. Sermon 3.

of his good will and fauour towardes vs.

**Praier is
not a thing
superflu-
ous.**

2 That the Apostle maketh praier the meane and way to attaine vnto wisdome, wherein he would men to remoue all wauering and doubting; it easily refuteth those fantastick spirites which condemne praier as superfluous, God (say they) knoweth our neede, and seeth our want before we aske; he will for his fatherly goodnes supply this want without asking: he heareth the inward sighings and sobs of the spirite, and knoweth what the spirite meaneth; therefore is praier in Gods children superfluous. Indeed, if God, because he knoweth our need, and heareth the sorrowfull sighings of the Saints. Would therefore supply our want without asking; then were praier superfluous: but to be therefore superfluous, because he knoweth our needes and necessities, is a reason carnall, sensuall and deuillish.

**They con-
futed, who
say prayer
is superflu-
ous.
Iam. 1. 5.**

For were this carnall reason sufficient, God knoweth our needes before we pray, therefore praier is superfluous; why doth the Apostle here will vs, If any man lacke wisdome, to aske it of God? God knoweth our infirmities, he seeth our impietie, he beholdeth the vnableness of mans nature, he seeth whether in afflictions we behaue our selues as is couenient: notwithstanding the apostle willeth vs to aske this point of wisdome from God. Neither S. Iames here onely commendeth praier as needfull, but the whole course of the Scriptures of God require it in the necessities of men, as an instrument most necessarie. Almighty God though he knew our troubles, whereinto by his will we should be plunged; yet commaundeth hee vs in our troubles to call vpon him for deliuerance. The Lord foresaw the miserable captiuitie of Israell his people in the land of Babylon: yet doth the Prophet will them to poure out their heartes before God, both for their present miserie; and also for their future calamitie. Our Sauour Christ auouching to the Saintes, that God their heauenly Father knew their necessities, and therefore they should not be distrustfull, as the heathen and Gentiles; yet, for all necessities both bodily and ghostly, he set downe praier, as a helpe and remedie, the forme whereof he left vnto all posteritie,

Phil. 50. 15.

Iam. 2. 19.

Math. 6. 8.

Chap. 1. Sermon 3. 31

posteritie, and commaunded also that men should aske, *Math. 7. 7?*
 seeke, knocke for, at the gates of Gods mercies, the things *Mat. 26. 36*
 that were needfull. It were horrible blasphemie to say that *Luk. 22. 44*
 God did not know the distresse & agonie of our sauour
 in the garden: and impiety without comparison most detestable,
 to thinke that the father was not readie to helpe him; yet doth our sauour thrise on a rowe pray to the Father
 that that cuppe might passe from him. The hearts of the Apostles
 were knowen, and it was needfull for the accomplishing of their
 ministerie, that to the eleuen, a twelfth Apostle in Iudas his
 place might be substitute: yet *Acts. 1. 24*
 in that so heauenly a businesse they pray to God for direction:
 God knew that Anna the mother of Samuel was barren, and despised
 therefore of her enemie: he saw her affliction, and considered her
 teares: yet was not that geuen her which shee desired, but
 after her praier vnto God. Prayer is not therefore superfluous
 because God knoweth our needs and necessities before we aske.

What: haue not the holy Patriarkes, haue not the blessed
 Apostles, haue not the saintes of God in all times vsed praier?
 May it then be iudged as superfluous?

What: haue we either to supply our bodily necessities,
 or to minister to our spirituall wants, as of our selues: or
 may we not truly of both say, We haue nothing but what we
 haue receiued? And whereby doe we receaue *1. Cor. 4. 7*
 these things from the hands of God? Is it not by praier? Is
 it not necessarie then in all? The Poet saith well therefore,
 that praier profiteth both poore and rich alike, when it is
 vsed; and hurteth both children and old men, being neglected.

It helpeth much both poore and rich, if they it well will vse,
 So doth it hurt both yong and old, when they do it refuse,

Men pray therefore to God, Saint Augustine affirmeth, *Epist. 181*
 to Proba the widow, not to teach him their necessities, *Iob. 44. 2.*
 (for who knoweth the minde of the Lord, & to instruct *Isai. 40. 13*
 him?) but to exercise themselues in praier, & make them *1. Cor. 2. 16*
 capable of those thinges which willingly hee doth geue *Rom. 11. 34*
 them. Therefore men pray to God, that thereby it may
 appeare that he is the geuer of all good thinges; that the effectes

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fects and euents of things depend wholly vpon him : that increase of his graces is to be looked for onely fro his heavenly maiestie, and thereby wee taught to behaue our selues more thankfully and dutifully vnto him.

Seeing then no man can be so blinde (vnlesse hee will fully stop hys eies against the light of the trueth) but must needes confesse prayer to be a thing most necessarie in the life of man ; which neither man nor woman, riche nor poore, learned nor ignorant, Prince nor people, one nor other can want altogether; but is the onely meane and instrument whereby all the treasures of God, reposed and laid vp in store for his Saintes in Iesus Christ, are plentifully poured out vpon men : then notwithstanding this, to hold it as superfluous in the saintes, is not onely like Gyantes to fight against God and his truth : but as hauing put off the whole nature of men, and transformed themselves into the shape of brute beastes; to striue and contend against the course of nature it selfe : which who so do, are not onely worthy to be secluded the societie of the saintes, but also to be sequestred and put out from the company of all men.

Were there then no other place in all holy Scripture to commend praier as a thing most necessarie vnto men, yet were this one al. sufficient; that the Apostle S. Iames here maketh it the meane to attayne vnto wisdome. If any man lacke wisdome; let him aske it of God.

3 Besides this, whereas Saint Iames promisseth that if we lacke wisdome and aske it, it should be giuen vs: doth he not most highly commend praier vnto men, whose vertue, force and excellencie is such, as whereby the most excellent gift and vertue of patience (a singular poynt of heavenly wisdome) is obtained? the vertue and efficacie whereof is set downe farre and wide in the scriptures of God : whereof if we will in few wordes consider, it commendeth praier not a little: First that almighty God hath made so large and liberal promises thereunto, as that we shal obtayne that from him by prayer, which we aske: to which purpose almightie God by hys Prophet sayth; Call vpon me in the day of thy trouble, and I will deliuer thee,

The excellent vertue of praier in three things consisteth.

Psal. 50. 15

Chap. 1. Sermon 3. 32

thee, and thou shalt glorifie me: call vpon me, and I will deliuer thee. By another Prophet to like purpose it is said, Thou shalt call, and the Lord shall aunswere thee, thou shalt crie, and he will heare thee. The wise man Salomon commending vnto men the excellencie of prayer, by the promise thereunto made, that God would heare it, sayth, God is farre from the wicked, but hee heareth the prayers of the righteous. Dauid by great experience & long trial hauing felt the truth heereof, crieth out, The eyes of the Lord are vpon the righteous, and his cares open to their prayers. And in another place subscribing thereunto, he affirmeth, that the Lord is neere to them that call vpon him, euen all such as call vpon hym faithfully. Our blessed Sauour in the Gospell, to allure all men earnestly to pray, commendeth praier and the force thereof, from the promise of obtaining thereunto made: therefore (sayth he) seeke and you shall finde, aske and you shall haue, knock and it shall be opened vnto you. And agayne, Whatsoeuer you aske the Father in my name, hee will geue it you.

Esa. 58.9.
Pro. 15.29.

Psal. 34.85.

Psa. 145.18

Mat. 7.7.8

Iohn. 14.13
c. 16. 23.

Seeing then to prayer so large and liberall promises are made by God and by Christ, doth it not greatly aduaunce and set forth the excellencie and vertue of praier? The Apostle Saint Iohn to commend praier vnto men, setteth vnto vs, that whatsoeuer we aske of God according to his will, it should be geuen vs. And finally, our Apostle therence to shew the excellency & rare vertue of praier, willet if any man want wisdom, he should aske it, and it should be geuen him. Herence then is praier first commended, that thereunto are so large promises made, that what we aske in prayer, shal be giuen vs.

1. Ioh. 5. 14

Iam. 1. 5.6

Secondly, as the promises made of obtaining do greatly commend the excellent vertue and force of prayer, so do the testimonies and witnesses in scripture, touching the worthinesse thereof, not a litle commend it vnto vs. For what vertue is there, whose praise in more places, whose force in better manner, whose excellent power by more testimonies is commended? Sirach extolling the great vertue,

Eccle. 35. 10

Chap. 1. Sermon 3.

Mat. 21. 22. vertue, & inlarging the singular excellencie of prayer wit-
 nesseth, that who so serueth the Lord, should be ac-
 cepted with fauour, and his praier should reach vnto the
 clouds. Our Saviour Christ expressing the rare force and
 Reuel. 5. 8. vertue of praier, auoucheth that by praier men shalbe able
 & 8. 3. to make mountains remoue out of their places, & to cast
 themselves into the sea. Saint Iohn in the Reuelation, cal-
 leth the praiers of the Saints, that sweet odour which came
 out of the golden vials and censers, and ascended vp to
 James. 5. 16 God, S. James expressing the great vertue of praier, sayth
 that the praier of the righteous is of great force, if it be
 feruent. Many like are the testimonies of holy scripture,
 wherein great force is attributed to praier, which were te-
 dious to set downe in particular, Finally he attributeth this
 James. 1. 6. force and power vnto it, that it obtaineth the vertue of
 patience, a singular point of diuine wisdom. To all
 which S. Augustine subscribing in aduancing the worthi-
 ness of praier, affirmeth that it is the key which openeth
 heauen, and bringeth vs to the presence of God: our praier
 ascendeth, and Gods mercy descendeth vpon vs. Praiers
 therefore proceeding from faith, easily mount vp and
 pearce euen vnto God. S. Chrysost. in like maner both vp-
 on the Gospel, and in another place of his writings set-
 ting downe the great praise of praier, and the excellencie
 thereof, concludeth that there is nothing of greater force
 and power, then sincere and earnest praier. Whether then
 we respect the promises made vnto the praiers of the
 saintes; or whether we looke vnto the liuely testimonies
 of the holy scriptures, and the reuerend fathers, whereby
 the force of praier is witnessed: both waies praier for her
 excellent vertue, is commaunded vnto vs.

Sermon
 226, de
 tempo.

Vpon 22.
 Mat. opus
 imperf. &
 de proff. & u
 euangelij.
 &c.

Exo. cha. 8
 3. 9. 10. 11.
 22. 13. v. &
 30. 31. v.
 eiusdem.
 6. 9. 33.

Thirdly, the vertue and force of praier, by sundry ef-
 fects, & diuers examples of men, by praier working great
 matters and miracles also: is manifest and apparant. Here-
 in leauing the effects of the praiers of the holy Patriarkes
 before the time and law of Moses, wherein the great power
 and force of praier appeared: let vs come to Moses, and
 such as succeded, in their times and places. What shal we
 here say of the praiers of Moses? were they not of great
 force

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33

force, when thereby he both remoued the plagues of God from Pharao, and also obtained passage by the red sea: Pharao and his armie therein destroyed? Were they not of great vertue, when at the praier of Moses, the people ouercame the Amalakites their enemies, when he ceased they were overcome of them? The praier of Iosua was of great vertue, when thereby the sunne staied in the heauen, vntill hee had subdued the five kinges his enemies. Great was the praier of the man of God, when at his praier the hand of king Ieroboam, which was dried vp for that he stretched it out against the Prophet, was restored. Great were the praiers of Dauid, whoin infinit places witnesseth, that he cried vnto the Lord, and his praiers were effectuell. Great was the force of Elias hys prayer, who praied to God, and it rained not for three yeares and five monethes: and he prayed againe, and it rained, and the land was fruitfull, as this Apostle out of the storie gathereth. Great were the praiers of the same Prophet and Elizabeth also, by whose praiers the dead were restored. Great was the prayer of Iob, when God accepted it for his three friends, which had in the matter of Iob so shamefully offended, in handling so euill a matter so cunningly? What should I rehearse vnto you, the prayers of Peter and Iohn, whereby the begging cripple was healed? The praiers of Peter alone, whereby both Eneas was healed of the palfie, and Tabitha restored to life also? The praier of Paul and Syllas, whereby the foundation of the prison was shaken? They shake then both earth and heauen, to make way & passage vnto God. As also the place was shaken wherein the Apostles were praying, being persecuted of the Iewes. By prayer Iehosaphat was deliuered from the danger, when with Achab hee fought against the Aramites in Ramoth Gilead: By praier hee obtained victorie against the Moabites and Ammonites, which came out against him. By praier, Hezekiah escaped the huge host of Sennacherib king of the Assirians, whose Princes, captaines and people, were mightily by the Angel of God destroyed, and Hezekiah deliuered. No man euer by force of sword fought more happily, or destroyed his enemies more speedily,

Exod. 14.
15. 16. 17.
Exod. 17.
11. 12.

Iosua. 10.
12. 13.

3. Kin. 13. 6
Psal. 118. 5
Psal. 3. 4.
Psal. 120. 1
Psal. 6. 9.
Psal. 18. 6.
3. Kin. 17. 1

James 5. 16
3. Kin. 17. 9
King. 4. 4.
33. 34.
Iob. 42. 9.

Acts. 3. 6.
Acts. 9. 33.
34. & 40.
Acts. 16. 25
26.
Acts. 4. 31.

3. King 22.
32.
2. Chro. 20
3. 4. 5.
2. Chro. 32
20.

Chap. 1. Sermon 3.

dily, then he by praier. By praier Anna obtained a sonne.
1. Kin. 1. 10 By praier Daniel was deliuered from the rage of cruell
Dan. 6. 22. Lions: What shall we say of the rest of Gods saintes, who
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 nie blinde haue hereby receiued sight, how many lame,
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Iam. 1. 6.
 7.8.

bliss our heartes in the infallible trueth of his heavenly promises, that in all things we may rest vpon his power and promptnesse in all our petitions: that in al our needs we may call vpon him without wauering, and obtain the thinges wee pray for according to his will, through Iesus Christ our Lord: to whom with the father, and the holy spirite, be all praise and honour, all glorie and maiestie, for euer and euer. Amen,

James Chapter 1. verses 9. 10. 11. 12.

Sermon 4.

- 9 Let the brother of lowe degree reioyce in that he is exalted.
- 10 Againe, hee that is riche, in that hee is made lowe: for as the flower of the grasse shall he vanish away.
- 11 For as when the Sunne riseth with heat, then the grasse withereth, and hys flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither in all his waies.
- 12 Blessed is the man that endureth temptation: for when hee is tried hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.



IN which words the Apostle returneth and commeth againe to the matter, first proposed, which is of patience and comfort in afflictions, which was the first place of the Chapter, and consisteth of foure things:

1. Of the proposing of the matter: 2. Of the confirming thereof: 3. Of the distinguishing of the persons to whom

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Chap. i. Sermon 3.

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 blish

Chap. 1. Sermon 4. 34

blish our heartes in the infallible trueth of his heavenly promises, that in all thinges we may rest vpon his power and promptnesse in all our petitions: that in al our needs we may call vpon him without wauering, and obtain the thinges wee pray for according to his will, through Iesus Christ our Lord: to whom with the father, and the holy spirite, be all praise and honour, all glorie and maiestie, for euer and euer. Amen.

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Chap. 1. Sermon 4.

the crosse is profitable: 4. Of the conclusion. Of these foure, two of them are gone before, the other two in these wordes are contained.

1. The distinguishing of men to whom the crosse is profitable, and whereunder they must reioyce, and all men are;

Two thinges in these words and verses are to be obserued, Namely:

1. The distinguishing of men to whom the crosse is profitable, and whereunder they must reioyce, and all men are;

Either low of degree, & they must reioyce vnder afflictions remembering that they are exalted to the profession of Christ.

Either rich and mighty, and they must reioyce vnder the crosse, because thereby they are profitably humbled,

2. The conclusion: which is drawen from the reward of patience, where in may be noted five thinges.

1. The reward it selfe, blessednesse promised to the Saintes.

2. When it shalbe giuen: when they are tried.

3. Whereunto it is compared: to a crowne of life.

4. How shall it be giuen: by promise, not by desert.

5. To whome: to such as loue God.

The third thing in the treatise of the crosse, is the distinguishing of the persons to whom it is profitable. The poore.

Touching the first of these, which is the third thing in the first treatise which is of the crosse, it is the distinguishing of persons, to whom the crosse is profitable, & this doctrine to reioyce in affliction, necessarie. There are two sortes of men, poore and rich: to both, the crosse and doctrine of patience therein, is necessarie; so that it is profitable then to all. First to the poore brother, whereof thus saith Iames: Let the brother of low degree reioyce in that he is exalted. The crosse, & doctrine of afflictions and patience, is profitable for the poore brother: for if hee be afflicted with

with pouertie, contempt, ignomie, or any other calamitie: hee must not be pressed downe with sorrowe griefe, feare and fainting of heart: but reioyce rather vnder his crosse and calamitie, because hee by the crosse is exalted, and called euen to the companie of Christ and his holie Angels, in the kingdome of God. For by affliction the poore brethren humbled, are thereby exalted, cyther to the true profession of the crosse and Gospell of Christ; cyther to be like Christ and his saintes; who haue all in this worlde drunke of the cup of affliction; or els to the glorious companie of Christ and his holy Angels: vnto whom the way is persecution and suffering. For euen as Christ himselfe by manifold persecutions and troubles, and by dayly crosses, and sufferinges in this life, entered into the glorie of his father, as hee protested vnto his disciples betwixt Hierusalem and Emaus: so in like maner must all the saintes by many tribulations enter into the kingdome of God: as the Apostle Paule auoucheth to the brethren of Lystra, Iconium and Antiochia, in the Scriptures: for which cause hee assureth vs no otherwise to be heires with Christ of glorie, then conditionally that wee suffer with him: If we be sonnes, then also heires, and heires annexed with Iesus Christ: so that wee suffer with him, that we may be also glorified with him: neither otherwise to be crowned with him, then that first heere with him wee be crossed also: for if wee be dead with Christ, then shall we liue with him also: and if wee suffer with him, wee shall also reigne with him: if the crosse aduance vs to the crown; if the suffering of calamitie and miserie here, bring vs to glorie: if their humbling by afflictions, exalt the brethren of lowe degree to the profession of the Gospel in this life, and in the life to come to immortalitie, and glory with Christ: then must the brethren humbled by the crosse, & by any meanes afflicted, reioyce therein: let the brother of lowe degree reioyce, when by the crosse he is exalted. The humbling of vs by affliction in this world, is the exalting of vs to glorie before God: the casting downe of vs here by the crosse, is the lifting of vs vp to heauen before the Lord: the abasing

Luk. 24. 26

Acts. 14. 22.

Rom. 8. 17

2. Tim. 2.

11. 12.

Chap. 1. Sermon 4.

sing of our selues vnder the diuers temptatiōs of this life, is the aduancing of vs in the kingdome of Christ. Seeing then by patience vnder the crosse, the brother of lowe degree is exalted, he ought therein not to be faint hearted, but ioyous and glad. As then our sauour Christ being by affliction and death it selfe humbled by the father, was therefore, and thereby exalted vnto great glorie: euen so if patiently we suffer the triall of our faith by afflictions, and suffer our selues therby by God to be humbled, whether it be by pouertie, whether by contempt, whether by calamitie whatsoeuer: if wee fixe and fasten not our eyes vpon the present miseries, but lift vp our heartes, and cast our cogitations vpon the glorie whereof we shall be partakers: we shall also be exalted: so that we haue great and iust cause to reioice vnder the crosse, whereunto the Apostle exhorteth: Let the brother of low degree reioice when he is exalted.

The rich.

Now as the crosse and afflictions are profitable to the poore brother, and brother of low degree, who thereby is exalted: so also is this doctrine needfull and profitable to the rich. Againe, saith he, He that is rich, let him reioice in that is made low: yea contemptible vnto the world, and as it were despised of men, as commonly they are which are vnder the crosse: wherein is taught howe men which haue all things at wil, should behaue theselues in wealth, that they waxe not proud of their abundance and plentie, neither trust too much to the frailtie of their condition: but alwaies to looke to the crosse which followeth them, which if it bee laid on them, therein they ought to reioice also. When God then taketh away, and remoueth the flattering and deceitfull baites of this world from rich men, and so they become contemptible vnto others, if he turne their wealth into wo, their mirth into mourning, their plentie into pouertie, their abundance into want, their worldly happinesse into miserie: in this their humbling are they exhorted by the Apostle to reioyce: for thereby many occasions of many sinnes are remoued. and therefore rich men, by spoile of goodes, losse of wealth, decrease of riches, or what other way soeuer tried: in that they

Phil. 2. 8.
9. 10.

2. Cor. 4. 18

1. Cor. 4. 9.
10. 11. 12.
21.
Heb. 10. 33

Chap. 1. Sermon 4. 36

they are humbled, must reioyce. Seeing then in the state of this life there is great occasiō ministred of impaciency both in the poore and men of low degree, and also in the rich and plenteous estate of men: the onely salue of both their sores, is in all changes and chanches of this life, to be-haue themselues pacient vnder the crosse: and thus is the doctrine here deliuered, profitable for poore and rich, as the Apostle teacheth: Let the brother of low degree reioyce in that he is exalted: and againe, the rich, in that he is humbled.

If any object heere, that Saint Iames willethe the brother of low degree to reioyce when he is exalted: and the rich man when he is made lowe, and humbled: which seemeth contrarie to other scriptures, where we are exhorted to reioice onely in God: as by the Prophet Ieremie, men are commanded neither to reioyce in their wisdom, riches, strength, nor any other thing, but in that they know God which executeth iudgement, equitie and iustice on earth: And by Saint Paul, who aduiseeth men to reioyce in the Lord onely: Reioyce in the Lord alway, and again I say reioyce:

Herunto the answer is easie: 1. If wee acknowledge whatsoeuer happeneth vnto vs, to be from God, who both woundeth and healeth; casteth down and listeth vp; hum-bleth, and exalteth: then either in our lowe degree being exalted, or in our riches and plenty being humbled: to reioice, is to reioice in that God sendeth, and so to reioyce in the Lord. 2. If againe wee looke into our owne wretched condition, who of our selues haue nothing, but what-soeuer we haue, we haue receiued it: then in the things which we haue receiued from the handes of God, moderately to reioice, is also to reioice in the Lord, who is the fountaine & well-head of all graces and blessings. 3. Finally, if we hold this as a ground & foundation, that all good giftes flowing vnto man, grow of his meere fauour and mercy, & not from any merit or desert of ours; then in the good blessings of God, of exaltation, aduancement, glory, or other whatsoeuer, to reioice: is godly, christian, & dutifull: and thus men reioicing, reioyce in the Lord:

Obiection.

Iere. 9. 33.
24.

Phil. 4. 4.

Answer.

1. King. 2. 6.

Deut. 32.

39.

Wisd. 16.

13.

Tob. 13. 2.

1. Cor. 4. 7.

Iam. 1. 17.

1. Pet. 5. 10.

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The Apostle Saint Iames then in exhorting the brother of low degree to reioyce when he is exalted, and the rich in like maner when he is made low and humbled: is in all pointes answerable vnto other Scriptures: wherein wee are required to reioyce in the Lord: for thus for Gods sake and in the obedience of his commandementes to reioyce, is to reioyce in the Lord also.

A reason.

These things thus set downe, the Apostle geueth a reason of the latter doctrine, why the rich must reioyce when he is made low: Which reason is drawne from the nature of the things themselues: for, wealth, riches, and worldly pompe, are most vaine, vncertaine, transitory, and fraile: so that when we enioy them, and they flowe, wee must not be proud of them, nor set our mindes vpon them: & if we be bereft of them, wee must not cast downe the head and heart, but rather reioyce, As the Apostle exhorteth. For what should men put confidence in vaine and transitory riches, or why should they faint in heart for the losse of that, which most easily perisheth?

Worldly
wealth and
pompe, is
vaine.

Touching the vanitie and vncertaintie of worldly wealth, pompe, and glorie, how often, and how carefully thereof are we admonished in holy Scripture? Salomon the wise man dissuading men from setting their eyes & affections vpon worldly wealth and riches, reasoneth from their vncertainnesse and vanitie: wilt thou cast thy eye vpon that which is nothing? riches taketh her to her wings as an Eagle, and flieth away into the heauen. Dauid his father through long experience seeing that there was nothing more vain then the riches & goods of this world; Acknowledgeth that albeit the rich be strong and shoote vp like the greene bay tree, yet are they cut downe from the earth like grasse which withereth; They passe away and are not, if thou seeke their place, thou shalt not finde it. Salomon bringeth in the rich, proud and couetous men of the earth, whose whole delight & happines was worldly pompe and glory: euen from the bottome of hell it selfe, to confesse the vncertaintie and vanitie of their condition, wherein, in their times they so greatly gloried: What (say they) hath pride profited vs, or what profite hath the pomp

Prou. 23.5.

Psal. 37.35.
36.

Wisd 5.8,9
10.11.

of riches purchased vs? all these passe away as a shadowe,
and as a post that passeth by; As a ship in the water, an ar-
row in the aire; a bird in the heauen and element: our Math. 6. 19
sauiour Christ disswading men from heaping & hurding
vp such vncertaine treasures, willetth that men should not
lay vp for themselves treasure on earth, where rust and
moath corrupteth, and theeues breake through and steal.
To which purpose the Apostle giueth them epithetes or 1. Tim. 6. 17
additions, and calleth them vncertaine; charge them that
are rich in this world, that they be not high minded, and
that they trust not in vncertaine riches; therefore our sa-
uiour termeth him a foole, that in the vanitie of his mind Luk. 12. 16
through confidence in vncertaine wealth, plucked downe 17. 18.
his barnes and enlarged them, and then said to his Soule:
Soule eate and drinke, for thou hast much goods laid vp
for thee: Seeing his state was so vncertaine, as that night it
should be changed. The Apostle Iohn disputing of the 1. Ioh. 2. 17
vanitie of worldly wealth and pomp whatsoeuer, conclu-
deth, the world vanisheth and the things therein. Finally
the preacher concluding all worldly things vnder a most
vncertaine, fraile and brittle condition, censureth them all 1. Eccles. 2.
with one iudgement; Vanitie of vanitie, all is vanitie.

See we not by daily experience the miserable vanitie of
this worldly condition? came not Cræsus the rich Prince
(of whom it became a prouerbe, richer then Cræsus) to
miserie for all his wealth? was not Xerxes the king of
Persia, for all his pompe and glorie discomfited? did not
Dionisius the king of Siracuse fall from a king, to bee a
schelemaister? came not holy Iob from great riches to
miserable pouertie for a season? do not many now flourish
in wealth, & to morrow come to extreame penury? Seeing
these thinges are of fraile, vncertaine, and doubtfull con-
dition; shall men therof by the will of God bereft, mourn
and not rather reioyce as the Apostle exhorteth? Saint
Iames therefore to perswade men to reioyce when God
turneth their condition by affliction, and so humbleth
them, draweth his reason from the vncertainnesse and va-
nitie of their estate, whereby being humbled, they ought
to reioyce.

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The vanitie and vncertaintie of worldly wealth and riches the Apostle describing, therunto vseth a similitude and comparison: resembling the glorious estate of this life vnto a flower. There is nothing for the time more beautifull, flourishing and excellent then the flower; yet the flower & the beautie thereof, vanisheth away, and withereth speedily: for though it nowe flourisheth, sprout and spring vp, though the beautie appeare wonderfull & excellent, that Salomon in al his roialtie was not to be compared to the lillie of the field for brauerie of beautie: yet if the sunne appeare in heate, it drieth it vp, it scorseth it, it burneth it: and so it withereth, fallett away, & the goodly shape thereof perisheth. So that the lillie, the rose, the violet, and other flowers of account, which in the morning were beautifull in sight, fragrant and sweet in smell, moist in hand, are in the euening consumed and perished: So when the sunne and burning heate of persecution and trouble shall arise vpon the riches of this world, they are easily remoued, and perish quickly.

Mat. 6. 28

This comparison, wherein mans pompe and worldly glorie is compared to a flower, is in sundrie places, & vpon diuers occasions, vsed in holy Scripture. The Prophet of God speaking not onely of worldly riches, but of mans life also, with all the pompe and glorie hee can heere attain vnto, and whatsoeuer is in him, vseth the same comparison in a thing not altogether diuers, and therefore saith, I heard a voyce saying, Crie, And I saide, What shall I crie? He saide, that all flesh is grasse, and all the glorie thereof, as the flower of the field; the grasse withereth, and the flower fadeth away, because the spirite of the Lord blew vpon it. Whereby it appeareth, that not onely worldly wealth and riches, but also all mans wisdom and naturall powers are as the flower that withereth.

Isai 40. 6

The Prophet Dauid describing the miserable, weake, and fraile condition of man, shereunto compareth him also; The daies of man are as grasse, as a flower of the field so flourisheth hee. For the winde goeth ouer it, and it is gone, and the place thereof shall knowe it no more. As
then

Psa 103. 15

then the flower which in the morning florisheth, through the burning heate of the sunne withereth and perissheth: Euen so they which nowe wallowe in wealth, and haue all things at their willes, which are now clothed in fine silk and purple, who nowe glitter and glister with golde and pearles, which are now attended on with great trains and troupes of men, who leade mightie armies, and are caried in coaches like Princes, who for aboundance of all things, and perfect beautie and glorie in worldly respects, are as mortall Gods vppon earth: oftentimes are bereft of all their riches and glorie, and perish as the grasse. And thus all their pompe, glorie, wealth, earthly felicitie, is vncertaine. What foolishnesse then hath wrapt vp our vnderstanding, what blindness hath possessed our heartes, what vanitie hath bewitched vs, and rauished our minds, what mist of error hath compassed and overshadowed the light of our knowledge; that we see not the frailtie of our owne estate and condition, to learne a better profession of the holy Apostle; that being humbled by afflictions, wee may reioyce as we are exhorted: let the brother of low degree reioyce when he is exalted, and agayne, the rich man when hee is made lowe: for as the flower of the grasse shall he vanish away. For as when the sunne riseth with heate, then the grasse withereth, & his flower fadeth away, and the goodly shape thereof perissheth: euen so shall the rich man wither away in all his waies. And thus the Apostle proueth by the distinguishing of the persons of men, that the doctrine of the crosse, and the patient bearing of the same, is profitable to all men, both to poore and rich, and so to all.

The persons thus distinguished; the next and second thing in these verses, which is the fourth and last thing in the whole treatise of the crosse, and comfort taking therein, is the conclusion. Seeing therefore the case thus standeth, that we must count it exceeding ioy when we fall into diuers temptations, seeing the bearing of affliction is the triall of our faith, which to suffer for to be tried, is comely and honest for a christian: seeing by triall of our faith we attaine to that worthy vertue of patience, seeing pati-

Luk. 16. 19

The fourth thing in the treatise of the crosse, is the conclusion.

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Chap. 1. Sermon. 4.

ence attained vnto, maketh vs perfect, seeing the crosse and the doctrine thereof is necessarie and profitable for poore and rich: therefore blessed is the man that endureth temptation, for when he is tried he shall receiue the crowne of life, which the Lord hath promised to them that loue him. In which conclusion fve thinges may be obserued.

First the reward it selfe promised to such as patiently endure the crosse, which the Apostle noteth vnder the word blessed: Blessed is that man that endureth temptation. **Blessednes.** Blessednesse is the greatest of all rewardes geuen vnto men, wherein whatsoeuer is good, is contained: the Apostle therefore to pricke them forward, and to stirre them on to patience, promiseth happinesse and blessednesse to those that endure temptation. Our sauiour Christ entreating of the reward which the poore in spirit; that is, such as by sundrie miseries and calamities (which are ioyned with pouerty) were afflicted, should haue, promiseth them happinesse & felicitie: Blessed are the poore in spirit for theirs is the kingdome of heauen. And a little after unfolding this pouertie by her kinds and particulars, as persecution, reproch and slander, he promiseth like reward vnto those afflictions also; Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen: blessed shall you be when men reuile you, and persecute you, and say all maner of euil, I saying against you for my sake, falsly; reioyce and be glad, for great is your reward in heauen. Which reward if wee would alwayes set before our eies, and imprint and impresse in our memories: as thereby we should easily contemne all earthly thinges, and set at light all transitorie and momentanie pleasures; so should there nothing seeme heauie to vs to beare, so that in fine wee might possess the promise of good thinges, which almighty God hath made vnto them, which patiently suffer for righteousnesse sake. Whose vn-speakable blessednesse the angell of God in the Reuelation ouershadowing: Saith, these are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the bloud of the

Reue. 7. 14
15. 16. 17.

the lambe: therefore are they in the presence of the throne of God, and serue him day and night in his temple: and he that sitteth on the throne, will dwell among them: they shall hunger no more, neither thirst any more, neither shall the sunne light on them any more, neither any heate: for the lambe that is in the midst of the throne, shall gouerne them, and shal leade them to the liuely fountaine of waters, and God shall wipe away all teares from their eyes.

Thus then if we endure pouertie, and miseries thereunto annexed, if we endure temptation of persecution, slander, reproch, and such like, wee are pronounced blessed: Hereunto Saint Peter subscribeth, who exhorting men patiently to beare persecution and affliction for righteousness sake, reasoneth from the reward, which with Iames he calleth blessednesse, Who will harme you if you follow that which is good? notwithstanding, blessed are you if you suffer for righteousness sake: Yea feare not their feare, neither be troubled. And a litle after touching the reward of our patient abiding and suffering for Christ, he calleth it happinesse and blessednesse, if you be railed on for the name of Christ, blessed are you: for the spirit of God and of Christ resteth on you. Who then is spoiled of his goods for Christes profession; who suffereth persecution for Christian religion; who endureth imprisonment for the testimonie of his conscience, who abideth patiently the triall of his faith by sundrie temptations, is both by Christ and his holy Apostles, accounted blessed: The reward of our patience then is happinesse and felicitie.

Wherein the Apostles defend a paradoxe, and an opinion contrarie vnto the iudgement of men of this world, for the worlde holdeth them onely for happie, who abound in wealth, who haue all things at their pleasures & willes; who neuer come into any misfortune; neither are vexed or afflicted with any miserie or calamitie. But such as are pressed with pouertie, distressed with griefe, tempted by afflictions, assaulted with miserie, subiect to calamitie; these they count for cursed, miserable, & of all men most wretched; as they in the Prophet counted our sauour to be

1. Pet. 3. 13.
14.

1. Pet. 4. 14.

to be happy in affliction, is a paradoxe.

What is counted for blessednesse in the world. I say 53. 4.

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Chap. i. Sermon 4.

Wild. 3. 2. 3 in wofull plight, because hee was vnder the rod of his father, and therby plagued; and the wicked condemned the Saints, and censured them miserable, and their end greivous, because they suffered paine, and were tried by afflictions among men. From whose iudgement and opinion Saint Iames dissenting, calleth and counteth them which endure temptations, happie. Let worldlings then count prosperitie, their felicitie: let Epicures count plenteousnes of bread, their happines: let Greene and flourishing youth make the desires of their heartes their blisse: let other men count worldly delights, carnal pleasure, wicked mammon, vaine pompe, quiet rest, and continuall securitie, their chiefest good and onely ioy in this world: yet with Iames must all the saintes count the triall of their faith, the exercise of their patience, the bearing of the crosse, the suffering of affliction, the enduring of temptations, their happinesse and felicitie, and hold the sentence of the Apostle for most true and sure, Blessed is the man that endureth temptations.

**Arist. lib. 1.
eth. c. 1. & c.**

If happinesse and felicitie be the reward of our patience, and all men by instinct of nature desire happinesse, as the very heathen Philosophers haue in their learned writings plentifully discouried; shall there be anie man or woman so carelesse of himselfe, so void of reason, so farre from knowledge, so great an enemy to his soules health, which shall refuse the burthen of the crosse, seeing patient endurance purchaseth our happinesse? Let vs in the feare of God, addresse our selues to the bearing of the Crosse; let vs arme our selues against the day of affliction; let vs in full assurance of hope, indure the temptations which are laid vpon vs: that thus induring, we may receiue our full reward, euen eternall blessednesse for euer.

**The crown
followeth
the con-
flict and
combate.**

Secondly, this reward of our endurance shall then be geuen when we are tried: the crowne is promised after our contentions: the hire is rendred after our labor. If then we will enioy the reward, and haue our blessednes in the kingdome of God, then must we in this world be tried by affliction. The doctrine of this place is, that we must first suffer

suffer before we be rewarded; first be tried, before we be recompenced. Which thing Saint Paule preacheth vnto Timothy, setting downe the labour before the hire; & the contending before the crowne: No man (saith he) is crowned, except he strine lawfully. The same Apostle setteth downe his trauell before his reward, and his labour before his recompence, when he saith; I haue fought a good fight, I haue finished my course, I haue kept the faith: frō henceforth, therefore is the crowne of righteousness laid vp for me, which the righteous iudge shall giue mee at that day, and not me onely, but all those that loue his appearing. There is no price where there is no struing; there is no garland, where there is no goale to runne to; there is no crowne, where there is no triall of maiesties; there is no victory, where there is no enemy; there is no hire, where there is no labour; there is no happinesse, where there is no triall by temptation.

2. Tim. 3. 5.
2. Tim. 4.
7. 8.

Now the full triall of man is not at once or twice, but in the whole course of his life, so that the whole life of man is nothing els but a continuall triall and warfare vpo earth: struing and struggling against all afflictions, miseries, calamities and troubles of this world. In which contention and conflict, if we acquit our selues like men, and in inuincible constancie endure temptations to the end, we shall be blessed: whereof our sauiour Christ assureth vs: He that continueth (saith he) vnto the end shall be saued. And the Angell to the Church of Smyrna: Be thou constant and faithfull vnto death, and I will giue thee the crowne of life. When therefore to the end of our life, and in the whole course thereof, we be patient: when to the full measure of our triall which is in the end of this mortall condition, we endure temptations; then shall wee be blessed: for blessed is the man which endureth temptations; for when he is tried hee shall receiue the crowne of life.

Iob. 7. 1.

Mat. 10. 22
24. 13.
Reuel. 2. 10

If our triall then must go before our happinesse which is giuen vs in reward; and our labour before our hire; then do those Christians flatter and deceiue themselves, who think to be partakers of this reward without affliction in this

this

Chap. 1. Sermon. 4.

Happinesse
is not at-
tained by
idlenesse
and iollitie
of this life.

this life; Seeing the triall of our faith by troubles must go before our happines. Vaine therefore and slothfull, too daintie and too delicate are they, who refusing the burden of the crosse, & the induring of temptations, hope to attain to this happines by wallowing in wealth, by stretching themselves vpon their beds of down, by pampering and puffing vp of their flesh with riotous life, by pricking and pranking vp themselves in intollerable pride, by weariyng and wasting their bodies with carnal pleasures, with liuing at heartsease and in all securitie in this worlde: for the Apostle promisetht reward of happines only vnto them that endure temptations: and then too, onely to be giuen, when they are fully tried by affliction. Wherefore as this blessing is promised onely if wee endure temptation, so is it giuen also then, when our triall is finished, and in the meane time to be looked for in full assurance of hope.

Thirdly to shewe the excellencie and greatnes of this reward and of our heauenly happines in the kingdom of God, the sacred scripture diuersly compareth it, but most specially to a kingdome or to a crowne, which is annexed either to excellent vertue, eyther eis to princely dignitie. Our sauour Christ compareth the happy estate of the saints to a kingdome, when to his Disciples and Apostles who had bidden with him in hys afflictions, & had bene partakers with him of his sufferings, & therefore should also be partakers of his glorious kingdom, he saith: you haue continued with me in my temptations, therefore I appoint vnto you a kingdome, as my father hath appointed vnto me; that you may eate and drink at my table in my kingdome, and sit and iudge the twelue tribes of Israel. And in another Euangelist speaking of the blessed reward of the Saintes which should bee giuen them at the generall iudgment, he calleth it by the name of a kingdom, Come yee blessed of my father, possesse the kingdome prepared for you from the beginning of the world. Wherefore as vpon earth there seemeth nothing to be compared vnto a kingdome, wherein are all things wherby worldly happines is made perfect: so in the kingdom of Christ, all thinges appertaining to happines and true felicitie be
ing.

being included, and therefore about all things to be desired, the holy Scriptures describing the most blessed and glorious estate of the saintes, and the reward wherewith their patience and other vertues shalbe crowned, compareth it sometimes vnto a kingdome.

And as to a kingdome, so also to a crowne; which is the reward of vertue, or the ensigne or token of princely dignitie. The holy scripture therefore teaching men both what shalbe the reward of their vertue, and also how excellent and singular shall be their dignitie, who by Christ are made both Priestes and Kinges vnto God, compareth their happy and blessed estate to come, to a crowne. Which comparison or similitude, is borrowed from victorious conquerours, who eyther in waies, or other bodily maisteries ouercomming, were crowned, some with lawrell, some with roses, some with bayes, some with oliues, some with golde, some with one thing, some with another: thereunto the scriptures alluding, giue the name of crowne to such as excell in vertue, quere their affections, and in the afflictions and miseries of this life, are more then conquerors through Christ. Saint Paul therefore disputing of the reward which shall be giuen vs if we runne out our race with patience, and fight constantly vnder the displayed banner of the crosse, promisseth an incorruptible crowne to our labours and afflictions: and intreating of the reward of his owne trauaile, constancie, and endurance, protesteth that since hee had fought a good fight, runne forth and finished his race, kept the faith in great constancie and inuincible patience, there was therehence layd vp for him a crowne of righteousness. Saint Iohn is commanded to exhort the Church of Smyrna to be patient vnder the afflictions which should be laid vpon them, and promisseth a crown of life to their patience: be thou faithful vnto death, and I will giue thee the crowne of life. The holy Apostle according to the vse and maner of other Scriptures, doth heere also compare the happy reward of the Saints patience to a crowne: Blessed is the man that endureth temptation, for when he is tried he shall receiue the crowne of life,

Reuel. 1. 6.
Reuel. 5. 10.

Rom. 8. 37

1. Cor. 9. 25

2. Tim. 4. 8.

2. Reu. 1. 10

James. 1. 12

Chap. i. Sermon. 4.

There is old heauing and shouing among men in the world for crownes, and great strife and cruel wars among princes, who shall weare ech others crowne: and their labour, trauell, shouing, is commonly vnlawfull, from their ambitious and couctous desires of their heartes: and
1. Cor. 9. 25 when all is done, their crownes are corruptible and mortall. Shall not the Saintes striue with all Christian fortitude and courage against the miseries and calamities of this life, that when they are tried, they may receiue an immortall crowne of glorie?

All men naturally are desirous of life, and they often seeke euill and vnlawfull meanes and waies to prolong theyr life, which yet is but momentanie: And shall not the children of God, in much affliction, in manifolde miseries, in sundrie temptations, in al the changes and changes of this world, acquit themselues like men, that patiently bearing the triall of their faith, they may in fine receiue the crowne of eternall life?
1. Pet. 1. 6. 7

Fourthly, to this crowne men attaine not vnto for their worke of patience, as if our patience deserued this reward: but they enioy and receiue it by the promise of God. The crowne of life is not then a due and deserued hire, but a free reward of our labour from the bountie of God, who regardeth not so much what wee deserue, as what of his liberalitie he hath promised. Wherein he doth as a natural father, who promiseth his sonne, that if he will do this or that, he will make him Lord and heire of all his lands and liuing; which farre passeth that which the child hath deserued; yet that done, the father performeth that he promiseth; not looking so much to the obedience of his sonne, as to his owne promise: euen so doth God. wherefore the Apostle here to note so much vnto vs, saith that such as are tried shall receiue the crowne of life by promise. Saint Paule in like manner speaketh, I haue fought a good fight, I haue finished my course, I haue kept the faith: henceforth is there laid vp for me a crowne of righteousness: which least hee might seeme arrogantly to haue chalenged for his worke, he referreth the gift thereof vnto God: which God (saith hee) shall geue me: if it

Happinesse
 is not a desert or merit of man,
 but a gift of God.

were

were giuē of God, thē was it not deserued of Paul. So that the reward of our obedience & vertue is giuen vs, not for the desert and merit of our workes, but for the trueth of Gods promise, who as he truely promiseth, so he faithfully performeth rewardes of righteousness to his saints and seruantes, and giueth eternall life to men of his free mercie, according to the doctrine of the Apostle: eternall life is the gift of God through Iesus Christ our Lord.

Rom. 6. 23.

If the crowne of life be not purchased and deserued by our workes, but onely be giuen by promise, and of grace: why do so many scriptures promise happinesse, life, immortallitie, and glory, so often rather mentioning workes, then faith vnto men? It seemeth therefore that happinesse and eternal life, are the hire and due reward of our workes of righteousness.

Obiection.

For answer whereof, it is worthy the obseruation:

Answer.

1. That the holy Ghost in al the Scripture, speaketh according to the capacity of man, applying it selfe to the weakness of our wittes: and in the doctrine of workes he doth so also, oftner mentioning workes then faith, because workes are more familiar then faith, being an inward vertue of the minde, and in it selfe not subiect vnto sense, as workes are. 2. Seeing God hath made vs capable of reason, and hath geuen vs desire, will and iudgement, whereby we are carried sometimes to that is good, sometimes to that is euill: therefore it pleased the holy Ghost oftentimes to mention workes, and to vse sundrie exhortations, to make manie promises; to denounce heauie curses, to adde diuerse admonitions, reprehensions, and reproofes, thereby to stirre our desires, willes and iudgements to that which is good, and to shunne and decline the contrarie. 3. Workes are trials and tokens, signes and testimonies of mens faith, which being an internall qualitie and habite of minde, is known in it selfe onely vnto God: whereof that men might haue knowledge, and might also followe it in vs, therefore by workes it must bee made manifest. Therefore are we willed to make our inward man knowne too, by good workes, 4. Morouer men naturally giuen to hy-

Heb. 13. 8.

Chap. 1. Sermon 4.

2. Iam. 17.

Phil. 2. 13.

Tract. 3.

vpon S.

Iohn.

Luk. 17. 10.

Ephes. 5. 2.

Math. 10.

33.

Math. 11.

29.

Rom. 15. 3

2. Cor. 8. 9

Colos. 3. 13

pocrisie, would easily deceiue, not themselves onely, but others also in a vaine ostentation and name of faith, carelessse of the fruites of righteousness, without which our faith is dead, which to shew, the scriptures require works as fruites, in all such as are once iustified by faith in Christ Iesus. 3. We are easily stirred vp to the doing of thinges by rewards, and deterred by punishments. That we might by rewardes be stirred vp to the fruites of righteousness, therefore doth almightie God promise great rewardes vnto the workes of men, thereby to allure vs to righteousness and holynes. Which workes he also doth worke in vs, for hee worketh in man both the will and the deede, according to his pleasure : Wherefore when hee crowneth our vertues and good workes in vs, which hee himselfe onely worketh in vs, he crowneth not our merites, but his owne gifts : as notably auoucheth Saint Augustine : So then by working we deserue nothing. yea rather if wee look into our owne deseruings, we shalbe forced to cry, that we are altogether vnprofitable seruantes. The Scriptures then mention workes, not thereby to merite, but by promise of reward to allure to vertue. 6. The Scriptures mention works so oft to teach vs our dutie, to be fruitfull in all works of righteousness, & in all goodnes to imitate Christ our example and patterne in all vertue, that wee might be such vnto christians our brethre, as Iesus Christ was to vs, louing, gentle, patient, bountifull, righteous, easily intreated, readie to forgiue, and plentiful in good workes, and in the fruites of righteousness, to the glorie of God. 7. Finally, they mention workes, and thereof the rewards are promised, to shew what shall follow our workes of obedience, euen eternall life, not for desert of workes, but by the grace of God, and according to his mercifull promise : as in this place the Apostle promiseth the crowne of life to the patience of Gods Saintes, not for the worke of patience, but for the promise of God, who hath promised to reward therewith, the patience of hys Saintes: whose patience is the way and meane, but not the cause of their happinesse. For as the high way is not cause of our comming into the Citie, but the meane whereby

we

Chap. 1. Sermon 4. 43

we come thereunto: and as the race or place of running, is not the cause of the goale or garland there giuen, but the way and meane therunto: so are not our workes, neither is our patience the cause of our crowne, but the way and meane whereby we come vnto it. For thus it pleaseth almighty God, to bring vs to all happinesse and felicitie: therefore S. Peter saith well, that by practise of vertue, and abounding in the fruites of righteousness, not onely our election is sealed vp and made sure vnto our selues and others; but also that thereby an entrance is made and ministred abundantly, into the euerlasting kingdom of Iesus Christ. Agreeable wherunto is that of S. Bernard, affirming that good workes, are the way to the kingdom, but not the cause of reigning to the Saintes.

2. Pet. 1. 10
11.

Bernard.

Why man
cannot de-
serue eter-
nall life.

Psal. 16. 2.
Iob. 3. 5. 7. 8
Rom. 6. 23

Rom. 8. 18.
5. 4. 17

Isai. 26. 7

Psal. 63. 23

And that our workes cannot cause our crowne and eternall blessednesse, it is manifest. 1. If man might deserue eternall life, then the workes of men might binde God: but God cannot be bound by vs, because he receiue nothing by our workes of righteousness, as both Dauid and Iob aproue: therefore wee cannot deserue life. 2. If men could deserue life, then life were not the gift of God through Iesus Christ, therefore man cannot deserue it. 3. If man could deserue eternall life, then must there be a proportion betwixt that which deserueth, which is temporall righteousness, and that which is deserued, eternall happinesse: and what proportion is there betwixt things temporal, and things eternall? In so much as Paul saith that our sufferings are not to be compared with our future glorie: and that momentanie afflictions cause a far more excellent and an eternall weight of glorie. 4. Such as will deserue, must haue in themselves whereby they deserue: but all our vertues whereby in the vanitie of our mindes we hope to gaine heauen, are from God, not of our selues: which the Church of God duely considering, ascribe all vnto God, as the onely cause of their saluation, Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs. The Prophet Dauid also cōfessing both the beginnings of good workes accompanying our saluation, and the perfect accomplish-

Chap. 1. Sermon 4.

ment thereof to be from God, praieth in this wise. O Lord make perfect that which thou hast begonne in vs. So that for al vertues, al graces, al goodnesse receaued (& we haue nothing that good is, but wee haue receaued it)

Psal. 115. we may sing with Dauid: not vnto vs. O Lord, not vnto vs: but vnto thy name giue the praise. We haue nothing
1. Cor. 4. 7. that wee haue not receiued, of our selues wee can doe no.
1. Iam. 1. 7. thing, not so much as thinke that is good: whose willes
2. Cor. 3. 5. are framed by God to euery vertue practised of vs: therefore cannot we deserue eternall life. let vs hold then with this Apostle, that this crowne is due to patience, not by our deserts, but by the promise of God.

5 Now to conclude this place, this is giuen to such as
2. Tim. 4. 8. loue God, to them which loue God, in many places manie promises are made: so in this place the crowne of
Rom. 5. 28. life is promised to them that loue God: Why? because we can expresse our loue by no way better, then by suffering for him, and by bearing such things as he layeth vpon vs. Thus then such as shewe themselves to loue God, in patient bearing afflictions from hym,
are they to whome the crowne of life
shall be geuen. Now let
vs pray, &c.

13 Let no man say when he is tempted, I am tempted of God : for God cannot bee tempted with euill, neither tempteth hee any man.

3. Place of the chapter.

14 But every man is tempted when hee is drawen away by his owne concupiscence, and is intised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished bringeth forth death.

16 Erre not my deare brethren.

17 Euerie good gift, and every perfect gift is from aboue, and commeth downe from the father of lightes, with whom is no variableness, neither shadow of turning.

1. The proposition that men may not count God the cause of their euill temptations.

2. The reasons or arguments for confirmation of the proposition: which are three.

1. From the nature of God, who nether is tempted, nor tempteth to euill.
2. From the true and naturall cause of temptation, which is concupiscence.
3. From contrarie effects.

In these verses are foure things to be observed. Namely

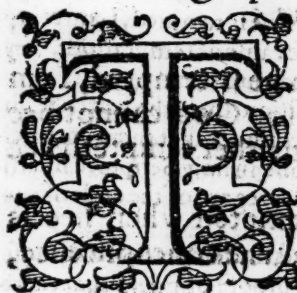
3. The effects of lust and concupiscence, which is cause of euill temptations: and they are two. 1. Sinne.
2. Death.

4. The conclusion: seeing then God cannot be counted the cause of our euill temptations, we must beware that we erre not, in making him cause thereof.

The

Chap. i. Sermon 5.

The third
place of
the Epistle
is, of euill
temptati-
ons.



He Apostle hauing ended the treatise touching outwarde temptations, hee now proceedeth to the third place in this first Chapter handled, which is chiefly concerning internall and inward temptatiōs of the mind, whereby men are pricked forward and mooued to euill, proceeding from Satan, who by our owne concupiscence and carnall desires, solliciteth vs to mischief and wickednes. The summie whereof is this: men may not impute their euill temptations to God, neither make him the author thereof, seeing our owne desires doe tempt vs, and carrie vs away to wickednesse, and wee beare about in our bosomes naturall corruption, which snatcheth and catcheth euery occasion of committing euill, wherchence al sinne groweth and bud-deth as from a stocke and roote: and death ensueth and followeth sinne at the heeles, as the reward and wages thereof.

Ro. 6. 23.

The pro-
position.

I The first thing in these wordes and this discourse, is the proposition of the place, whereby their error is confuted and condemned, who hold and affirme, that when they are prouoked & pricked to euill, they are thereunto prouoked and tempted by God: which lay the cause of euill concupiscence, corrupt affections, wicked temptations, yea end of siane it selfe, vpon God, and say: God prouoked and stirred me vp to this euill: God seduced and led me into this temptation: God moued and solicited mee to this sinne. This the Apostle remouing as an horrible error from the heartes and mindes of men, giueth them this aduice in this present proposition: Let no man say when he is tēpted by disordered appetites which cause vs to sin, I am tempted of God. When pleasure prouoketh, when pride pricketh, when malice boileth, when couetousnesse assaulteth, when reuenge kindleth, when feare discourageth, or any other thing tempteth vs to euill, we may not impute this to God, and thereby think our selues excused

excused: Let no man say when he is tempted, I am tempted of God, for God is not the cause of temptation, neither may our sinnes be referred vnto him.

The truth of this proposition shall the better be vnderstood and knowne, if we consider that there are specially three kindes of temptations in holy Scripture mentioned, thus distinguished in the regard of the ends of euery one of them.

Three
kindes of
temptations.

I Onetemptation is called the temptation of prooffe, because the ende thereof is the prooffe of men, that thereby there may be had a triall of our faith, patience, & constancie, with other vertues in vs whatsoeuer. And it is the, when either some worke is commanded vs of God, which is hard and grieuous vnto the flesh, as was that temptation of Abraham, who from God was willed to offer & sacrifice vp his onely and deare sonne Isaac, whome hee had begotten in his olde age, in whome onely was the hope of the accomplishment of all Gods promises vnto hym, the heire of hys goodes, the seed of his posteritie, the very ioy of his heart: which thing was commaunded for the triall of his faith, patience, & obedience, that hee thus tried, might be knowen and manifested to the world, & hys vertue and obedience an example and patterne to all posteritie to imitate and followe for euer. Or els when some heauy crosse, great miserie, strange affliction is laid vpon vs, for the triall of our hearts, whether from an vnfeyned faith we loue God or no, as was the temptation of Iob, whose crosse was heauie, whose miserie was great, whose afflictions strange, that thereby his patience being tried, he might be thereof an example to all the Saintes: Thus was he tempted, his children destroyed sodainly, his goods taken from him violently, his body diseased strangely, hys wife vpbraiding him wickedly, his friends rebuking him sharply. What greater crosse could be laid vpon man, then to be bereft of children, spoiled of goodes, abused by his wife, condemned by his friendes, sore in body, sicke in mind? what miserie herewith is to be compared? yet al to prouehim. Like temptation was that of Tobias, who sleeping vnder the wall of his house, his face vncouered,

Temptatio
of prooffe.

Gen. 22. 2.

Iob. 1. 13.
2. 7.

Tob. 2. 20.

the

Chap. i. Sermon 5.

Deut. 8. 2. the dongue of Swallowes fell into his eyes, and he lost his sight, therewith tempted for triall. God (saith Moses) tempted his people fortie yeares, leading them vp and downe the wildernes, to humble their heartes, to trie their faith, to proue their patience, and so make triall of them, whether they loued the Lord their God or no. Or finally, this temptation is, when God sendeth heresies, false doctrines, errors among men, thereby to trie the true faintes of God, and the vnscyned seruantes of Iesus Christ. This end almighty God respected in the temptation of Israel, vnto whom he sent false Prophets, working miracles & shewing also wonders among men, thereby to trie hys people. To which purpose the holy Apostle affirmeth, that therefore heresies must needes be among men, that they which are proued, might be knowen.

Deut. 13. 3.
Psal. 66. 10.
1. Cor. 11. 19.
1. Pet. 4. 12.

Thus the Church of Christ hath alwayes beene tempted: In the time of the Apostles many false teachers, and sundry damnable heresies were sproong vp among them, as Paul in sundrie his Epistles, and Peter in like maner abundantly do testifie. After the time of the Apostles, in the succeeding ages, howe many heresies sproong vp, whereby the Church was tempted and tried, who is conuersant in the writings of the antient fathers, who is occupied in the turning ouer of Ecclesiasticall stories, who is seene in the Chronicles of all times, which knoweth not? Our time is not voide of like tēptations, for now the Libertines are reuiued, the Anabaptistes are raked out of hell againe, the familie of loue, a masse of all mischiese, a world of al wickednesse, a confusion of heresies, is fresh in our daies. Papistes, Seminaries, Iesuites, newe sectes of popish heresie, swarme in euerie corner of our countrie, euen among our selues, and as it were out of the bosome of the Church, men arise, speaking peruerse things, drawing (vnder colour of religion and godlinesse) many Disciples after them: whereby the peace of Hierusalem is disturbed. which to vs also, as to other, commeth to passe for the triall of the Saints, and the prooofe of the godly. God then sending these or like things vnto mē, doth it not to solicit, stir, or moue them to any euil, defection or falling frō the faith

1. Cor. 15. 12.
2. Tim. 3. 18.
2. Pet. 2. 1.
Acts 20. 30

saith: but to trie them, to make them know themselves, to exerciseth their vertues, to cause them more immouable to cleaue vnto him: that they being constant and patient vnder all maner temptations, may finally attaine to eternall saluation. In which temptations howsoeuer the instrumentes thereunto vsed by God, be wickedly affected, yet in all thinges respecteth hee that which tendeth most vnto his owne glorie, and the benefites of his Church, and so is hee neuer to be charged as the cause of wickednesse among men. For oftentimes by the same temptation God proueth vs, by the which, Satan would subuert vs. Well saith S. Gregorie: it cometh to passe by a maruiculous dispensation of godlinesse, that wherence our malicious ennemie (the deuill) doth trie our heart, to slay it; therence our mercifull creator doth teach and instruct it, that it may liue.

Moral. in
Iob. lib. 2.
c. 32.

2 Beside the temptation to proue, there is a temptation also of presumption, whereby men are moued to tempt God, too much presuming of his goodnesse: abusing his patience, despising the mercie and long suffering of God: flattering finally, & deceiuing themselves in the power and prouidence of God towards the sonnes of mē. Such a temptation is it when men continue in sinne, walowe and welter in iniquitie, committing wickednesse with greedines, presuming vpon the mercy of God, and say with themselves, Haue not I sinned? and what euill hath come vnto me? The greater my sinne is, the greater shall his mercie be in forgiuing me; the Lord hath mercie in store for vs al, be we neuer so wicked: In the last houre I will returne vnto him, and I shall be receiued. This is a temptation tending to presumption, abusing the mercie and goodnes of the Lord.

Temptatio
to pre-
sumption.
Rom. 2.4.5

Ephes. 4.19

Eccles. 5.6

Such is that temptation whereby wee are sollicit to say, I know the goodnesse of the Lord is great ouer all his creatures; I know hee hath a fatherly and prouident care ouer me, and he will not see the worke of his owne hand to perish, for lacke of sustinance: God that giueth clo-
thing to the floures and lillies of the field, and feedeth the
young Rauens that call vpon him, will cloth mee and
feed

Math. 26.

28.

Psa. 147.9

Chap. 1. Sermon 5.

feede me also; what neede I to wearie or waste my selfe with toilesome and troublesome labour? I will rest vpon his providence. Such is the temptation of witlesse persons and verie harebraines; who say; I know there shal not one haire of my head fall away without the knowledge of God; I know that he is alwaies at hand & present to helpe and succour at time of neede; I will feare nothing therefore: I will run through fire and water, I will not be terrified by the glittering and glistering sworde or shield; I will passe through the pikes, by sword and famine, colde and nakednesse; perill and pestilence, come on it what will: those are sollicitied by Satan to presume of Gods mercie, power providence, and goodnesse, whereby they greatly abuse it. Satan assailed Christ himself in this kind; solliciting him to cast himselfe downe from the pinnacle of the temple; because God had giuen his Angels charge ouer him that he should not hurt his foot against a stone. To sinne then; because God is mercifull; to loyter and be idle; because God is liberall; to cast our selues into present danger rashly, because hee is able to deliuer vs; to lie still in the ditch and not to helpe our selues, because he is of power and can rayse vs; is a temptation and suggestion of Satan, whereby he moueth vs to presumption. Great ods and difference then is betweene Gods temptations, and the temptations of Satan: for God alwaies tempteth for good, to purge from vs the olde leuen of malitiousnesse; the corruption of nature: therefore his temptation is as a fanne: which scattereth the chaffe; but reserueth the corne: but Satan tempteth to euill: letting the good passe, but reseruing the euill: therefore compared to a siue. For as the siue letteth the corne go through, but keepeth the chaffe, and that which is vnprofitable: So in our temptations Sathan looseth the good, but reserueth the chaffe of our corruption.

3 There is finally a temptation which is to deceiue and seduce men, drawing them into error, mouing them to euill, stirring them forward to iniquitie and vngodlinesse, aduenturing and enterprising anything repugnant to the law and will of God. Of this there are two kinds al-

Mat. 10. 30

Psal. 34. 18

Phil. 4. 5.

Iame. 5. 9.

Math. 4. 6.

Psal. 91. 11

1. Cor. 5. 8

Temptation of Seducement.

so. 1 Temptation to deceiue, externall. 2. Temptation to deceiue, internall. Externall temptation, whereby wee are drawn into any sinne, is that temptation whose cause is externall and outward, and the beginning thereof without vs; as when by Sathan, by the world and the things which here cōpasse vs about, we are tēpted though in some sence they are inward, because they moue our hearts & inward partes, yet inasmuch as the causes are without, & the beginning of these tēptations from others then our selues, they may be called outward. Satan tempteth vs by false doctrine which he moueth, by offence which hee causeth, by occasions & allurements to euil, which he ministreth, and otherwise. The cause of which temptations, and the instrumentes also being without, the temptation is called externall. The world to deceiue vs, tempteth by vanitie thereof, by improbitie therein: the vaine pompe of the world tickleth vs, the corruptions therein inuade and assault vs, with the examples of wickednesse dayly seene of vs: these things often seduce and deceiue, and the temptation is outward. The things wherewith wee be compassed, tempt men manifoldly: power, honour, ambition, pleasure on the one side: feare, danger and perill, famine, nakednesse, pouertie, death on the other: thus are men also outwardly tempted, and drawn into the errors and corruptions of our common life, and thereby deceiued and led into euill. Yea the verie saintes of God, not onely haue bene thus tempted, but some euen of the best haue for a time, bene subdued and ouerthrowne thereby. I neede not call to remembrance Noe, who fell through drunkennesse, nor Lot who was subiect to incestuousnesse: nor Abraham, who was overcome of fearefulnesse; nor Moses, who was tainted for distrustfulnesse: nor Dauid, overcome and caried away with desire of fleshly vncleanesse. Let vs come neerer, and we shall see, that Peter with timorousnesse: Iohn and Iames with ambitiousnesse: Thomas with doubtfulnesse, were not onely tempted, but for a time overcome thereby: howbeit in fine they overcame and conquered.

The temptations which seduce men, and are internall,

Externall
temptation.

are

Chap. i. Sermon 5.

Internal are such, whose immediate and next cause is in our selues:
temptatio. as man is tempted to commit euill by his owne corrupti-
 on and concupiscence, moued by his owne disordered ap-
 petite to commit sinne. Thus haue we in our bosomes a
 domesticall tyrant, originall sinne and naturall corrupti-
 on from Adam, pulling, haling, and drawing vs dayly to
 euill, that sinne in all thinges might exercise power ouer
 vs. Hereunto though Satan helpe, yet the cause is in our
 selues, in as much as by him we are not constrained, but
 come & follow freely, deceiued and seduced by our own
 concupiscence. And of this kinde of temptation the Apo-
 stle chiefly speaketh, when he saith: If anie man be temp-
 ted, let him not say, I am tempted of God. God to proue
 men, tempteth his seruants; but to cause them to presume,
 or to deceiue and draw them to euill, he doth not. So that
 he is not the cause of such temptations, neyther may wee
 referre these euill temptations vnto him. And this the pro-
 position of this place teacheth vs: Let no man say when
 he is tempted, I am tempted of God.

Obiection.

Exo. 4. 21. c.

7. 3. c. 9.

12. c. 10. 1.

c. 11. 9. c.

14. 8.

Ex. 6. 8. 9. 10

8. 6. 8. 9. 10

Psal. 81. 12

Rom. 1. 24.

26. 28.

Answer.

Augustin.

de gratia

& lib. 10.

arb. c. 21.

lib. 1. con-

tra. aduer-

sarios legis

prophe. c.

24.

Ephes. 4. 19

Epist. maxi-

ma. 141.

ciuit. dei 11

c. 17. 18.

If God tempt no man to euill, why saith the Scripture,
 that hee hardened the heart of Pharao, that hee blindeth
 man, and giueth him ouer into a reprobate minde? As of
 Pharao in the booke of Exodus, in many places and chap-
 ters is recorded: of Israel the people of God: as in 161, in
 Dauid, and other Prophets is mentioned: of the Gentiles
 thrise in the first Chapter to the Romans is confessed: of
 others in other places in like maner.

Hereunto it may be answered: first, that God in hys
 iudgements, which are sometimes open, sometimes se-
 cret, but alwaies iust, moueth and inclineth mens willes
 whither him lusteth: wherein, hee either with the latter
 sinne of man punisheth the former: or els hee taketh a-
 way his grace from men: whereof destitute, they runne
 headlong into their owne destruction, by committing
 sinne with greedinesse: or finally; hee bringeth to passe
 his purpose by the wickednes, either of Satan, or men, as
 able to worke out that which is good by the iniquitie
 of men: and thus he is alwaies iust. So that wee may say
 with the Apostle, that hee is not the cause of our euill

temp-

temptations. Let no man say that when he is tempted, he is tempted of God. God moueth not men to euill: hee driueth not men to euill affections: he instilleth wickednesse into no mans heart: but partly in taking away his spirite from them, partly in punishing one sinne with another, partly by bringing to light the sinnes of men, which before were couered, partly in accomplishing his owne will, and bringing to passe his determinate counsayles and purposes, euen by euill meanes and instrumentes, as ruling all things after his will: he is said to indurate and harden the heartes of men, and to giue them vp to reprobate minds, as the scripture speaketh.

The proposition of the holy Apostle standeth still for true: Let no man say when he is tempted, I am tempted of God. Of this matter more may be seene vpon the first Epistle of Peter, 3. Ch. v. 17. Rom. 9. 18. v. If God will.

Thus their error is refuted, who holde that as good motions are inspired vs from God; so euill suggestions are suggested by him also: so that when men steale, take away by violence, commit adultery, do iniurie to their brethren, or any such like, they must not say, we are moued, solicited and stirred vp therunto by God. Wherefore the Apostle heere in his proposition giueth the admonition: Let no man say when hee is tempted, I am tempted of God.

2 This being the proposition, in the second and next place followeth the confirmation of that proposition, containing the arguments and reasons, why men may not say they are tempted of God: which reasons are three.

The first reason is drawne from the nature of God. God is by nature and of himselfe, pure, simple, holy, righteous, good: neither doth he admit the darknesse of error or deceite, neither moueth or solliciteth he any to error or euill: he falleth not himselfe, neither casteth hee anie into wickednesse. For he being in nature good, pure, holie, cannot be moued to commit euill, neither moueth he any thereunto: wherefore he is not author of euill temptations in men.

That God is good, holy, pure, innocent, righteous, and

Laurentius
C. 100.

Reasons
why God
is not
cause of
sinne in
men.

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and one that hateth sinne, the Scriptures in sundrie places teache vs. For first in the book of Leuiticus, not once but often it is said, that the Lord is holy, and therefore the people by like example ought in like maner to be holy. Iehosaphat the king exhorted his princes, rulers, officers, magistrates and iudges, to execute iudgement and iustice without partialitie or respect had of mens persons: rendering this reason, because they executed the iudgement of God, with whom there is no respect of persons, nor any iniquitie.

Dauid the princely prophet telleth men, that the wicked shall not stand in Gods sight, because God hateth all those that commit iniquitie. In another place hee beareth this record of God, that he is true in all his sayings, and holy in all his works. Siracides the sonne of Sirach, would not men to impute the cause of their sinnes vnto God: because he hateth all sinne and wickednesse of man, wherefore he thus exhorteth: Say not thou, it is through the Lord that I turne backe: for thou oughtest not to do the thing that he hateth: & say not thou, he hath caused me: to erre: for hee hath no neede of the sinfull man: for the Lord hateth all abomination of error, and they which feare him, loue it not. Many mo the like places are in scripture set downe, which affirme of God, that he is holy, righteous, iust, and a hater of iniquitie: which al confirme this place of the Apostle, who disputing of the nature of God, sheweth that he neither is tempted to euill, neyther tempteth any: for which cause men ought not to say when they are tempted, they were tempted to euill by God. Satan being a lyer from the beginning, and not continuing in the truth, moueth men to falshood and error, and not God: the Deuill being the prince of the wickednesse and darknesse of this world, stirreth and solliciteth men therein, to wickednesse, and tempteth many waies to euill and mischief: for which cause he is called the tempter, because hee alwaies tempteth men to commit iniquitie and sinne. So doth not God: who is of a pure, perfect, holy, righteous disposition, and neither himself is tempted, neither tempteth he any to euill. Whereupon the Apostle, as
by

Leuit. 11.

44. c. 19. 2.

c. 20. 7.

1. Pet. 1. 16

2. Chr. 19. 7

Psal. 5. 4.

Psal. 145. 9.

Ecc. 1. 5. 12

Iohn. 8. 44.

Eph. 6. 12

2. Cor. 4. 4.

Math. 4. 3

Thes. 5. 3.

Acts. 5. 3.

1. Cor. 7. 5.

by his first reason, here sheweth, that when men are tempted, they must not lay the euill vpon God: neyther say, they were tempted of God; because he neither can be tempted of any to euill, neither tempteth he any.

The second reason, why, when men are tempted to euill, they may not say they are tempted of God, is drawn from the setting downe of the verie true and perfect cause of temptations. The true, naturall & proper immediat cause of temptations, is our owne concupiscence, therefore not God. For there cannot be two or manie true, naturall immediate, proper, efficient causes of one thing. Therefore seeing of temptations to euill, wee haue the true naturall and proper cause in our selues, euen concupiscence, and camall corruption, which dwelleth in vs by originall deprauation: we may not make God, but that, the cause of our temptations to euill, Saint Hierome therefore against Iouinian. Iouinian saith, that as in good things God is the doer and perfecter: for it is neyther in the willer, neyther in the runner, but in God which sheweth mercie, and helpeth, that we may come vnto the end: so euill things and sinnes, the seede that is in vs, is the prouocation and pricket forward: but the deuill the perfecter of all euill. For Satan corrupteth our nature: nature corrupted, defileth our desires: our desires defiled, and disordered, rebell against reason, and so carrie vs headlong vnto all euill. The chiefe and immediate cause of euill temptations, is our owne corruption and concupiscence, which drawing vs away from the rule of reason, and the right path of the commaundementes of God, entiseth vs: whereof S. Iames here saith: euery man is tempted, when he is drawn away by his owne concupiscence, and is enticed.

The similitude of entising is taken either from beastes, which hunting after their pray, are oftentimes intangled by the baite of the taker, and pursuite of the hunter: or from birdes which seeking for meate, spying corne, or bread crummes, or wormes, or the like baite in the snare or pitfolde, or among limetwigs, or vnder the net which shall ouerwhelme them, are taken, entised, and entraped: or from the fish, which greedily gaping and run-

Contra Iouinian.
Rom. 9. 16.

The similitude of entising whence.

Chap. 1. Sermon 5.

ning after the baite of the angler, swalloweth downe both baite and hooke, and so is deceiued. Euen so men through their concupiscence are drawne away, eyther the sweetnesse and pleasure, either the game and profite, eyther the easinesse and facilitie of a thing proposed: and so are entised. Which is imputed vnto vs for sinne, in as much as the cogitation hath giuen consent: for as one saith well: it is imputed vnto men for sinne, though the fact follow not, when the conscience is held guiltie by cōsent to sinne. Our owne concupiscence therefore drawing vs away, and intising to euill, being the naturall and proper cause of euill temptations, we may not ascribe our temptations vnto God, but vnto our selues: and this is the second reason, why, when wee are tempted, wee may not say that wee are tempted of GOD, because our owne concupiscence, not God, is cause of these temptations.

The effects
of lust and
concupi-
scence, the
third thing
in this tre-
tise.

3 By occasion of this place, before hee come to the third reason, he setteth downe the effectes of this concupiscence, the cause of euill temptations, which I noted for the third thing in this discourse. This hee doth by a kinde of gradation, or sliding from one thing to another: whereof thus saith Saint Iames: Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death. In which place hee noteth first the conception of concupiscence, then the birth: the first and the second.

The con-
ception of
concupi-
scence.

Touching the conception of concupiscence, it is the assent and agreeing of the will, when it possesseth the affection and will of man: so that the assenting and agreeing of our willes to the inticement of concupiscence, is the conception of concupiscence, euen the first thing that it worketh in vs. When the lust and concupiscence of man seizeth and resteth vpon any obiekt: whether it be by desiring: as glorie, riches, pleasure, or the like: or by auoyding it: as Gods word, holy life, vertue and godlines, which lust naturally careth not for: either by hating, as iniuries, oppressions, wrongs, rebukes, violence of men, & such like: then is mans lust said to conceive. Concupi-
ccence

cense had her conception in Eua, when shee seeing the Gen. 3. 6.
 fruit of the forbidden tree to bee faire and pleasant to the
 eie, her lust rising thereupon, and giuing consent to that
 iniquitie, lust in her conceived. When the Israelites sawe Num. 25. 1.
 the daughters of Moab, their lust seazing & resting about
 their beautie, lust conceived in them. When the children Gen. 6. 2.
 of God sawe the daughters of men that they were faire,
 their lust resting about that matter, and they yeelding
 consent to the inticement concupiscence conceived adul-
 terie in them. When Sichem his lust rested vpon Dinah :
 Putiphars wife, vpon Ioseph : Dauid his lust vpon the
 beautie of Barseba : they yeelding the consent of their
 willes thereunto, lust conceived in them. When Ahab the
 king set his affection vpon Naboth his vineyard, and ther-
 about his lust resting, yeelding thereunto the consent of
 his will, desire & lust conceived in him. Generally, in all
 sinne: specially in euerie sinne, whether it be in desire to
 couetousnesse, or in pleasure to adulterie, or in reuenge to
 murder, or in ambition to honour: eyther in disdain
 to contempt, or finally in dislike to reproch and slander:
 when our lust resteth thereabout, and we giue consent of
 will to the inticement of concupiscence: then doth con-
 cupiscence conceiue in vs. Wherefore as in naturall pro-
 creatio, first there is conceptio, then afterward birth: so, in
 inward temptations to euill, lust first conceiue, then is
 it deliuered, and bringeth forth. It shalbe best then for
 all men and women to destroy lust in the verie concep-
 tion, least conceiuing, it bring forth to our destruction: and
 to resist euill in the beginning, least it. increase to further
 danger: the Poets counsell is therefore good;

*Resist beginnings, for medicine prepared is in Gaine,
 While cancredd euill, with in the breast of long time doth remain,*

Suffer not the Vipers seede to increase and grow in thy
 bosome, least springing vp, it cast out poison and destroy
 thee: Subdue thy euill thoughtes in the beginning, least
 thou suffering it freely to conceiue, it bring forth also to
 thy greater danger: For if thou haue not continuall warre

Chap. I. Sermon 5.

with them ; but be at peace and consent thereunto, by allurements they will enter into thy soule; and by consent vnto euill, they will slay thee.

The birth
and bring-
ing forth
of lust.

After conception, in it time, birth and bringeth forth followeth : so by obtaining consent of will, lust conceiuing, at it time bringeth forth also. Therefore the Apostle saith : Then when lust hath conceiued, it bringeth forth, first sinne, then death.

The first
issue of
lust.

Here is the former and the latter birth of lust : first it bringeth forth sinne, as the immediate thing which after conception once had, followeth : where, by sinne, actual sinne is vnderstoode : such a sinne as is brought into act, and done in deede, as in the examples before cited, is manifest. Euah giuing consent to concupiscence intising, concupiscence conceiued : and hauing conceiued, it brought forth sinne in her : euen the verie tasting and eating of the fruit it selfe, which was forbidden. When the Israelites gaue their consent of will to the intising lust toward the daughters of Moab : their lust conceiued by consent : and brought forth sinne, euen the committing of adulterie with them. Lust conceiued in the men of the first worlde, when their consent of will was to the daughters of men : but their lust brought forth the first birth, sinne, when it caused them to commit fornication in deede, with them. Lust conceiued in Sichem the sonne of Emor, when hee gaue consent to hys desire toward Dinah, the daughter of Iacob : but when hee rauished her, and lay with her, the lust brought forth sinne in him.

Gen. 3. 6.

Num. 25. 1

Gen. 6. 2.

Gen. 34. 2.

2. Kin. 11. 4

3. King. 21.
16.

When Dauid yeelded to the temptation of hys lust, by the beautie of Barseba, lust conceiued : but when hee sent for her, and had the vse of her bodie : then lust brought forth sinne in him. When Ahab desired the Vineyard of Naboth, lust conceiued : but when he knew he was wrongfully put to death, and went to take possession of the Vineyard : concupiscence brought forth sinne. Finally, when in any thing, lust so ouermastreth, and ouerruleth vs, as that thereby wee put in execution that whercunto lust enticeth and tempteth ; then lust in vs bringeth

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bringeth forth sinne . The first fruite and birth of lust in men is sinne: for, when lust and concupiscence hath conceived, when time, place, opportunitie serueth : it also bringeth forth sinne.

Whether concupiscence be sinne.

That the Apostle heere saith : Lust when it hath conceived, it bringeth forth sinne : thereupon our aduersaries the Papists take an occasion to broch this their opinion concerning concupiscence; that it is no sinne : for thus they conclude : lust bringeth forth sinne, therefore lust is not sinne. One thing cannot be cause and effect too : the effect it selfe, and the cause of it selfe : lust therefore cannot be sinne, if it bring forth sinne : For then should it be cause of it selfe, and bring forth it selfe: which is a speech most vnproper.

Obiection.

To this he is answered : that one thing may be cause and effect also, but not cause and effect in the same respect. One thing may be cause of sinne, and yet sinne: for one sinne is oftentimes cause of another sinne. As idlenes, riotousnes, and drunkennes, are not onely themselues sinnes: but causes of sinne also; euen of the sinne of vncleannesse and fornication : incest and adulterie: as Moyses recordeth of Lots incest. Of the Sodomick vncleannes: and the scripture, of Dauids adulterie, and many the like examples doe proue the same. Concupiscence and lust therefore is not onely cause of sinne, but sinne it selfe: yet not the same sinne whereof it is cause . Lust conceived and bringeth forth sinne, that is, an actuall sinne, a sinne done in deede, seene of men, manifestly apparant to the view. Such a sinne is not lust, but the cause of this sinne: but lust is a conceived euil, an inward consenting to euil, and therefore sinne . Thus lust is not onely the cause of actuall sinne, but sinne it self: not onely before baptism, but euen after also.

Answer.

Gen. 19. 33
Ezech. 16.

49.
2. Kin. 11. 2

1. Which may appeare by reasons of inuincible strength. Whatsoeuer God in his law, Christ in his Gospel, the Apostles in their Epistles and canonized writings, haue forbidden, that is sinne. God, Christ, the Apostles, haue forbidden and condemned lust, therefore it is sinne.

Lust is sin, and why.

Chap. i. Sermon. 5.

That nothing is in Scripture condemned but that which is euill and sinne, no man of witte, capacitie, or reason can denie. That concupiscence and lust, that desire it selfe, is in the scriptures condemned, it appeareth evidently. Almighty God in the lawe, hauing forbidden theft, and adulterie, and such like sinnes, when they come into act: least any should thinke, If theft and adulterie onely be accounted for sinnes then, when they come into an open action: then peraduenture, to lust and desire my neighbours goods, is nothing, so that I abstaine from theft: to desire & lust after my neighbours wife, is no sin, so that I keepe my selfe from the act of adulterie: To preuent this, God telleth vs that we must not onely not vse our neighbours wife in fleshly maner, but not lust after her: We must not onely not robbe or steale, but not so much as desire the goods of our neighbour: wherefore in the last commaundement hee viterly forbiddeth desire or lust: Thou shalt not lust after thy neighbours wife, his house, his manservant, his maidervant, his oxe, his asse, or any thing that is his. Therupon our blessed Sauour in the Gospel condemneth not onely for adulterie the vsing of other women besides our owne wiues, but also the very desiring and lusting after them in our heartes: therefore as the true expositor of the law of God, corrupted most shamefully, and horribly depraued by the Scribes & Pharisees, who condemned outward actions onely for sin: he saith, I say vnto you, whosoever looketh vppon a woman to lust after her, hath committed adulterie already with her in his heart. The holy Apostle Saint Paul disputing of the effectes of the lawe, reckoneth this one, among others, that thereby we come to the knowledge of sinne: and condemning their concupiscence for sinne, saith, I knew not that to lust had beene sinne, if the lawe had not said, thou shalt not lust. Wherein the Apostle not onely confesseth lust to be sin, but to be sinne in the law forbidden. Now least wee should thinke that the Apostle had spoken it vnawares, or that that speech had slipped out of his mouth before he wist, it is vsuall with him to condemne lust, and that fountaine of all other sin, for sin. wherefore
in

Exo. 20. 17

Mat. 5. 28.

Rom. 7. 7

in the sixth Chapter at the least five times hee calleth that corruption which is man (albeit it raigne not in the saints by actually committing any thing) by the name of sinne: lust which is the fountaine of all actuall euill, is in like manner in the next chapter at the least six times called sinne. In the eight Chapter about thrise, the lust and concupiscense, the inward affection, and inclination to sinne indeede, is called sinne. The authour to the Hebrewes calleth it sinne, which hangeth on, and compasseth about.

Finally, Saint Peter reputeth lust for sinne, when hee exhorteth men to abstaine from fleshly lust, not onely from grosse sinnes actually committed, but euen from corrupt affections, and euill motions of the heart, from whence all actuall sinne springeth. Seeing then concupiscense and lust is forbidden and condemned, both in the law, and also in the Gospell: howe may any man denie it to be sinne?

2 Again, Whatsoeuer is repugnant to the lawe of God, and his will, is sinne: Lust and concupiscense is repugnant to the law and will of God: it is sinne therefore. Sinne is a rebellion and repugnancie to the will of God, and a transgression of his commandements: wherefore Saint Iohn the Apostle defining sinne, saith: Sinne is the transgression of the law: but lust and concupiscense, not onely in the wicked, but in the regenerate, opposeth it selfe to the law of God, and draweth men into the transgression of his will: which Saint Paul affirmeth, when he crieth out, that he sawe a lawe in his members repugning and withstanding the law of his minde, and leading him captiue vnto sinne. And that by the law of his minde, against which, lust being the law of his members fighteth: the law of God is vnderstood, he sheweth in his conclusion: Then I my selfe in my mind serue the law of God, but in my flesh the law of sinne.

In which place, what before he called the law of hys minde, heere hee calleth the law of God: and what before the lawe of his members, heere he calleth the lawe of sinne.

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If then lust and concupiscence, euen in the regenerate, be contrarie, and rebellious vnto the lawe of God: then must it needes be euill, and sinne. For whatsoeuer is contrarie to Gods law, is sinne.

3 Moreover, concupiscence is from the flesh, and not from the spirite. That which commeth from the flesh is altogether euill, not good: therefore lust proceeding from the fleshly part of man, is euill and sinne, not pure and good. The flesh, and whatsoeuer is thereof, is nothing els but euill and sinne, euer struiing, euer strugling against the spirite. Wherefore Saint Paul saith, I knowe that in me, that is, in my flesh, dwelleth no good. Who setting downe the conflict and struiing of the flesh and spirite, affirmeth that the flesh coueteth and lusteth against the spirite, and the spirite against the flesh: so that the verie saintes of God cannot do the things which they would doe.

In the same place a little after, discovering and describing the works of the flesh, he reckoneth vp nothing that thereof commeth, but sinne and wickednesse: The workes
Gal. 5. 19. (saith he) of the flesh are manifest: which are whoredome, enuie, idolatrie, wantonnesse; vncleannesse craft, debate, emulation, &c. And therefore hee confesseth that in him, that is, in his flesh, no good thing dwelles. There is then
Rom. 7. 18. in the flesh nothing but sinne: nothing but rebelling against the spirite: nothing but euill and iniquitie. Lust therefore being from the flesh, cannot be but fleshly. For all that is borne of the flesh, is fleshly, as saith our sauour Christ in the Gospell. Hereupon then it must needes fol-
Iohn. 3. 6. low, as a resolute conclusion, that seeing lust is from the
Rom. 8. 5. flesh, therefore it is sinne.

4 Finally, euen this place conuinceth lust and concupiscence to be euill. For whatsoeuer is the proper cause and prouoker vnto sinne, that same is euill and wicked: But euerie sinne proceedeth from the lust and concupiscence of the heart; from the euill motions, and corrupt affections in men: which if they be not staid, euen in the Saintes of God, but let raigne in our mortall members: then forthwith, as time, place, and other circumstan-
ces

ces will suffer, they bring foorth the verie sinne in acte, whereof the Apostle here speaketh: Last when it hath conceived, bringeth foorth sinne. Seeing all sinne and wickednesse among men, proceedeth from lust, it cannot be but it must be euill: for an euill tree cannot bring foorth good fruite, nor a good tree euill fruite; but as is the fruit, such is the tree: as is the effect, such is the cause: as is the birth, such is the conception: as sinne is in nature, such is lust and concupiscence from which it proceedeth. For it is the euill motion and affection of the heart, it is the wicked thought that riseth in our mindes, it is concupiscence and lust in our members, which kindleth the flaming fire of all vngodlinesse, and pricketh and tickleth the hearts of men, to entise them to sinne. Men then sinne not onely by word and deede, which both are manifest to men; but in heart, thought, conceit, and inward lust onely known vnto God. And if thou wilt know, how by thought, desire and lust thou doest sinne; then consider; that when thou vnjustly desirest the goodes of thy neighbour; when thou burnest within, with desire of his wife; when thou frettest in thy heart at the prosperitie of thy brother: when in thy soule thou desirest to be auenged of thy enemy, & whatsoever other euill thou hast inwardly conceived; thou hast offended against him which is the beholder of the heart and reines, and hath forbidden the verie thoughtes of the heart, which he will call to iudgement.

Concupiscence and lust therefore is not onely the cause of sin, but euill and sinne it selfe. The fathers hereunto subscribe, Saint Ambrose calleth it iniquitie, and affirmeth that there is a certaine delectation, pleasure, or desire in man, repugnant to the will of God, of which saith he, S. Paul speaketh, I see a law in my members resisting the law of my minde. Saint Hillarie calleth the euils which are in vs, maliciousnes, by reason of the condition of originall sinne. Saint Hierome saith, that those first motions whereby men are sollicit and moued, bee such as want no fault. Saint Augustine in many places calleth the naturall lust which is in men, which I call concupiscence, remaining euill in the regenerate, by the name of euill

Mat. 7. 18.

Mat. 15. 19
Rom. 7. 23

Ambrose.

Rom. 7. 23.
Hillarie.

Vpon Mat.
chap. 7.

Contra Iul.
lib. 6. c. 3.
lib. 5. c. 4.
c. 5.

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euill; and how it is euill he expoundeth against Iulian. In the same worke he saith, that lust is not onely the euill of punishment, but of fault also. Finally he saith, it is a vice, against which we must strue by vertue.

Boniface.
lib. 13.

Wherefore, if either in holie scripture, (as wee neuer doe directly, but by consequent, as here) we heare concupiscence is not sinne, because it is the cause of sinne, therefore not sin; or in the fathers, as in Saint Augustine, who in some places calleth not this naturall corruption remaining in the saintes, by the name of sinne, but disputeth the contrarie, that it is not sinne in them: We must distinguish of sinne; there is sinne reigning, there is sinne dwelling in men: it is not sinne reigning, but it is sinne dwelling in our mortall bodies. There is sinne mortall, and sinne veniall; it is not sinne mortall, but veniall, because in the saintes it is not imputed. There is sinne actually, there is sinne originall; sinne in heart and will, not effected nor done: it is not sinne actually, but it is sinne in heart conceiued and consented vnto, which before God is sinne.

When Saint Iames here saith, Lust when it hath conceiued bringeth forth sinne; hee speaketh of sinne after the phrase of Scripture commonly vsed, taking sinne for sinne committed, sinne actually: not denying, either the consenting vnto sinne, which is the conception of lust, neither lust it selfe, which is (as it were) the seede, the fountaine, the matter of mischiese; to be sinnes in their kindes: albeit not actually and committed, being as yet suppressed and kept downe in the heart and will of man.

Neither doth Iames here curiously dispute when sinne is in it selfe and before God: when it first springeth and beginneth in the account and iudgement of God: but hee speaketh of sinne, as it is knowne to be sinne before men. Sinne conceiued in heart, before God is sinne: All euill motions, cogitations, affections of the minde, by God are condemned as sinnes: but actions and deedes done, are knowne onely to men, who pearce not into the heart or cogitation, but iudge accordingly to the outward action. Wherefore when a thing is in act, then onely with men

it is accounted. Seeing then that sinne is not seene and knowen for sinne with men, but then when it is in act, and done, or in doing, which is actuell sinne. The Apostle in this sence speaking of sinne: saith Lust, when it hath conceived, bringeth forth sinne. Wherehence it followeth not, that because lust bringeth forth sinne, therefore it is not sinne: For albeit it be not seene for sinne with men (who iudge onely by the outward actions of men) yet is it sinne with God who knoweth the verie heart, and first motions. Albeit it be not reigning sinne, yet is it sinne dwelling; albeit it be not mortall sinne in the saines, yet is it veniall sinne in them also, washed away, and cleansed by baptisme, the fountaine of regeneration, through the blood of Christ.

1. Kis. 16.7

The first birth, and first fruit of lust, to our knowledge, and brought into act, is sinne: whereof S. Iames saith, Lust when it hath conceived, bringeth forth sinne.

The second birth of lust.

The second and latter birth of lust is death. For lust bringeth forth sinne, and sinne bringeth forth death: death riseth and groweth out of sinne, beeing perfected and committed: sinne being finished, bringeth forth death.

Rom. 6. 21.
23. & 8. 13.
1. Pet. 2. 11.

Sinne is then said to be finished or made perfect, when wee geue consent to it, when wee yeeld our selues thereunto; when wee suffer it to rule and raigne ouer vs, as bearing chiefe sway and swinge in our life: Sinne being thus perfected, bringeth forth death. Wherein hee sheweth what effect followeth the carnall life of man; as greivable vnto that of Saint Paul, The wages or recompence of sin is death: but eternall life is the gift of God through Iesus Christ our Lord. And nor long after, If ye walke after the flesh, ye shall die: in as much as sin bringeth forth, and purchaseth death vnto men. This may appeare manifest by one onely exaple, Iudas the traytor was first tempted by couetous motions: this temptation hee withstood not, but consented, and followed the motion, and so was drawen away from dutie to Christ by hys desire; so lust conceived: lust hauing now consent of hys will, broake forth into reason, and so sinne was brought forth,

Rom. 6. 23.
Rom. 8. 13.Mat. 26. 14.
15. 16.
Luke. 22. 6.

Chap. 1. Sermon 5.

Luk. 22. 47 foorth, even the sinne of treason, whereby Christ was sold and betrayed to the people, and priestes of the Iewes.

48.

1. A& 18. This treason committed, and sinne perfected, purchased death : for thereby hee procured, and purchased vnto himselfe, eternall destruction, which followeth sin, as the hire, the labour : the wages, the trauell : the crowne, the workes of men. Men therefore being tempted and entised by their owne lust to commit sin, by committing of sinne procure death, because sinne being done indeede, bringeth forth death.

All sin deserueth death.

Ephe. 5. 26

Tit. 3. 5.

Rom. 8. 1. 2

Gen. 3. 17.

Rom. 5. 12.

c. 15. 18.

1. cor. 15. 21

Deu. 30. 19

Ezech. 18. 4

Prout. 1. 13

Eccle. 2. 1. 2

1. Pet. 2. 11.

3. c. 27. 10.

1. Cor. 6. 9.

10.

3. Col. 5. 6.

Ephel. 5. 5.

Reu. 21. 27.

Reu. 22. 15.

Death is due to euerie sinne which men committe, so that no sinne committed, considered in it selfe, is so little, but deserueth death. But seeing the sinnes of the Saints are washed away by the fountaine of regeneration through faith in Christ, therefore their sinnes which through infirmities they committe, to them procure not death, as they doe to the wicked. But the sinfull liues of men, who tempted to euill by their own lust & desires, and caried away therby to commit sinne, procure to them death, according to the doctrine of the Apostle, sin when it is finished, bringeth forth death. This did almightie God intimate, nay rather plainly protest to Adam, telling him that at what time soeuer hee eate of the forbidden fruite: he should die: he finished sinne, he eate of the apple: by him therefore sinne came vpon himselfe and vpon all his posteritie. The Prophet Moyses teacheth Israel that their sins and breaches of the law of God should bring vnto them death: the Prophet Ezechiel from the mouth of God himselfe protesteth, that euerie soule that sinneth, should die: hereunto Saint Peter subscribeth, dissuading men from walking after the lust of their flesh, because they fight against the soule, they procure the death and destruction thereof, which is that which Saint Paul in sundrie places threatneth to sundrie, that they thrust vs out and disinherite vs of the kingdome of God: and this death is not the death of the bodie, which is naturall and common to all men: but the death of bodie and soule for euer, which is the second death: this is due to the committing and finishing of sinne in all men, vnlesse there

come:

come betwixt our sinne and death, the remedie which God for the saintes hath prepared by Iesus Christ euen his death, passion, intercession, whereby we shall liue for euer. To be vnder condemnation: to be thrust out from the presence and face of God: to be in perpetuall darknes, to haue a worme in our conscience which dieth not, to burne continually with fire which cannot be quenched: to be cast into the lake which burneth with fire and brimstone: to be tormented in bodie, to be afflicted in conscience for euermore: this is the thing which sinne committed, bringeth forth vnto men: whereof all they shall tast, who are not clesed from all iniquitie by the blood of Iesus Christ.

Let men therefore which delight in their sinnes and haue their pleasure in committing iniquity: whose hand are giuen to spoyle and robberie; whose feete are swift to shed innocent blood; whose tongues are instrumentes of blasphemy, falshood, deceit, & whose liues are filled with oppression, extortion and crueltie; whose bodies are worried and wasted with fornication, adultery & vncleannes of the flesh; whose maners are full of all iniquitie, impie- tie and vngodlinesse: alwaies record and recount with themselves this saying of the Apostle; sinne when it is finished bringeth forth death: for howsoeuer we flatter and deceiue our selues in the vanitie of our owne minde; and hope wee shall finde shiftes enough to auoyde hys iudgement: yet let vs remember that God will not be mocked: but looke what we sow, the same shal we reape; if we sow to the flesh, we shall reape of the flesh corruption; & this of the Apostle standeth sure; Sinne when it is finished bringeth forth death: for if through originall sin inclosed in our breasts, All men by nature deserue death; and if God shall in the day of his wrath iudge euen the se- cret thoughtes and cogitations of the wicked, and there- fore condemne them: shall men thinke that when lust breaketh out into open sinne, actually committing of euill: they shall not be punished, seeing especially the A- postle here affirmeth, that sinne being finished bringeth forth death?

Esai. 66. 24
Mar. 9. 44.
48.
Reu. 19. 20

1. Iohn. 1, 7
2/3

Psal. 26. 10
Isay. 59. 2.
Prou. 1. 16.
Psal. 5. 9.
Isay. 3. 15.
Mich. 3. 23.

Psal. 14. 3.
Isai. 1. 5. 6.

Esay. 28. 13
Gal. 6. 7. 8

Rom. 5. 12.
Rom. 2. 16.
Eccl. 12. 14

Chap. I. Sermon 5.

This doctrine carefully considered, shoulde put a bit into our iawes; and be a bridle to our mouthes, & strong raignes in our whole liues, to withdraw and keep vs back from yealding to euill temptations: seeing the end thereof is death and destruction. If intemperate persons, drunkerds and surfceters, if theeuers, spoylers, & robbers: if slanderers, liers, and blasphemers; if adulterers, if fornicators and vncleane liuers; if ambitious men, proud and vaine glorious, if al workers of wickednes would consider, that if they commit and finish sin in their mortall bodies, their sinnes thus finished shoulde bring forth death, vexation in soule, torments and torture in bodie in hell fire for evermore; were not their heartes more hard then Adamants; were not themselves more senselesse then beastes: had they either care of saluation, or dread of destruction: loue of God, or hatred toward Satan: desire of heauen; or mistlike of hell; hope of life, or feare of death: assurance of ioy, or perswasion of punishment in the life to come they would herehence be restrained, holding fast this place of the Apostle as a stoppe against sin. Lust when it hath conceiued, bringeth forth sinne; and sin being finished, bringeth forth death.

Conclusion.

These thinges thus set downe, and the fruites of lust thus disciphered, the conclusion followeth, which is interlaced and intermingled among the reasons: whereof thus saith Saint Iames: Erre not my deare brethren: Seeing God cannot be tempted, neyther yet tempteth anie to euill: Seeing the true and naturall cause of these temptations, is our owne concupiscense and lust, which both conceiue, and bringeth also forth, first sinne; then death in vs: then cannot God be the cause thereof: so that no man when hee is tempted, must say, I am tempted of G O D: Doe not so grosslie and greuously erre, my brethren: as to impute the cause of these thinges to God. this errour is great, blasphemous, and wicked: beware therefore you thinke not so of God, as that he solliciteth or moueth any to euill: Erre not my deare brethren.

3. Reason.

The conclusion thus interlaced with the reasons: the third

third and last reason why men may not say when they are tempted, they are tempted of God: is from contrarie effectes, and thinges repugnant: to be the author of good and euill, are thinges repugnant: God is authour of good thinges, therefore he cannot be author of euill temptations: euerie good gift, and euerie perfect gift is from aboue, and commeth downe from the father of lightes, with whom is no variablenesse, neither shadow of turning. If God therefore be the cause of all good thinges, then can he not be cause of euill thinges also: not of euill temptations therefore, wherby we are solicited to wickednes. Nothing can be cause truly and properly, of contrarie effects: therefore God, the cause, author and worker of all good giftes in men, may not be saide to bee cause of euill temptations.

Of this reason the former part or antecedent is onely set downe: Euerie good giuing, and euerie perfect gift commeth from aboue, from the father of lightes, &c. whereby the Apostle teacheth vs, that God is the fountain of all goodnes, the giuer of all good giftes, the authour of all good thinges in men: he is the bottomlesse pit of all grace, that cannot be emptied or drawn dry of vs: he worketh whatsoeuer is good in the whole worlde: Here hence Saint Peter calleth him the God of all grace, because all grace and all good giftes come onely from him, as from a well-head and fountaine. The God of all grace, who hath called vs vnto his eternall glorie by Iesus Christ, after that you haue suffered a little, make you perfect, strengthen and stablish you, S. Iohn Baptist, being told of the Iewes, that Christ baptised, and al men came vnto him, acknowledging the graces which were in Christ to come from heauen, from God, as from a fountain of all goodnes: answered & saide vnto them: a man can do nothing except it be geuen him from aboue: this is answerable to this Apostles doctrine: Euerie good geuing, and euerie perfect gift, is from aboue, from the father of lightes. All the effects of Gods will are onely good: and whatsoeuer vertue, grace, good gift is, it is from God. To thinke then that any euill commeth from him, that is authour of all goodnes, is impietic:

All good
giftes are
from God.

1. Pet. 5. 10

Iohn. 3. 26
27.

Chap. 1. Sermon 5.

impietie: to speake it, is blasphemie. Seeing therefore all good things come from him, he being the onely author of all goodnesse and graces in the children of men: we ought not to make him the cause of our temptations, whereby wee are moued to euill: for then should hee be cause, not onely of diuerse, but of contrarie effects, which he properly cannot be. And thus is his reason plaine and euident.

Three at-
tributes
giuen to
God,

In this place almightie God is adorned and beautified with three ornamentes, wherein his excellent goodnesse more appeareth.

First, he is called the father of lightes, the fountain and well-spring, the authour and cause from whence all good giftes flowe and spring vnto men. For this cause is God called, not onely the father of lightes, but (as pure, innocent, holy, righteous, good, and the authour of all goodnesse) hee is also called light. The Apostle S. Iohn recordeth of God, that he is light, and in him is no darknesse: the fountaine of all vertue, the giuer of all grace, a nature most perfect and iust: farre from all contagion or mixture of sinne: the authour of good, but not of any euill: this the Apostle in these wordes expressing, calleth God the father of lightes. By lightes he vnderstandeth vertues, graces, good things: as by darknesse the contrarie is vnderstoode, by the phrase of the Hebrues. If then God be the father, fountaine, and authour of lights, vertues, graces and good things in men: then may it not be sayd that he is cause of euill temptations, for that agreeth not to light, but to darknesse. And God may well be called the father of light: for whether wee looke vnto the world and visible frame thereof; or whether we looke vnto man him selfe in speciall; or to the Church of God, the vndefiled spouse of Iesus Christ; God is father of lightes. For touching the world, in as much as God made the Sunne, the Moone, the Starres, euen all the lightes thereof: he is father of the lights of the world: yea what goodnes or vertue is in heauen, in earth, or the whole world, all is from hym: as for mans lightes, God is father thereof also: for what good quality is either in his body, or in his soule, is wholly from

from him, for the Church, what truth, what knowledge, what spirituall influences, or heauenly graces it hath, are from God, therefore is called the euerlasting light of hys Church.

Secondly, and moreouer, it is attributed vnto God, that he is not variable, mutable, changeable, with whome there is, saith Iames, no variableness. This is added to preuent that which otherwise might haue bene objected: they might say, God in deede is sometimes the cause of good things among men: it followeth not therefore, but that he may be sometimes in like maner the cause of euill. Men excelling in vertue, and oftentimes the causes of good things in common-wealthes, may sometimes change their good into euil, and sometimes do one thing, and sometimes the contrarie: & why may not God so do? the Apostle sheweth, God is not variable, there is no changing with him: hee is constant, alwaies alike, euer cause of good, neuer author of euill. Whereof euen Ba-
laam the couetous prophet hath truely prophesied to Ba-
lac the king of Moab: God is not man, that he should lie, nor as the sonne of man, that hee should repent: Seeing then hee had once blessed his people Israel: hee being al-
waies like himselfe, will not varie or change his purpose. The princely Prophet Dauid, remouing all variableness from God, and making him constant, and euer like him-
selfe, affirmeth, that albeit heauen and earth perish, & be changed like a garment, yet God remaineth the same, and his yeares faile not. This Samuel told Saul the king of Is-
rael, that seeing he had giuen the kingdome from him to Dauid, therefore that purpose should stand, because the strength of Israel will not lie, nor repent: for hee is not a man that hee should repent. God is like himselfe in all things, with whom there is no variableness. When God altereth things at his owne pleasure, saith S. Gregorie, the things alter, but hee remaineth the same, and changeth not. Therefore by his Prophet Malachie hee crieth, I am the Lord, I change not: and you sonnes of Iacob are not consumed. When then in scripture it is said often, it repented God, the Scripture speaketh to the capacitie of

1. Cor. 4. 7

Isai. 60. 1

God is im-
mutable &
changeth
not.

Num. 23. 19

Psa. 102. 25.
26. 27.
Psal. 89. 34

1. King. 15.
29.

Lib. 20. 25.
on Iob.

Malac. 3. 6.
Genes. 6. 6.
Exo. 32. 17

Chap. I. Sermon 5.

men, but in no wise attributeth inconstancie and variableness to God. This doe those manifold places teach, which witnesseth that God is sure, immutable, and constant in all his waies. If therefore God varie not, then he being once the author of good things, he alwaies doth good, noteuill, and is the fountaine of good giftes, not cause of euill temptations to anie.

Thirdly, as God changeth not, so there is no shadow of turning with him. He is not like the Sunne, the Moone, the Starres, which appeare and shine sometimes, but at other times are couered with darknesse, which haue their changes and their courses: the day now, within tenn, eleuen, or twelue houres, the night: the sunne glorious nowe in beautie: but anon in an Eclipse: the Moone now in the full, now in the waine, nowe newe, nowe a quarter olde, and so forth. The Planets nowe in this place of heauen, now in that, shining. There is no such turning with God. He is not now good, and nowe turned to the contrarie: for hee is alwaies light, and with him is no darkenesse at all. For his goodnesse is alwaies cleare, bright, and continually shining: his light chaungeth not with Sunne, Moone, or Starres in the Firmament: he giueth not good things at one time, and at another draweth vs to euill by any temptation: but as himselfe is immutable, so are his graces and giftes alwaies good; and not changeable into euill: wherefore he is not to be counted authour of euill in any wise, as by the wicked he is wrongfully charged: neither sendeth hee euill at anie time to men, whereof they themselues are not the first causes. For howbeit God almighty rule and gouerne the verie willes and minds of men in the committing of euill, so that there is no wickednesse wrought of man, but hee ordereth it as able of euill, to worke that which is good: as wisely saith S. Augustine: yet is he not therefore cause of euill. He excelleth not now in vertue, and anon falleth into infirmitie: he is not now the author of good things, and anon turneth to the contrarie: but he is in deede that God of grace and goodnesse, that fountaine and father of lights, with whome there is no variableness, nor shadow

1. King. 15.

11.

1. Chro. 21.

15.

1. Iohn. 1. 5

Epist. maxi-

ma. 14. 1. de

gratia libe

ro. 10. 20.

21. 23.

Contr. Iu-

lian. lib. 5.

c. 3.

How of changing: wherefore the worker of good things, but not the prouoker of man vnto wickednesse by anie euill temptation. which is the third thing here attributed vnto God, that with him there is no shadowe of turning: and this is the third reason why men being tempted, ought not to say, they are tempted of God, because he is the author of good, and therefore he cannot be authour of euill: for that he cannot be cause of contrarie effects: And thus entreating of the goodnesse of God, as the fountain of all grace in man, and shewing by these reasons that God cannot be counted the authour of euill, or the cause of euill temptations in vs, hee dispendeth to the worke of regeneration, as the most manifest token and testimonie of his goodnesse.

For the greatnesse therefore of his goodnesse towardes the children of men, and for his manifold graces, let vs dayly pray vnto him, that hee may shrowd vs vnder his mercifull shield of protection and defence, that thereby we being armed, may be able to withstand all assaultes and temptations of Satan, the worlde, and our owne concupiscence; that wee may stand fast in the day of our triall, and with inuincible fortitude and patience, may finish out wearisome pilgrimage in his feare, religion and seruice, to the glory of his name, the profite of our brethren, the comfort of our owne conscience, the strengthening of our faith through Iesus Christ our Lord: to whom with the father, and the holy Ghost, be praise for euer and euer, Amen.

James Chapter 1. verses 18. 19. 20.

Sermon 6.

18 Of his owne will begate hee vs with the word of trueth, that wee should beas the first frutes of his creatures.

19 Wherefore, my brethren, let euery man

Chap. 1. Sermon 6.

be swift to heare, and slow to speake,
slow to wrath.

20 For the wrath of man doth not accom-
plish the righteousnesse of God.

4. Part of
this Chap-
ter.



IN these wordes, and so to the end of the Chapter, the Apostle handleth the fourth and last part of the chapter, which is touching the excellencie of the worde of God. In which three thinges must be obserued, 1. The excellencie it self, and the singular effect of the worde, what it worketh in the children of men. 2 The remouing of certaine faultes which hinder our attending to this worde so excellent. 3. Against these faultes he setteth downe certaine exhortations and admonitions, flowing out of the word: and they are foure, as shall appeare from the 21. verse to the end. Now touching these verses; they are of this fourth and last part.

The fourth place of the Epistle is, concerning the excellency of Gods word.

Wherein are two thinges set downe by the Apostle, and to be considered of vs.

1. The excellencie of the word of God it selfe.

2 The remouing of hinderances to the attending thereunto, & they are two:

1 Babling & talking when we should heare.

2 Wrath and anger, when wee are taught and reproued.

Touching the former of these, the excellencie of the word of God it selfe in speciall, thereunto hee descendeth by the former treatise. Wherein disputing of the good-

nes of God, he here sheweth, that his goodnesse especially appeareth in the worke of our regeneration: the instrumentall cause whereof, is the word of God, whereof in this place he speaketh. So then in this 18. verse, the Apostle giueth vs, as it were, a taste of that which in generall hee had spoken, that God is the fountaine of all goodnesse: which as in sundrie other thinges appeareth: so especially in the worke of our regeneration, the moste expresse testimonie of his goodnesse towards vs: which being apparant and manifest, we muste needes confesse, that all good giuings, and all good giftes come from him: so that we cannot say, without blasphemie, nor think without impietie, that God is authour or cause of our euill temptations: and in asmuch as God both first created man in perfect innocencie, and afterward regenerated him to be like the image of his owne sonne in excellent vertue: his great goodnesse doth so appeare to all men, that it were incomparable iniquitie in any wise to make him cause of our wickednesse.

1 To come therefore to the excellencie of the worde, which is the meane of our regeneration, the Apostle setteth downe the other causes thereof also: so that in this 18. verse, there are three causes of our regeneration, the most apparant testimonie of the goodnesse of God towards man: 1. The efficient: 2. the instrument. 3. the finall cause.

First the efficient cause of our regeneration, is the free will of God: Of his owne will, saith Iames, begate he vs. The good will of God, the gracious fauour and free purpose of God, is the first and efficient cause of saluation and regeneration in men: to the truth whereof, all the scriptures of GOD beare witnesse. The electing, preferring and aduancing the Iewes aboue all other people, being as it were a figure and resemblance of the eternall election, and regeneration of the Saintes: was not for any merite of man, but of the onely mercie, and loue of God towards them, as Moises witnessed. But Saint Paul speaking not of temporall calling (as was that of the Iewes) but of an eternal calling of Gods Saints, to regenerate

Gene. 1. v.
26.
Rom. 8. 29.
Ephes. 4. 24

The excellencie of Gods word.
Causes of our new birth or regeneration.

The efficient cause of regeneration. 1.

Deut. 7. 7.
& 9. 5.

Chap. 1. Sermon 6.

Ephes. 1. 5
 2. Iohn. 12.
 13.
 Rom. 3. 24.
 nerate them to eternall life, maketh the onely and effici-
 ent cause thereof, the free-will and goodnesse of God,
 whereof he saith: God hath predestinate vs, to be adopted
 through Iesus Christ, in himselfe, according to the good
 pleasure of his will. Whereunto that is agreeable in ano-
 ther place: all haue sinned, and are deprived of the glorie
 of God: and are justified freely by his grace, through the
 redemption that is in Christ Iesus. Thus of his own will,
 and freely he electeth: thus of his owne goodnesse he ius-
 tifieth: thus of his free mercie hee regenerateth vs vnto
 life.

Phil. 1. 13.
 2. tim. 1. 9.
 Tit. 3. 4.
 Ofc. 14. 4
 Psal.
 De verbis
 Apost. 15.
 Ioh. 15. 16.
 The holy Apostle noting this cause of all these won-
 derfull workes of God in man, affirmeth that God work-
 eth in vs, both to will and to do according to his owne
 good pleasure. To like sense soundeth that to his scholer
 and sonne Timothie God (saith he) hath saued vs, & called
 vs with an holy calling, not according to our workes, but
 according to his owne purpose and grace which was
 giuen vnto vs in Iesus Christ, before the worlde was.
 Finally, to Titus: when the bountifullnesse and loue
 of God our Sauour towards man appeared, not ac-
 cording to our workes, but according to his mercie he sa-
 ued vs. Thus in this place hee maketh the good will and
 free mercie of God, the cause of our regeneration. As
 God therefore freely, and of his owne will, worketh in al
 things: So in the election, iustification, and regeneration
 of the Saintes, it is apparant. Herence it is that God saith
 by his Prophet, I will loue thee freely, & of mine own wil.
 The Prophet Dauid saith therefore vnto God: Thou hast
 saued vs for naught: what is that for naught, saith saint
 Augustine, but this? Thou foundest nothing in vs where-
 fore thou shouldest saue vs, yet hast thou saued vs: Freely
 doest thou geue, freely doest thou saue. This our blessed
 Sauour to expresse, telleth his Disciples that hee chose
 them, not they him, because there was nothing in them,
 wherefore he should chose them, yet of his owne free will
 he chose them.

1. Ioh. 4. 10
 Saint Iohn subscribeth hereunto, in that hee sayth,
 Herein is loue, not that we loued him, but that hee loued

vs first, and gaue his sonne to be a reconciliation for our
 sinnes. Saint Paule to ouerthrowe all forescene works &
 merites in man, & to shew that in election, iustification,
 ptedestination, and sanctification, God worketh all after
 his owne wilfreely, he thus concludeth: Who hath giuen
 him first, and hee shall be recompenced: for of him, and
 through him, and for him are all thinges, to him be glory
 for euer, Amen. Rom. ix. 33

Thus his free will and fauour towardes man, is the
 onely efficient cause, as of all other his unspeakeable gra-
 ces, so of regeneration in his children. That therefore (saith
 Beda) which hee said before, that euery good giuing, and
 euery perfect gift cometh from aboue from the father
 of lights, that doth he consequently confirme, by adding,
 that not for our merites, but by the benefite of his owne
 will, through the water of regeneration, he hath changed
 vs from the children of darkenesse, to be the children of
 light. S. Bede exp-
on this
place.

In this place therefore, not onely plainly S. Iames,
 but agreeable to the scripture, reuerend Beda condem-
 neth the doctrine of done or forescene works, held by the
 Papists, and out of this Epistle (as they dreame) most spe-
 cially concluded. For if regeneration be through the
 free will of God, if predestinaion, election, iustification
 and sanctification, be from the mercie and fauor of God,
 as from the first and efficient cause: then are none of all
 these by-workes or deserts of men: for there is a plaine
 contrarietie betwixt fauour and merite, grace, and deser-
 uing: so that Paul reasoneth from the opposition thereof,
 against workes, in the matter of iustification: To him
 that worketh, the wages is not counted of fauour, but of
 debt. And againe in the question of election, If it bee of
 grace, it is no more of workes, els were grace no grace: if
 of workes, it is no more of grace, for then were workes
 no more workes. Rom. 4. 4
Ro m. 11. 26
6.

This contradiction S. Augustine confessing, sheweth
 that grace, fauour, and free gift, cannot be mingled with
 workes, and therefore concludeth and defineth what
 grace or free gift is: *Hac est gratia*, This is fauour, free
 gift, Epist. 120

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gift, grace: which is giuen freely, not for the merites of the worker, but by the mercie of the geuer. Seeing therefore that wee which were all by nature the children of wrath, the sonnes of Adam, subiect to eternall death and damnation, replenished in mind, heart and will, with iniquitie and sinne, compassed about with thick, darke, and mistie cloudes of error and wickednes, loathing heauen, and louing earth, caried away of our own desires to work wickednesse & greedinesse, are now, not for our merites, but of Gods meere mercie; not by our workes, but by his grace; not of our desertes, but of his owne will, begotten again and regenerate: We must referre this whole work to his good will, & account his goodnes for the onely efficient cause of our regeneration. Whereby it appeareth that he is the fountaine of all goodnes, and that our wickednes must not be imputed vnto him. The regeneration then of Gods saintes (a most manifest testimonie of his goodnes) sheweth that he is onely authour of good, & not of euill, which the Apostle here prouing, addeth, of his owne will begat he vs.

Eph. 2. 3.

Eph. 4. 19

Mans new birth by God, sheweth his onely goodnesse.

The instrumental cause of new birth.

2.

Gods word, the worde of truth.

Psal. 86. 11

Psal. 119. v.

89. 90. 142.

The good will and fauour of God, being the first and efficient cause of regeneration: The second cause, which is the instrumentall cause and meane whereby wee are regenerate, is the worde of God, which Saint Iames expresseth in this place in this maner: of his owne will he hath begotten vs with the word of truth. In which place he slideth & falleth into the commendation of the worde of God, the chiefe thing in this last part to bee obserued. Which wordes are (as it were) the circumscribing and setting foorth of the word of God, and the Gospel of Christ, whereunto is attributed specially aboue all other wordes, that it is the word of truth. Which addition the Prophet Dauid geueth to Gods word, because therein onely is the found truth to be found, and in no other. In which word, (as in many other places) he desirous to be instructed, geueth that addition to the worde, that it is truth: Teach me thy wayes O Lord, saith the Prophet, and I will walke in thy truth. And in another place calling the worde of God by the name of truth, saith; Thy word endureth for ever

euer

euere in heauen, thy trueth is from generation to generation, Our sauour Christ in hys most holy praiser to God, hereunto subscribeth, who desiring that the Disciples might be sanctified with the trueth, sheweth that by the trueth hee meaneth the word and Gospel; Sanctifie them (saith he) with thy trueth, thy worde is trueth. This name of excellencie, this marke of difference S. Paul geueth vnto the Gospel aboue other words, when he affirmeth he could do nothing against the trueth, but for the trueth. Who vpbraiding the Galathians for reuolting and sliding away from the gospel, crieth out: O you foolish Galathias, who hath bewitched you, that ye should not beleue the truth? To like purpose exhorting the Ephesians to be constant in the profession of the gospel, he calleth that the professiō of truth: wherefore he thus exhorteth; Let vs follow the truth in loue, the gospel, the profession of the truth: It is therefore an excellent ornament, and an honourable addition in this place geuen to the word of God, that it is the word of trueth.

And this addition to be called the worde of trueth, most fitly agreeth vnto the holy worde and Gospel of Iesus Christ: and that in foure respects, and for foure chiefe considerations. 1. In respect of God. 2. in respect of Christ. 3. In respect of the holy ghost; and spirite of God. 4. in respect of the particular things themselues in the word contayned.

First in respect of God, the worde and Gospel, is the word of trueth, because it is Gods word and Gospel, who is true and cannot lie; therefore this his worde, is then the word of trueth.

That this word is Gods worde and Gospel; it is euident: Saint Paul calleth it therefore the power of God to saluation, to all that beleue: and in another place: the preaching of the crosse, is to them which perish, foolishnes: but vnto vs which are sauēd, it is the power of God. He saith in the beginning of the Epistle to the Romans: that he was separated to preach the gospel of God: & clearing himself elswhere frō the surmised suspitiōs of his aduersaries, he thus writeth: haue I therefore offended, because

Ioha. 17.
17.

2. Cor. 13. 8

3. Ga. c. 5. 7

2. Cor. 6. 7.

1. Col. 5.

Ephes. 1. 13

Heb. 10.

16.

Ephes. 4. 15

In foure respects the word of God, is the word of trueth,

The Gospel is gods word.

1. Rom. 16.

1. Cor. 1. 18

1. Co. 1.

2. Cor. 11. 7

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1. Pet. 4. 17 cause I abased my selfe, that you might be exalted; and that I preached freely the gospell of God vnto you? S. Peter subscribeth thereunto: the time is come, that iudgement beginne first at the house of God, if iudgement beginne first at vs, what shalbe the end of those, that beleue not the gospell of God? And this God, who is the author of this word and gospell, is true and cannot lie: Balam the prophet could say of God: that he is not as man, that he should lie: neither as the sonne of man that he should repent. Moyses in his song beareth record to the trueth of God: perfect faith he, is the worke of the mightie God: for all his wares are iudgement: God is true, and without wickednes: iust and righteous is he; Samuel telleth king Saul, that indeede the strength of Israel wil not lie; nor repent, for he is not a man that he should repent: Our blessed sayiour Christ speaketh of his father, and saith: I haue many things to say and iudge of you; but he that sent me is true: & the things that I haue heard of him, those speake I vnto the world. S. Paul defending Gods trueth, sayth, Let God be true, and euery man a lier: as it is written: that thou mayst be iustified in thy words; and ouercome when thou art iudged. And for this cause holy Dauid calleth God the God of truth into thy handes I commend my spirite, thou God of trueth. Seeing the gospell is the word and gospell of God; & God the God of trueth, and cannot lie: then must needs this word be true, and the word of truth.
- Secondly, as in respect of God, the authour thereof, the gospell may rightly be called the word of trueth: so in respect of Christ, who is the matter, the very substance and subiect, whereof the Gospell entreateth, it is the worde of trueth: for it intreateth of Christ; and Christ is truth it self: therefore the gospell the word of trueth. That it entreateth of Christ, it appeareth by all the Euangelists; who entitle their writings, the holy gospell of Iesus Christ of whome therein they intreate. by the Apostles, which call their preachings and writings, the Gospell, the testimonie of Christ; of whom therein they speake; & to whom they giue & beare witnes: I am not ashamed of the gospell of Christ,
1. Rom. 26. saith S. Paul, for it is the power of God to saluation, to

God is true
and the
God of
trueth.
Num. 23.
29.

Deu. 32. 45

1. King. 15.
29.

Iohn. 8. 26

Rom. 3. 4.
Psal. 51. 4

Psa. 31. 5.
Iere. 10. 10

The summe
and matter
of the gos-
pell, is
Christ.

Iohn. 14. 6

every one that beleueth. Els where, if our gospel be hid to any, it is hid to those that are lost: in whome the God of this world hath blinded their mindes: that is, the infidels; that the glorious gospel of Christ, which is the image of God, should not shine vnto them: elswhere saith he, hee hath sent Timothee the minister of God, and his labour-fellow in the gospel of Christ, vnto the Thessalonians. & for this cause is it also called the testimonie of Christ: because it beareth witnesse and record of him. To which sense soundeth that of S. Paul: who giueth thanks to God for the riches of the grace of God vpon the Corinthians, who abounded in all knowledge, euen as the testimonie of Iesus Christ (that is, his gospel) was confirmed in them. And a little after he saith, that when he came vnto them, he came not in excellencie of words and wisdom, preaching vnto them the testimonie of Iesus Christ, and finally he exhorteth his scholler Timothie; not to be ashamed of the testimonie of Christ (that is, the Gospel) neither of him the Lords prisoner. Seeing then the gospel speaketh wholly of Christ, or at least tendeth wholly vnto him; and he trueth as himselfe affirmeth: I am the way the trueth and the life: the gospell in that respect also is the word of truth.

2. Cor. 4. 3.

1. Thes. 3. 2.

2. Cor. 1. 5.
6.

1. Cor. 2. 1.

2. Tim. 1. 8.

Iohn. 14. 6.

The gospel is inspired by the holy ghost.

2. Ti. 3. 16.

2. Pet. 1. 20.

Ioh. 14. 16

17.

Iohn 15. 26

Iohn 16.

13.

1. Ioh. 5. 6.

Thirdly, and moreouer, this word is inspired from the spirit: For all Scripture (saith Paul) is inspired from aboue. And S. Peter saith, that prophesie came not in former times by the will of man, but holy men spoke and vttered the word, as they were moued and inspired by the holy ghost: & the holy ghost is the spirite of trueth, as our sauour affirmeth: I will pray the father, and he shall giue you another comforter, that he may abide with you for euer, euen the spirite of trueth. And againe, when the comforter shal come, whom I will send vnto you from my father, euen the spirite of trueth which proceedeth from the father, he shall testifie of me. And in like maner in his Epistle generall he giueth this attribute, and this addition vnto the spirite, that it is truth: it is the spirite that beareth witnesse, for that spirite is trueth. The worde and gospel being inspired by that spirite, which is the spirite of trueth, is in that respect also the word of trueth.

Fourthly

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Fourthly and lastly, in respect that euery particular thing in the Gospell contained, is true; therefore is it also the worde of truth. Whatsoeuer Christ spoke and preached, it is truly in effect there deliuered: whatsoeuer hee did, it is truly reported: whatsoeuer hee promised: it is truly, and shall truly be performed: what punishment is therein threatned to the wicked, it shall assuredly bee inflicted, Finally, whatsoeuer is there mentioned, is moste true. This word containing nothing but the sound truth, and hauing therein no lye, no vntruth, no falshood, no error, as the wordes of men haue: (for all men are liers, and their wordes oftentimes are full of vntruthes) therefore may the Gospell rightly be called the word of truth. Wherefore, whether wee respect God the authour, or Christ the subiect and matter, or the holy Ghost, the inspirer, or the thinges themselues in this word contained: the holy Gospell is the worde of truth. For God is God of truth: Christ is Lord of truth: the holy Ghost, the spirite of truth: the thinges in this word, thinges of truth: Therefore the Gospell the word of truth.

Ps. 116. 11.
Rom. 3. 4.

Men are
new borne
through
the gospel.
1. Cor. 4.
15.

Tim. 1. 3.
Tit. 1. 4.
Phil. 1. 10.

By which word of truth we are begotten and regenerate, we are new framed, and as it were, new fashioned vnto a holy birth: to our new birth, whereby we are borne, not of flesh and bloud, but by the word of truth to eternall life. This is the seeder of the new birth, from hence our new birth and regeneration ariseth, whereof S. Paule speaking, testifieth to the Corinthians, that hee had begot them through the Gospell. For this cause speaking of the spirituall begetting, and of the regeneration of Timothy, Titus and Onesimus, whom he had begotten by the Gospell, and by his meane through the word of truth regenerate: he calleth them to his natural sonnes through fayth, because they comming by his ministry to the knowledge of the faith of Christ, were regenerate by the worde of truth by hym preached.

1. Pe. 1. 22

Saint Peter speaking of the causes of our regeneration, maketh the Gospell, and word of God, the meane and instrument of our new birth: Being borne a new (saith he) not of mortall, but of immortal seed, by the word of God,

which

which endureth for euer. Therefore attributing our new birth, and growing vp by regeneration, vnto the word, as 1. Pet. 2. 2. the meane and instrument, in the next chapter hee professeth his former purpose, and addeth thereunto exhortation: Therefore (saith he) as new borne babes, desire the sincere milke of the worde, that you may growe thereby. And when we do come to haue the worde preached, wee giue small or no reuerence thereunto: wee seeme to haue none, or little care thereof; as if we were perswaded that it were not the word of truth, the meane of our regeneration, which is preached.

Inde. v. 19.
Col. 3. 2.

Finally, our sauour Christ (acknowledging the worde John. 17. of truth to be the meane and instrument of our regeneration, to that end praieeth vnto his father, that his Disciples might not onely bee consecrate to his seruice, and by him made fit for the office of the Apostleship, whereunto they were called: but also might be purged, and regenerate, and borne anew) saith, Sanctifie them with thy truth, thy word is truth. And as the word of truth is the instrument whereby our new birth is caused: so is it the meane also, whereby therein wee are continued, and therefore a thing of singular excellencie.

If the gospel of Christ be the word of truth, why do we not beleeeue it? if it be the instrument of our regeneration, why doe we not honourably embrace it? if thereby God hath begotten vs againe, why are we in any wise so carelesse of it, that (onely such times excepted as for feare of law, or shame of the world, we must come) we come not to the hearing of this word of truth? but eyther wee talk out at table, or walke out abroad, or sleepe out at home, or play out with companie, or spend out in vaine exercise, or contriue out with dalliance, or passe out by euill meanes, that time which is appointed for the preaching and hearing of the word. Thus are we become carnall men, and haue not the spirite, lumpish and earthly, whose affections reach not to this heauenly doctrine, to beleeeue that the gospel is indeede the word of truth, and the singular meane of our new birth and regeneration, as in this place the blessed Apostle S. James hath assured vs; of his

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his owne will hath he begotten vs, through the worde of trueth.

If the Gospell be the word of trueth, whereby wee are regenerate, and borne again, why are men and women so dainty & coy, why are they so choise hereof, that they will heare it only, when, where, & of whom they list? as if the men made it the word of trueth, and the instrument of our regeneration? Let not men and women pretend that they are sanctified men and women: let them not vaunt themselves to be purer then their brethren, and heare this word with this partialitie. For I protest vnto euery such, in the feare of God, that vnlesse this word of trueth, and instrument of regeneration, be sweeter vnto them then the hony, & the hony comb: by what messenger soeuer the Lord doth send it: that they flatter and deceiue them selues in a vaine shadow of holines, and are not truly sanctified vnto the Lord, neither haue effectually tasted of the doctrine of regeneratiō, wherof this word is the mean & instrumēt.

Psal. 119. 10

Saluation
attributed
to the Sa-
cramentes.
Ephes. 5. 26

Tit. 3. 4.

As then our regeneration is attributed vnto the worde of trueth, as vnto the meane and instrument: so is saluation also (as elswhere is added) to the Sacramentes in like maner, as saint Paul saith, that Christ washeth and sanctifieth his Church, by the washing of water through the word. And againe, when the bountifulnes of God our fauour appeared, not by workes, but according to his mercie hath he saued vs, by the washing of the new birth, and the renuing of the holy Ghost. The holy sacramentes are meanes: the word of trueth, the instrument and meane whereby we are begotten againe, and new borne; which greatly commendeth the excellencie of the worde: which this Apostle expressing, saith; Of his owne will begate he vs, with the word of trueth.

³
The finall
cause of
regenerati-
on.

Exod. 19. 5

Leu. 20. 26

Deut. 14. 2

Deu. 10. 18

Thirdly, the finall cause of our regeneration is, that we should be the first fruites of his creatures: that is, that out of the whole lump and masse of mankinde, out of all people, tongues, nations, and kindreds of the earth, we might be select, culled and chosen out, to be a peculiar, people, and speciall people vnto him, who had called vs, euen vnto God, whose chiefe treasure, whose portion and

lot,

lot, whose inheritance and peculiar people the saintes are. Tit. 2. 14. 1. Pet. 2. 9.
 In which place he alludeth chiefly vnto the law: wherein the first frutes, and first encrease were the Lordes, as things picked out, set apart, chosen out for God himselfe. Exod. 13. 9.
 Whereof thus saith God in the lawe: Thou shalt not linger, nor deferre to render thy rythes, and thy first frutes: and thou shalt giue me thy first borne of thy children. In the same booke of Moises, it is commaunded the people, Exod. 34. 26. & c.
 that they offer the first frutes of their ground in the house of the Lord their God. In the repeating of the lawe by Moises, thus was it said to Israel: Thou mayest not eate Leuit. 2. 14. Deut. 12. 27.
 in the townes, the tithe of thy corne, wine, or oile, neither the first frutes of thy cattell, or sheep, nor the fruits of thy handes. The first frutes therefore, as appeareth, were dedicate to God: neither was it lawfull for men to eate or touch them, as things reserued to the vse of the Lord onely. The saintes are Gods first fruts.
 As then the first frutes were the Lordes portion of the people, and things dedicated and consecrate as holy vnto him: so the saintes of God, regenerate by his word, are holy, peculiar, proper, sanctified to the vse of the Lord: the chiefe treasure hee hath: the thing hee hath commaunded to be reserued for himselfe: which the Apostle insinuateth in this place, when setting downe the end of our regeneration, hee affirmeth it to be, that wee might bee the first frutes of Gods creatures: of his own will begate hee vs, with the worde of trueth, that wee might be the first frutes of his creatures. The Israelites were called sometimes the first frutes of God, because they were chosen of God aboue all other people, to serue the Lord onely: and the first offred vnto the Lord of all nations: whereof the Prophet Ieremie saith: Israel was a thing hallowed vnto the Lord, and his first frutes: all that eate it shall offend: euill shall come vppon them, sayth the Lord. This is most true of the true Israel, which is of God: of the saintes, of the Church, whom God hath separated from all people, hallowed and sanctified vnto himselfe, chosen to be a speciall possession, inheritance, and treasure vnto himselfe: for which cause wee by him are regenerate: Of his owne will he hath begotten vs, with the word

Israel
 Gods first
 fruts.
 Ierem. 2. 3.

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Tit. 3. 7. word of truth, that wee might be the first fruites of hys creatures, S. Paul disputing to like purpose, of the causes of our regeneration and saluation : teacheth vs the ende thereof to be the inheritance of life : we are saued by hys mercie, through the washing of the new birth, and the renuing of the holy ghost, which he shed vpon vs abundantly, through Iesus Christ our Lord : that we being iustified by his grace : should bee made heires according to the hope of eternall life. The like end shall we find of our redemption, predestination, and the like : all which tend to one and the same purpose, to shew that we are redeemed, called, iustified, regenerated to be partakers of immortal glory, that therefore wee should be dedicate and consecrate to God, to be a speciall treasure vnto him : to serue him in holinesse and righteousnesse all the dayes of our life. We are begotten by the will of God, with the word of truth, according to the Apostles doctrine. Being now to this end regenerate, we must endeavour our selues to shine in vertue, to excell in holinesse, to abound in all righteousnesse, and be chiefly carefull, that wee bereaue not our selues of so holy an end of regeneration, by contagion of sinnes, and the workes of wickednesse.

Luk. 1. 75. The excellencie therefore of the worde of God is heere apparant, partly in that it is called the worde of truth: partly in that it is here the meane and instrument of regeneration, the most manifest token of Gods goodnesse to wardes vs.

Sundrie are the commendations of the worde of God, and the gospel of Christ. Dauid the holy Prophet falling into the praise thereof, saith the law of the Lord is perfect, conuerting the soule : the testimonie of the Lord is sure, and giueth light or wisdom to the simple : the statutes of the Lord are right, and reioice the heart : the comādemēt of God is pure, and giueth light vnto the eyes : the feare of the Lord is cleare, & endureth for euer : the iudgements of the Lord are true, & righteous altogether : more to be desired then gold, yea then much fine gold, sweeter also then the hony & the honycombe. Moreouer, by them

Many commendations of Gods word.
Psal. 119. 7.
8. 9. 10. 11.
Psal. 12. 6. 7 is thy seruānt made circumspect, and in keeping of them there

there is great reward. In another place to like praise is it spoken: The words of the Lord are pure words, as the silver tried in a furnace of earth, fined seven fold. It is no small commendation of the word, that it is the direction of our youth, a lanterne to our feete, and a light vnto our paths. Which holy Iob feeling, counted it more precious and deare vnto him, then his dayly foode. Yet there is no praise greater, nor any thing that more extollethe the incomparable glory thereof, then that it is heere called the word of truth, whereby wee are begotten againe to be the first fruites of the creatures of God. Seeing therefore the word of God conuerteth mens soules: seeing it is pure as the golde and silver, which seven times is tried: seeing it is the direction of vnbrideled youth, the guide of our sliding feete, and the sure light to the wandring pathes of man: seeing it is more precious then dayly foode to Gods children: seeing it is the word of saluation, the immortall seede of our regeneration, the word of truth, the instrument whereby we are borne anew, to be the first fruites of the creatures of God: who is then so blinde, which seeth not: so wilfully ignorant, which knoweth not: so maliciously wicked, which confesseth not, the incomparable and singular excellencie of the worde and heavenly doctrine of the Gospell? Whereof the Apostle to assure vs, saith, of his owne will hath he begotten vs with the word of truth, that wee should be the first fruites of his creatures.

Psal. 12. 6. 7

Psal. 119. 9

Iob. 23. 12

Ephe. 1. 13

Act. 13. 26

1. Pet. 1. 38

2. The word of God being then so excellent, and the excellencie it selfe thereof set forth in that it is the word of truth, and the meane of our regeneration: in the second place of this treatise, the Apostle remooueth such thinges as hinder the attending thereunto: and the things which greatly hinder the word, are two. First babling and talking, when wee should heare with attentue and deepe silence: Secondly anger, when we are taught and reformed by the word.

The removing of the hindrances of Gods word.

Concerning the first, thus saith Saint Iames: therefore my brethren, let euery man be swift to heare, but slow to speake. Wherein our vaine babling, and foolish

The first hindrance of Gods word.

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talking when we should heare, is condemned: and attention & audiece to the word, commanded vnto the saints; that we shew our selues prompt and ready to learne, and not hastie to teach others, when wee should heare and learne our selues rather. Thus is our rashnesse which are vnlearned, reprobued, when we talke of high and heauenly matters, too excellent and deepe for our slender capacite: As of the nature & secret wisdom of God, of his inscrutable iudgement in calling and choosing some, and condemning other at his free pleasure, and suchlike: wherein we must stay our selues, contented therein to be informed with patience & silence of such as are learned.

Pythagoras.

The heathen Philosophers, would not men rashly to speake, but rather to heare with silence: for which cause noble Pythagoras inioyned his hearers vii. yearers silence, that that while they might learne, but not rashly talke of the precepts of philosophie. Was that needfull in humaine philosophie, and is it not much more needfull in the heauenly philosophie of God, that we be swift to heare, and slow to speake, of the diuine misteries of his word? And

Cleobulus.

Cleobulus taught, that men should bee more carefull to heare then to speake: because audience and attentiu hearing, more becommeth most men, then to speake. When Zeno heard a yong man prating and speaking much, mocking him, he tolde him that his eares were grown into his tongue, because he heard little, and spoke much: where he should haue heard much, and spoken little. yea Nature it selfe would haue vs swift to heare, but slow to speake: for which cause wee haue two eares giuen vs, to heare much, and but one tongue, to speake little.

Zeno.

When men therefore haue not the sufficient knowledge of thinges, they ought rather to heare in silence, and learne with patience, then rashly to speake of the thinges they knowe not. A thing no doubt, not onely needfull in worldly wisdom, but necessary also in heauenly philosophy. Sirach wissheth men to bee swift to heare good thinges, and to be of pure life, but to giue answer with aduised patience. And if they haue vnderstanding, to shape an answer vnto their neighbour: if not, to lay their

Eccle. 5. 11.
12.

their handes vpon their mouthes, least they be trapped in an indiscreete worde, and so bee blamed. The Apostle Saint Iames, seeing rash babling to be a disturbance vnto the attention of men, which they ought to performe to the worde, exhorteth men to be swift to heare, but slow to speake.

That wee are willed to be swift, quicke, readie and prompt to heare and learne, but slow to speake: it forbiddeth not men to speake at all; but not to speake rashly: but to obserue time, place, person, and other circumstances in their speech, as shall be mosse convenient.

And the circumstances in our talke and speaking to be obserued, are especially these. 1. The person to whom, 2. The place where. 3. The time when. 4. The manner how. 5. The things whereof we speake. 6. The ende wherefore; which carefully obserued, greatly beautifie and adorne the talke and speech of men.

Circumstances in mens speech to be obserued.

First the person to whom we speake: whether our equall, our better, our inferiour; whether a prince or subiect, honourable, or of meane birth: learned, ignorant, wise, or foolish: this ought in talke to be considered; that regard had of the person, our talke may be accordingly.

Secondly, the place is to be noted: for in some place it is better to speake, then to be silent: in another place, better to be silent then speake. Salomon therefore saith well: A word spoken in hys place, is like apples of gold, with pictures of siluer.

Pro. 25.11

Thirdly, time also maketh much to the finesse of our speech. There is a time to speake, and a time to be silent, saith the Preacher: The sonne of Sirach accounteth it a great point of wisdom, to seek oportunitie to speake in: therefore he saith, A wise man wil hold his tongue til he see oportunitie, but a trifter & foole wil regard no time. And againe: a tale out of time, is as musike in mourning: but wisdom knoweth the seasons of correction and doctrine. The Prophet counted it a great gift to speake in time: wherefore hee saith, The Lord hath giuen mee a tongue of the learned, to know how to minister a worde

Eccles. 3.7

Eccle. 30.7

Eccle. 23.6.

Isay. 50.4.

Chap. 1. Sermon 6.

Pro. 15. 23 in time, to him that is wearie, Salomon teaching men
Pro. 25. 11 how to make their talke comfortable and profitable vnto
 others, willett them to waite for time and season : A ioy
 commeth to man by the answere of his mouth, and how
2. King. 25. good is a word in due season? When Abigail saw the dru-
36. kennes of Nabal, she said nothing vnto him touching Da-
 uid, whom he had bitterly reuiled, and abused shameful-
 ly: but in the morning she tolde him of the matter. Thus
 sought she opportunity. Archelaus the Philosopher ther-
 fore being at a banquet, and among the pots, being desired
 to dispute and reason of a certaine matter, refused : and
 answered, that it was a chiefe thing and proper, especially
 to philosophie, to know the time of euery thing. If the
 light of nature teach men this, how much more ought the
 light of scripture to teach vs this wisdom?

Archelaus.

Fourthly, as the time, so the maner how, must not bee
 neglected. Sometimes wee speake familiarly, sometimes
 reuerendly; sometimes meekly, sometimes sharply; some-
 times gently, sometimes hastily: respect had to the dispo-
 sition of men with whome we haue to talke.

Fifthly, the things wee speake of, must be weighed:
 they must be honest, seemely, good, profitable, necessarie
 for time and person, such as wee our selues knowe, and
 therefore can the better talke of them to others.

Sixtly, and finally, our talke must be to aduance the
 glorie of God, whereof it ought to be the instrument : it
 must tend to the benefite of our brethren : to peace, god-
 lineesse, iustice, equitie, loue, and all manner of vertue.
 These things being diligently obserued, we may speake,
 and offend nor, against this place of the Apostle : where-
 fore my deare brethren, let euery man be swift to heare,
 but slow to speake.

All men
 now are
 speakers:
 but fewe
 good hea-
 ders.

But we obseruing neither person, place, nor time : re-
 garding neither maner, matter, nor end, babble out wee
 know not what, and oppose our selues to the Apostle here:
 being swift to speake, but slow to heare. Euery one will
 now speake: all men become teachers. The Artificer,
 the shoemaker, hosier, tinker, and taylor : the vintener,
 the clothier, the weauer, and the cobbler : the marchant, the

Chap. 1. Sermon 6. 67

the mairiner, the carpenter, and the painter: the master, the seruauant, the father, the children: the mistresse, the maiden, the mother, and the daughter: the young men, the olde folke, the simple, and the ignorant: will now take vpon them, not to speake onely, but to teache also: and not others, but their teachers; of whom they should learn with patience, heare with silence, take counsell with reuerence, and be informed with humblenesse. Therefore our Sauour in the song of Salomon, biddeth his Church being ignorant, to go to the pastor to learne knowledge: if thou know not, saith he, O thou fairest of women, get thee forth by the sheepe foldes, and feede thy kiddes by the tentes of the shepheardes. And almightie God perswadeth the people to take the lawe of the Lord at the mouth of the priest, who should be as the treasure house of Gods word, and of whom the people ought to bee instructed.

1. Cant. 7.

Mal. 2. 7.

Psa. 119. 98.

Dauid being a Prophet, in the humilitie of his minde, with gratefull memorie, and great thankfulness to God of whom he was instructed, saith vnto the Lord thou hast made me wiser then my teachers. He truly, humbly, thankfully: but men and women now, in arrogancie of their spirite, in pride of their heartes, in vanitie of their mindes, in presumption of their owne knowledge, thinke themselves wiser then their teachers, and take vpon them to alter and change: to order and set downe, what in the Church ought to be done, obserued and retained. These falsely, proudly, vnthankfully, disorderly, contentiously, preposterously deale, wherefore let them learne here a better lesson, and holde fast the counsaile of the Apostle: that they be swift to heare, but slowe to speake, as they are exhorted: let them hearken with reuerence to the word preached by the faithfull Ministers of Iesus Christ: and be not newe fangled, nor carried away with euery winde of vanitie, that they may followe the truth in loue, and in all quietnesse, humilitie, peace, and godly vnitie, growe vp vnto him that is the head, euen Iesus Christ: and heare his word with reuerence, and not rashly prate and prattle thereof with insolencie; that thereby

Eph. 4. 2.

they may prevent this first inconvenience, and remove the first hinderance of our attention; Whereof the Apostle speaketh: wherefore brethren, let every man be swift to heare, but slow to speake,

This place then removeth loquacitie, and rash speaking, when we should give attentive care to the worde of God taught vs: this is an enemy to knowledge, to heavenly doctrine: this hindereth the course of the worde of God in our heartes: wherefore it ought to bee farre from the saintes of God: which to abolish, the Apostle heere exhorteth: Let every one be swift to heare, and slow to speake.

The second
hinderance
of Gods
word.

The other euill which hindereth the worde of God in man, is wrath and anger, choler and snuffing when we are taught and informed in the word. For we cannot profitably heare, vnlesse wee be peaceable, quiet, and modest both towards all men, and specially towards our teachers.

Many kindes there are of wrath and anger, manie things wherefore, and wherein men are angrie: but to passe that ouer as appertaining to another place: the Apostle speaketh of that wrath and anger, which riseth from desire of contending, and of intractablenes or waywardnes, whereby we suffer not our selues to be taught or reprov'd, no not by the word of God it selfe, as appeareth in Aza the king, who iustly reprov'd by Gods prophet, was iniustly wroth, and displeased with him: whom also he imprisoned for the same thing: and in Vzziah the king, who being reprov'd of the Priestes for going about to offer incense against the lawe of God, was therefore wroth and angrie with the Priestes for that iust reprehension, which hee worthily deserued. and in the Iewes: whose heartes brast in them for anger, and gnashed at S. Stephen with their teethe, for telling them of their greivous iniquities. And in the same people also, who were filled with wrath, at Christes reprov'ing of them.

Thus by the affections and perturbations of our minds, we oftentimes make the word of God frustrate and fruitlesse in vs, and so to lose, not onely the blessed effect it would

1. Chro. 16
20.
2. Chro. 26
18. 19.
Act. 7. 54.

Luk. 4. 28.

would worke in vs, but also in a manner, the credite and estimation which it should haue among men: Whereunto (were we the seruantes and true Disciples of Christ) we would yeald all attentiu audience.

This anger groweth partly fro selfeloue, & preiudicate opinion of our selues, whē seeming wise in our own conceites, wee disdain to be checked, controuled, informed or reprovēd of anie. Partly herchence, that naturally wee more esteeme darkenesse then light, falshood then trueth, error then veritie, superstition then religion. From which if men draw vs, then are we angrie. Herchence in all times haue risen persecution, imprisonment, calamitie, affliction, with all manner of violence and villanie, against the reprovers of wickednesse, teachers of true religion, reformers of corruption and superstition: by the wicked of this present euill, and corrupt world.

Cyril in
Iohn. lib. 4.
c. 34.

Herchence the anger, furie, and madnesse of the princes & people, against Isai, Ieremie, Micheas, Amos, & the rest of the Prophets, arose, sprong and flowed. Herchence the outrage of the Scribes, and Pharisees against Christ Iesus our sauour, and his most holy Apostles: the cruel persecution by the bloody tyrantes, and Emperors of Rome, against the saint & blessed martyrs, was raised. Herchence the vnquenchable wrath, and malice neuer reconciled, of the Romish Cleargie, against the faithfull preachers of Christian religion: who caried away, partly with self-loue and preiudicate opinion of them selues, as the onely learned, and wise men in the whole world: and partly being naturally blinded in superstition, whereunto they haue sworn their allegiance, with bell, booke and candles persecute with fire, sword and fagot, whosoever speaketh against them: whereby the course of the word of God is hindered. Herchence mislike, rebuke, disgrace, reproch, disdain, and all manner of euill dealing towards the ministers groweth, for that men cannot, ne will not heare of their faultes, be reclaimed from their sinne, and informed in their duties roundly & sharply, without offence & anger. who seeing they neuer so wise in themselves, yet are they both foolish, and wayward, which refuse to be informed

Chap. I. Sermon. 6.

Eccle. 7. 11 informed; these are they of whom Salomon speaketh in his preacher, be not of an hasty spirit to anger, for anger resteth in the bosome of fooles: these know nothing, and nothing will they learn. If they be reprov'd, they are offended; if they do know any thing, they knowe not as they should, whereof admonished, they fall into anger. Salomō saith, the scorner will not love him, which rebuketh him, neither go to the wise. Ofci condemneth it in Israel, that they spoke against their prophets and priestes, for rebuking them. It was reckoned for great sin in the people for hating the prophets which reprov'd them openly in their assemblies. Sirach condemneth it with Salomon among the follies and fooleries of men, to hate instruction, and disdain to be taught and informed; therefore he saith: He that is not wise, will not suffer himselfe to be taught. And the Apostle here forbiddeth anger and wrath to be wreaked against them, which informe and teach vs wisdom. Thus then to hate the instructor to speake against the teacher and prophet, to persecute them which rebuke sin and iniquitie among men, to disdain to be taught and instructed, to be angrie with those by whom our sinnes are condemned, our enormities reformed, our errors reclaimed, is not onely great infirmitie, but malicious wickednesse, and devilish folly. Which thing (as an hinderance vnto knowledge by the word of truth, an impediment to our new birth and regeneration in Christ; rebellious and wickedly opposed vnto God himselfe, who by the word calleth vs to repentance), the Apostle heere condemneth and remoueth: wherefore my deare brethren, Let euerie man be swift to heare, but slow to speake, and slow to wrath.

The reason of the remouing of the second hinderance,

1. Ephe. 13

Of this latter, there is a reason here rendered, why men should not be angrie when they are reprov'd, and taught in the word: because that that anger worketh not the righteousness of God: but rather hindereth the worke of regeneration, iustification, sanctification which God worketh in our heartes, if we with meekenesse and gentlenesse receaue the word of God, the Gospel of our saluation: A reason from disprofit, from disadvantage: This wrath and

and anger herehence conceived, worketh not the righteousness of God; yea it hindereth Gods worke in vs: in that the audience and hearing of the word is hindered. It worketh not that which is righteous before God, and which of his seruantes he requireth, namely, to heare hys word with reuerence, to do his will with carefulnesse, and be fruitfull in all good workes to his glorie. This anger, wrath, and giuing place to disordered affections, and tumultes of our mindes, worketh not the righteousness of God. Yea, where this is, there godly righteousness, christian dutifullnesse and holy obedience to the word, is exiled, abandoned, abolished, and cleane estranged from among vs: therefore the righteousness of God ruleth not; neither is that moderation and godly attention, which before was commended, that we should be swift to heare, but slow to speake, in any measure performed: yea rather sinne is suffered to haue his soueraigntie in vs. For as patient and godly reuerence hath all other vertues tied as in an indissoluble and inseparable chaine: so all impietie, all vngodlinesse and vnrightheousnesse of men, ruleth and reigneth, when wrath and impatience disquieteth vs. This reason ought to moue men to put away al swelling, all anger and wrath from them, and without choler, snuffing, or disdain, to heare Gods worde instructing them, that they may be begotten again by God, with the word of trueth, to be the first fruites of his creatures. Nowe let vs pray vnto God, who of his owne will hath begotten vs with the word of trueth, that we should be the first fruits of his creatures: that wee may be strengthened with the grace of his holy spirite in the inward man, to heare with redinesse, to speake of his worde with sobernesse, and to keepe it with carefulnesse: that in happie issue of our waies, wee may be blessed with spirituall blessings in Christ our sauour: To whome, with the father and the Spirite, the most heauenly comforter, be praise, glory, honour, and Maiestie, now and for euer, Amen.

James

James Chapter 1. verses 21. 22. 23. 24. 25.

Sermon 7.

Verse 21. Wherefore lay apart all filchinesse, and superfluitie of malicioufnes, and receiue with meekenes the worde that is graffed in you, which is able to saue your soules.

22 And bee you doers of the worde, not hearers onely, deceiuing your owne selues.

23 For if any heare the worde, and doe it not, he is like vnto a man that beholdeth his naturall face in a glasse.

24 For when he hath considered himselfe, he goeth his way, immediatly forgetting what maner of one he was.

25 But who so looketh into the perfect law of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deede.

The third
part of the
last mem-
ber of this
chapte r.



He third branch of this last and fourth thing in this first Chapter conteyned, is touching certaine admonitions which follow this doctrine of regeneration: and they are as exhortations to the regenerate. In setting downe whereof, he descendeth to the fruites of regeneration, and effects of the word of truth in the Saintes, least they hiding this inestimable treasure in the ground, and shutting it vp (as it were) in the secret closet of their own bosomes,

Chap. 1. Sermon 7. 70

hosome, might in their liues be found fruitlesse and unprofitable, And the admonitions here are foure.

1. To heare of the worde of god: In which exhortation there are 3. thinges.

1. What he admonisheth
2. To heare the word.

1. Laying aside
filthinesse and
malice.

2. How it
must bee
heard.

2. With
meekenesse.

3. Why. The reason. It is
ble to saue our soules.

Whereof two
in these words
and verses are
contained:

Namely,

1. The admonition or exhortation
it selfe geuen.

2. Not to
heare onely,
but to do al
so. In which
two thinges
are handled:

1. From hurt
to themselves.

2. From the
losse of the vs
of Gods worde,
by similitude.

Nowe to come to the first admonition, and the first thing therein contained: The thing whereof he admonisheth, is to heare the word of God, the word of truth. Whereof hee geueth iust admonition heere, because hee hath before tolde vs, that thereby wee are begotten to be the first fruites of Gods creatures: Seeing then the word of God is the word of truth, wherewith almightie God begetteth vs againe, to be the first fruites of his creatures: it standeth vs in hand, with all peaceablenesse, and quietnesse of minde, without filthinesse, and superfluitie of maliciousnesse, to heare it, to receiue it, to embrace it.

2. Concerning hearing this word of truth, (which here is

Chap. 1. Sermon 6.

Hearing
gods word,
is often
comman-
ded men.

Deut. 4. 1.

Deut. 5. 1.

Deut. 6. 3.

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Psal. 78. 1.

The princely Prophet Dauid exhorteth the people to the hearing of those lawes, which from God hee would geue vnto them, as a thing of greatest weight: therefore, saith he, heare my lawe O my people, incline your eares to the wordes of my mouth: for I will open my mouth in a parable, and utter hard sentences of olde. The holy Prophet Mat, calling all men to Christ, and exhorting them to heare his law, and attend thereunto, crieth out; Incline your eares, come vnto me, heare, and your soule shall liue: and I will make an euerglasting couenant with you, euen the sure mercies of Dauid.

Esay. 55. 3.

Hearing, is
the way to
wisedom.
Ecclus. 6.
34.

verse 34.

1. Prou. 5. c

8. 5. 6. 7. c.

22. v. 17. 18

19. 23. 19.

Rom. 10. 17

Math. 17. 5

Hearing and attending to Gods worde, is the meane whereby we come vnto heauenly wisdom, wherefore the sonne of Sirach calleth all those, who would learne diuine wisdom, to hearing of his doctrine; My sonne, heare thou my doctrine, and despise not my counsel. And a litle after in the same place; If thou loue to heare, thou shalt receiue doctrine, and if thou delight in hearing, thou shalt be wise. The wise mā Salomon cōmending hearing as the way to attaine to wisdom, and knowledge, saith; The wise man shall attaine vnto wisdom by hearing. And S. Paul making it the meane whereby wee come to faith, which is the greatest point of heauenly wisdom in men, thereof saith; Faith commeth by hearing, and hearing by the word of God. And our sauiour Christ being the chiefe Scholcmaister, and only teacher from God, of this wisdom, is by God himselfe, commended vnto vs, to be hearkened vnto.

Wherefore the Disciples, Peter, Iames, and Iohn: in
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the daies of Christes transfiguration, were from heauen
commanded to heare him, This is my welbeloued sonne,
heare him. Saint Iohn confesseth this to haue beene one
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That (saith he) which was from the beginning, which we
haue heard, which we haue seene, and our handes haue
handled, the word of life. This the true saintes of God
know, for which cause they heare the word of God; as of
them our sauour witnesseth: they that are of God, heare
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fore when Mary saw that she by hearing might attaine
vnto faith in Christ, and the true wisdom of God: she
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1. Ioh. 1. 7.

Ioh. 8. 47.

Ioh. 10. 16.

Luk. 10. 42.

Reuel. 2. 7.

7. 11. 7. 17.

29.

Reuel. 3. 5.

6. 7. 13. 7. 22.

And to conclude: our sauour commending hearing as
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takers of faith and heauenly mysteries; if it be the proper-
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Math. 13. 9.

Math. 13.

47. &c.

2. But

Chap. 1. Sermon 6.

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3. 5. 6. 7. c.

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Iohn 3. 47.

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7. 11. 7. 17.

29.

Reuel. 3. 5.

6. 7. 13. 7. 23

Math. 13. 9

Math. 13. 9

43. &c.

Chap. 1. Sermon 7.

The second thing here, is the manner how to heare. 2. But because in all ages and times, many doe heare, yet neuer the nearer: wee are not onely taught to heare, but how we should heare; that we might heare with profit. For if it be to some the sauer of life, vnto life; but to others the sauer of death, vnto death; if the worde sound

3. cor. 2. 16

Ezech. 2. 5.

Ezech. 3. 7

in the eares of manie, to their iustler condemnation; then is it not enough to know we must heare, but also to learn howe to heare; is necessarie: for which cause the Apostle teacheth vs how we ought to heare and receiue this word of truth; whereby God of his owne good will; hath begotten vs againe to be the first fruites of his creatures.

In the maner of our hearing and receiuing this worde; the Apostle first remoueth certaine euils from vs; which hinder our profitable hearing: then he sheweth positiuely and affirmatiuely, how we must heare.

Hinders of hearing.

Touching the former, hee willet in hearing to put away all filthinesse and superfluitie of malicioufnesse: all iniquitie, all carnal affection, all loosenesse of life, all pride & insolencie of mind; all arrogancie and disdainfulnes of spirit: wherchence, wrath, anger, debate, contention often ariseth, and the fructifying of the worde is alwaies hindered: all which must be abandoned, and abolished vtterly

Filthinesse.

from them, which will profitably heare the word of truth. Filthinesse, and corruption of heart, or affection, is, whereby our mindes do wander, and we are occupied about other matters, thinking of our pride, pleasures, vanitie, and

Superfluity of malicioufnesse.

such like, when our mindes should be staied and fixed on the hearing of the word. Superfluitie of malicioufnes, is whereby we grow into contempt of the worde, speaking euill & disdainfully of the diuine doctrine, and heauenly wisdom of God, which two must first be remoued. For wheras mens minds are a wool-gathering, & caried away with filthy cogitations and desires: there men can not heare the word with profit: & when men grow in dislike of the word, in hatred of the truth, & speake euil of the mystery of godlines: what commodity can it then bring to such, & what hope is there, that in them it shall fructifie? This Saint Iames very well perceiued, therefore hee remoueth these euils from godly hearers: This shall all men

by

by their owne experience most easily learne, and therefore must carefully remoue them. Whercof to speake more but this, how is it that many men often heare, and learne nothing: yea, being asked what hath bene said, remember nothing: but that, when they should heare, their mindes are either set vpon couetous desires, or occupied about fleshly imaginations, or carried away with proud conceites, or rauished with filthy cogitations: or else alienated by dislike, hatred and contempt, from the word preached: so that sounded in the eare, it pearceith not our heartes, and so is fruitlesse in vs? The first hereof, is in carnall professors, who in worde and shew pretend religion, but indeede denie it, as did some euen in the time of the Apostles. The other is true in malicious and obstinate Papistes, who comming with a preiudicate opinion, and conceiued hatred and dislike of the word: and in partiall hearers, who therein haue respect of persons; and are not indifferent: but heare onely such as please their humours, of whome S. Iames speaketh: so that by hearing, neither is profited. So long as these vices raig in mē, there is no good to be done on thē. by preaching. Let Paul plant, let Apollos water. yet commeth no fruit thereof. Preach, exhort, improue, correct, instruct, comfort, in season, out of season; thou preuailest nothing, when thou sowest in thorny places where the worde is choked: or in stony places where the seede is withered; or in the high way, where it is trampled vnder foote. Such, hearing, either bend the browes, or grinde the teeth, or rubbe the eares, as discontented: or else refuse utterly to heare, as altogether peeuish, peruerse and obstinate, stopping theyr eares with the deafe adder, against the voice of the charmer; charme he neuer so wisely. Seeing then filthy cogitations, and carnall affections spoyle men: and superfluitie of maliciousnes bereaue men of the fruit of the word. Who so will, to the comfort of his soule, the discharge of a good conscience, with reuerence to God, and benefite to himselfe heare, must first remoue all filthinesse, and superfluitie of maliciousnesse farre from him: as by the Apostle he is exhorted.

Filthinesse

1. Tit. 16.

2. Tim. 3. 5.

1. Iam. 2. 1.]

1. Cor. 3. 6.

2. Tim. 4. 3.

Psal. 38. 5.

Chapter 63

What ver-
tue or
qualitie
ought to
be in our
hearing.

Meekenes.

1 say. 66. 2.

Exod. 19. 8
24. 3. & 7.

Nehc. 8. 3.

2. Chro. 34
30.

Ierem. 36.
23.

Acts. 13. 42

Filthinesse and superfluitie of maliciousnesse, put and laid apart, wee must heare and receiue with meekenesse, the worde that is grafted in vs, which is the second thing in the manner of our hearing prescribed.

This meekenesse, is the promptnesse and readie desire of our mindes to learne, that Christian docilitie and tractablenesse, whereby wee are content without pride, arrogancie, contempt or obstinacie, to yeeld our selues to be informed and taught by God, and his ministers, in the worde. A vertue most excellent; a grace most singular; an ornament most beautifull in the liues of Gods saintes: so highly accounted off with almightie God, that by his Prophet he protesteth, that hee will looke vnto, and haue regard to those that are of meeke and contrite heart, and such as tremble at his worde. These are the meeke spirited commended of God, who in humilitie and purenesse of heart, receiue with readinesse and reuerence the worde of God, and the doctrine of the Gospell when it is preached. The people of Israel hercin were worthy their due praise, who hearing Moses proposing vnto them, all the thinges of the Lord had commanded him: answered all together with great readinesse, promptnesse, and meekenesse of their mindes: all that the Lord hath commaunded, that will we do. For their like meekenesse in hearing the word, after their returne from captiuitie, by Nehemiah, they are commended, for that from morning to midday, they hearkened to the worde read and expounded vnto them. Iosiah was in this point of singular meekenesse towards the worde: who hearing the law read, humbled himselfe, and his heart thereat melted: wherefore the plagues therein threatned, fell not vpon the people in his daies, but after he was gathered to his fathers. Farre otherwise was it in the dayes of Ieremie the Prophet, in Zedekiah the king: who receiued not the worde by the Prophet sent, with meekenesse: but contemptuously, rebelliously, obstinately refused it, and caused the roll wherein it was written, in the fire to be consumed.

This meekenesse shined in perfect beautie in the saintes of God in the Citie of Antioch, in Pisidia, who hearing

Paul

Paul preaching the word, with all readinesse received it : beseeching him to preach the same vnto them the next Sabbath: whereunto the whole citie at that time appointed, was assembled. No lesse meeknesse was in the Athenians, who hearing Paul willingly, disputing of the resurrection of the dead: howsoeuer some mocked, yet with all humilitie and meeknesse to the word, desired they to heare him again of that matter. What should we rehearse and report vnto you, the meek hearing of those of Troas, who with all meeknesse and promptnesse of minde, heard the Apostle preach till midnight? O zeale of Gods faintest! O meeknesse of hearing? Vnlike whereunto, are our people in this flourishing time of the Gospel: who are wearied with one houres exercising in preaching: which time seemeth so long and tedious to their heauie & dull cares: that they spend moste part thereof, cyther like drowsie heades, in sleeping: or like carelesse persons, in talking: or like disdainful men, in reading other things in the meane time: as ether filthy and amorous ballets, or pallaces of pleasure; or vnchast writings of lewd Poets: or foolish pamphlets, not worthy the reading; or other matters, at that time not to be looked on, nor medled with all, about al other times, as if the word preached, appertained not to them: or occupie themselves in other matters, because they seeme wise inough already, and will not bee thought to learne of any other. Or else our mindes are carried away with worldly cogitations; or els wee are talking of our states and conditions: or els wee are making our bargaines, and so we make Gods house, which was ordained for praier and preaching, an house of marchandize. Yea I feare, that by some it is made a den of theecues: or finally, we spend the time in sporting and iesting. Or like proud persons, we disdaine and think scorne to be informed: or we will heare whom we list: and whome we list, we will not heare: or we will heare to carpe, and catch, to cauill, to finde fault both with the doctour, and with his doctrine: vnto whome let vs pipe our bellies full, they will not dance: let vs mourne our heartes out, yet they will not lament: as saith our sauour. Is this the meeknesse of our

Acts. 17. 3

Acts. 20. 7.

Iohn. 2. 16

Mat. 21. 13

Mat. 11. 17

Chap. 1. Sermon 7.

Eccl .5.34
38.

hearing in the bright shining light of the Gospell? Doth such pride of heart, doth such corruption of affections, doth such superfluitie of maliciousnesse so mightily raigne in vs: that after so many yeares learning, so long time of preaching, so great trauell and labour, vpon vs in teaching consumed: wee haue not learned with meekenesse to heare the word preached? Let vs nowe at length heare the sonne of Sirach, who willeth men to be humble to heare the word of God, that they may vnderstand it: let vs embrace the admonition of the Apostle Iames in this place: wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse, the worde that is grafted in you.

1. Cor. 3. 6.

With which maner of affection, if we come not to the preaching of the word, in vaine may Paul plant; or Apollo water: in vaine shall the preacher preach vnto vs, as we see dayly: for albeit men and women are sharply reproued for their cruell and cursed couetousnesse, their fleshly filthinesse, their knowne adulteries, their extreame oppressions, their blasphemous swearing, their slaundersous reproches, their pestilent vsuries: their long retained malice, their intollerable pride, their new inuented, and new fangled strange deuises, and pride of apparell: their corruptions in their dealings, their falshood in their promises, their deceite in their speeches, and other innumerable, not onely enormities, but iniquities, among men: yet it profiteth not, because they lay not aside filthinesse, and superfluitie of maliciousnesse, neither heare the worde of God with meekenesse, as heere they are commaunded. Wherefore, as men come to bathes, that so they may come thence the sounder and clearer in bodie: so must men come to the Church and house of God, that thence they may come in soule, in minde, in conscience the better, in sight of God and man.

Gods word
engrafted
in the
saintes.

This worde which wee ought to receiue with meekenesse, is said to be ingrafted in vs: because by Gods spirit moouing and inclining our hartes, and by the painfull and dayly labour of his workemen in his heauenly harvest, which are his ministers, it is, as it were, inserted, and
taketh

Chap. 1. Sermon 7. 74

taketh roote in our heartes. For as slippes and twiggess of other trees being engrafted, bound together, wrapped about with clay, and mosse, or some other thing, by long continuance grow and cleaue inseparably to the stockes whereinto they are grafted: so the worde of God by the sap of his spirite, and by the labour of the ministers, being, as it were, ingrafted in our heartes: therein oftentimes taketh such roote in that fruitfull ground, that it is said to be grafted in vs.

And as slippes or twiggess, if either they bee set in drie ground, of men, or by them planted vpon rotten roots and stockes, become fruitlesse and perish, and neuer take roote, but drie away, and die by little and little: so if the worde of God be cast in the stonie ground of our heartes, or planted vpon the rotten roots of our carnall affections: it neuer taketh roote, but decayeth, dieth, and withereth. Mat. 13. 20
Wherefore, to the end it may bring forth fruite in vs: in some thirtie, in some sixtie, in some an hundredth fold: we must endeavour to haue it first engrafted in vs: which in the regenerate is assuredly true, whereof the Apostle here admonisheth: Lay aside all filthinesse and superfluitie of malicioussnesse, and receiue with meekenesse, the word ingrafted in you. This word was grafted in holy Dauid, who laid vp the lawes of God in his heart, that hee might not sinne against him. This word was grauen and grafted Psa. 119. 11
in the blessed Virgin, who laid vp Christes saying in her heart. So if wee nourish the worde of GOD in our inward affections, and knit it fast vnto vs by liuely faith: Luke. 2. 51
if wee binde it vpon our heartes, and tie it about our neckes, as Salomon speaketh, and Moyses, it shall be also Pro. 6. 21.
Deut. 6. 8.
grauen and engrafted in vs.

Now why we should so doe, in the third place the reason is rendered, because it is able to saue our soules. The word of God is the onely medicine for all our inward maladies: it is that soueraigne salue, which saueth our soules: 3. Reason.
A 2. 11. 14
it is the plaister to lay to the woundes of our sinnes, yea and hath in store a salue for euery sore of the minde. Seeing therefore it bringeth so great profite with it, we ought with meekenesse to receiue it: Which S. James intimateth

Chap. 1. Sermon 7.

and sheweth, when he saith, receiue with meekenesse the word engrafted in you, which is able to saue your soules.

The word of God receiued by faith, saucth our soules: because it is the meane to bring vs to God, and hys sonne Christ, whome to know and beleue, is eternall life. This word assureth our heartes in the promises of mercie, which we taking sure hold of, are thereby saued. Heereby doe we attaine vnto faith, by which wee doe liue: the iust shall liue by faith: and faith commeth by hearing, and hearing by the worde of God. Being therefore the meane and instrument whereby we apprehend Christ, in whom only there is life: being the way whereby wee come to true faith, whereby our soules do liue: therefore

as it is said to saue our soules. To which purpose Saint Paule calleth it the word of saluation: and the power of God to saluation, to euery one that beleueth. This word being the word of reconciliation, preached by the Minister: receiued of the hearer, is saluation to both: Wherefore Paul exhorteth Timothie to take heed to himselfe, and to learning, and therein to continue: because in so doing hee should saue both himselfe, and those that heare him. This

vertue and power of the worde in another place expressing, he affirmeth, that it pleased God by the foolishnesse of preaching, to saue those that beleue. In which hee labouring, became all thinges to all men, that by al meanes he might saue some through his preaching.

Notwithstanding this force is not in the bare and outward hearing of the worde: but in beleueing the worde preached to vs, and heard of vs: otherwise it profiteth nothing. For as the word profited not the Iewes, because it was not mixed with faith in those that heard it: so neyther profiteth it vs, or any other to saluation, vnlesse it be ioyned with beleefe: wherefore that it may saue our soules, it must be receiued with faith, of all the Saintes of God.

This word healeth the wounded heart and conscience: this is wine to scoure, and oile to supple our festering sores: heerein is there remedie against euerie sinne, least through the heauinesse of the burthen, wee should fall

into

Iohn. 17. 3.

Abac. 2. 4.

Gal. 3. 11.

Rom. 1. 17.

Heb. 10. 38.

Ioh. 20. 31.

Rom. 10. 17.

as it is said

Rom. 1. 16.

2. Cor. 15. 2.

Ephes. 1. 13.

1. Tim. 4. 16.

2. Cor. 1. 2.

2. Cor. 9. 21.

The word
receiued
by faith,
saucth,

Heb. 4. 3.

Luk. 10. 34.

Ambros.

lib. 7.

in Lu.

into desperation: Against presumption it terrifieth vs: against distrust it comforteth vs: in ignorance it teacheth vs: in error it comforteth vs: in falshood it correcteth vs: in manners it instructeth vs: in wandering pathes, it directeth vs: in dangerous waies, it guideth vs: being a lanterne vnto our feete, and a light vnto our pathes: that we perish not: a present remedie for euerie sicknesse of the minde, an approued helpe at all affaires and needes: a soueraigne salue for euerie sore of heart: and therefore rightly and worthily said by Iames, to be able to saue the soule.

Ps. 119. 109

If then this word be of powerable to saue the soule, if all filthinesse laid apart, and all superflinitie of maliciousnesse remoued, it be receiued with meekenesse: then the contempt hereof is pernicious, dangerous, and damnable. For if the Israelites escaped not, when they refused to heare Moyses, which by Gods commandment spake vnto them on earth: how much lesse shall men vnder the Gospel escape, if they turne from him, which by his ministers speaketh vnto them from heauen.

Heb. 12. 15

Now this word is not contemned onely by open rebellion and resistance thereunto: as by Iewes, by Turks, persecuting tyrantes, Romish prelates, and their adherents: but also when in word it is professed; but in conuersation of life it is not expressed: a thing most heinous and horrible in the sight of God: of which contempt most professors are now guiltie. Almighty God and our sauior Christ speake vnto vs in the ministers and preachers of the word: as the Prophet Dauid saith. I will heare what the Lord will speake in me; and S. Paul subscribeth thereunto, to the proud & contentious persons of the Corinthians, whom he protested hee would not spare, seeing they sought experience of Christ that spake in him. Wherefore, when we set light by, contemne and despise the ministers and preachers of the worde, wee contemne God and his sonne Iesus Christ, as Christ himselfe to his Disciples witnesseth; he that heareth you, heareth me; he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And wee see in these our desperate

Ps. 85. 8

2. cor. 13. 8

Luk. 10. 16

Chap. I. Sermon. 7.

and dangerous daies, the Ordinarie ministers contemned greatly and contentious, seditious and turbulent spirits, greatly heard and had in regard of men: is not God then contemned of vs?

The word of God is the heauenly Manna, whereon our soules do feede; for as the bodies of men are fedde, preserved and nourished by meate, drinke, and bodily nutrimentes; so the soule is fedde, preserved, made strong, and nourished, by the heauenly doctrine of the scripture: and the spirituall man thereby, made able to subdue fleshly desires, to spirituall motions. For reading of the scriptures, praiers of the saintes, the wholesome doctrine of the worde, are the nutrimentes of the spirite: with these meates is it fed, heereby is it in health, heereby it preuaileth, saith S. Cyrill. Let vs not refuse such heauenly nourishment: let vs not neglect such spirituall dainties: let vs not despise so great saluation, least by voluntarily famishing of our selues, through not hearing, when wee might, we bring vpon vs the famine by Gods Prophet threatned against the contemners of his worde; beholde the dayes come, saith the Lord God, that I will send a famine in the land: not a famine of bread, nor a thirst for water, but of hearing the word of the Lord: for they shall wander from sea to sea, and from the North, to the East, shall they runne to and fro, to seeke the word of the Lord, and shall not finde it. This famine our forefathers with the danger of their soules, haue tasted of; let vs take heede, least our conscience, our daintinesse, our choise making of times, places, and preachers; our fulnesse, yea our plaine lothing of the heauenly Manna, whereof we haue eaten in great plenty these 33. yeares; cause not a want; bring not a famine, either vpon our gluttoned stomackes, or els vpon our posteritie; which, our soules faint within vs, and our bowels are troubled, to remember. Heereby then let vs be admonished, and so effectually reclaimed. And this is the first admonition of the Apostle: wherefore lay aside all filthines, and superfluitie of maliciousnesse, and receiue with meeknesse the worde that is grafted in you, which is able to saue your soules.

Lib. 9. in
Leuit.

Amos. 8. 11
12.

Some men, too much giuen to please themselves in their foolish imaginations and conceits, hereupon think it enough to heare the worde of God, albeit they doe not thereafter. Which fond perswasion to roote out of mens mindes, the Apostle setteth downe this second admonition: wherein is shewed, that it becommeth al the saints of God, so to heare the word preached, as that they frame their liues thereafter, and liue according as therein they are taught from God: that their conuersation be answerable to their profession, and their deedes correspondent to the doctrine wherein they are informed.

2. Admonition.

In which admonition, two thinges come to be considered. 1. What is that they are admonished of: namely, to be doers of the worde, not hearers onely. 2. The reasons why they should so doe: which are two, as in this discourse shal be evidently apparant.

1 The admonition: be ye doers of the worde, not hearers onely. S. Iames having not in vaine learned in the parable of Christ, that the seede being cast into the foure feuerall groundes, yet fructifieth but in one onely: and seeing by dayly experience, that many men make shewe of religion, but yet liue carelesse in their conuersation: who turning the eares of their bodies to the word, and in their mouthes professing themselves to know God, yet in their deedes denie him, being abhominable, disobedient, and to euerie good worke reprobate: and in shew make profession, but in life are nothing answerable thereunto: in this place intueighing against that hypocrisie of men, and condemning that outward hearing as vaprofitable to themselves, and odious vnto God, sheweth most notably, what manner hearers the Gospell requireth, euen such as heare not onely, but do also: therefore hee admonisheth them to bee doers of the worde, not hearers onely.

Math. 13. 4

5. & c.

Titus. 1. 16.

To doe the worde is double. 1. To doe it absolutely, A double and perfectly, so that both the heart consent, and the outward life answer fully to the law of God in perfect measure. To which doing God in the law did promise life: for in the law it is said, I haue geuen thee lawes, statutes,

doing of the word.

Chap. 1. Serman 73

2eue. 13. 5. and ordinaunces, which if thou doe, thou shalt liue in them. Our Saviour in the Gospel, thereunto respecting, telleth the foolish lawyer, who by doing would obtaine
 Luk. 10. 28 life, that if he would loue God with all his heart, with all his soule, with all his strength, with all his thought, and
 Rom. 13. his neighbour as himselfe, hee should liue. The Apostle shewing the Jewes, which so much boasted of doing the law, that they must perfectly fulfill the lawe, if thereby they would looke to be saued, saith: That not the hearers thereof, but the doers of the law shall be iustified before God. This perfect fulfilling and doing all that the law requireth, is that doing which the lawe and Gospell mentioneth, and requireth in them, which by their works hope to attaine life: and this is the legall performing of the word.

This no man can possibly performe: for what man euer could loue God with a perfect heart, with all his soule, with his whole affection, strength, and power? What man euer loued his neighbour as himselfe? Where is he, and who is he, that continueth in all things that are written in the law to do them? Where is that, either man or woman, that neither in thought, word nor worke, hath broken the commandementes of God? this is the obedience, this is the fulfilling; this is the doing, which the law requireth, which no man performeth.

Saint Peter the Apostle therefore, calleth it a yoke intolerable, which neither they, neither their fathers could beare. And Saint Paul a little before to the Antiochians in Pisidia, protesteth, that by the law we could not be saued from our sinnes, because wee could not performe it: which was so weakened through the infirmities of the flesh, that it could not possibly deliuer man from sin, and from death. Which defect is not by nature of the law, but thorough the naturall impotencie and weaknesse of man, which cannot doe in that perfect measure, which the law with great exactnes requireth. S. Augustine therefore in his booke of the spirite and letter, saith very well and wisely, The law is not therefore not accomplished, for any fault in the law, but by the fault of the wisdom of the flesh
 De spiritu
 & lit. c. 19. Which

Chap. 1. Sermon 7.

Which fault is to bee shewed and made manifest by the lawe, but to be healed through grace.

The holy men of God therefore, seeing themselves to come short of the doing of the word and lawe, in this master and maner of doing, haue in the humilitie of their mindes, accounted themselves as sinners, and therefore haue confessed their iniquities and transgressions, they finnes and vnrightheousnesse before the Lord: as the Patriarkes, and Prophets: Iob, Dauid, Daniel, with the Apostles, and all the saintes of God, as it appeareth.

2. Seeing then that no man is able thus to do the word, there must some other kinde of doing the word, be by St. Iames here required: therefore there is a doing of the word and law vnder the Gospell, when Christ, for vs and our saluation, fulfilleth the law in perfect measure, & therefore is called the fulfilling of the lawe, to all that beleue: and therewith also giueth vnto his saintes, as members of his body, the holy Ghost, the spirit of sanctification, that thereby they after some measure, may truly doe his wil, earnestly cleaue vnto his word, faithfully beleue his promises, vnfeinedly loue him for his goodnesse, & feare him with reuerence for his mightie power: And finally, loue their neighbor, (though in great infirmite, great imperfectio, great weaknes) as themselves. This our doing of the word, & fulfilling the law of God, almightie God accepteth & taketh in good part, for his sons sake, who hath in al points and parts perfectly fulfilled the law, for al those that beleue. And this our doing of Gods worde, is not thereby to attaine to righteousness with God, which thing before wee haue receiued by faith in Christ onely: but partly to testifie that by Christ we are made righteous before God: and partly to shewe our obedience to God therefore, whose workmanship wee are, prepared vnto good works, that we should walke therein: and this is the Euangelicall obedience to the word of God.

Such then (as knowing themselves to be iustified by faith in Christ before God: to testifie their righteousness to men, and their obedience to God, endeauor to expresse in their deedes, the hope they haue in Christ: and labour

Rom. 10. 4

Ephes. 2. 10

Ephes. 4. 1

in

Chap. 1. Sermon 7.

In their whole life to walke worthy the calling whereunto they are called: that in their conuersation they may beautifie their profession, and God may in all things through them be glorified in Iesus Christ) are said to bee doers of the word: and these are the doers whom the Apostle here mentioneth; Beye doers of the word, not hearers onely. And heereunto serue so many exhortations in holy scripture, whereby wee are stirred, and pricked forward to the practise of good workes, and studie of vertue, whereof the Epistles of the Apostles are full, and the whole body (as it were) of the holy scripture, therewith replenished.

This godly endeouour (according to the measure wee haue receiued:) this studie and practise of good workes & vertue prescribed: this performance of obedience offered to God, must shine in the saintes, which as necessarie in all professours of Gods word, is ioyned with the hearing thereof. Our sauour Christ ioyning the hearing and doing of the word together, saith; That he that heareth the word and doth it, is like to a wise man, which buildeth his house on a rocke. And shewing whom he accounteth for his brethren, and his mother, he saith; That they are his brethren and mother, not which heare onely, but which heare and do the will of God. And to the woman which said vnto him, Happie is the wombe that bare thee, and the pappes which gaue thee sucke, hee replieth; Yea rather happie are they which heare the word of God, and doe it.

Finally, when hee had washed his Disciples feete, mouing them to the imitation and following of his example: in conclusion of the exhortation hee sheweth vp the matter in this wise; If you know these thinges, happy are you, if you doe them. To heare or know then the word of God, and not to doe his will, preuaileth nothing. This knew the holy Prophets, who therefore ioyned practise of the will, and the hearing of the word and law of God, as in Deu. 4. v. 1. 5. c. v. 1. Iere. 11. 6. This the holy Angell in the Reuelation weighing, and pronouncing them blessed onely which ioine practise with hearing of the worde; breaketh

Math. 7. 24

Luk. 8. 20.

Mat. 12. 50

Luk. 11. 28

Iohn 13. 17

Reuel. 1. 3.

breaketh out, and crieth; Blessed is hee that readeth, and they that heare the words of this prophesie, & keep those things which are written therein. Agreeable to which doctrine, the Apostle in this place admonisheth the saintes in these wordes; Be ye doers of the worde, not hearers onely.

Of which admonition there are two reasons. The first is from dettirement and hurt: They that heare onely, and doe not the worde also, are hurtfull to themselves, for they deceiue themselves in a vaine perswasion, and thereby hurt themselves to their owne iuster condemnation. Reasons of the admonition.

Men thinke themselves highly in the fauour of God, and perswade themselves that they doe God good and laudable seruice, and haue performed the duties of Christians in conuenient measure, when they are content to hearken and listen to the worde of God, albeit they neuer endeouour thereby to leade their liues, neither to reforme their manners thereunto. But this being nothing so, they greatly deceiue themselves, and procure iuster condemnation against themselves from God. For howe much more men know by hearing, so much more doe they enhance their iudgementes, and increase their punishment, if they walke not according to their knowledge. Our sauiour Christ protesteth, that that seruant which knoweth the will of his maister, and doth it not, should be beaten with many stripes. Reason

This Apostle witnesseth, that it is a double sinne to a man to know what to do aright, and not to do it, he that knoweth how to do aright, and doeth it not: to him it is sin; not sinne simply, but sinne with aduantage. Wherefore Saint Augustine, writing to Anastasius, subscribeth, By Gods word and lawe man sinneth so much the more, how much the more by the word hee knoweth that to be sinne, which he committeth. Saint Chrysostome therunto agreeth, who to the people of Antioch writeth in this maner against their vsuall swearing, wherof they had oftē heard, yet were not amended: the oftener men heare, the more they offend, & the more they encrease their punishment

Luk. 13. 47

Iames. 4. 17

Epist. 144.

Homil. 12.
Popul. Antiocheno.

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ment, if they reforme not that whereof they haue heard so often.

Upon Luke
12. cap.

1. Offic. c.
96.

De Iacob
& beata
vita,

Iere. 5. 14.
& 6. 10. 11
Esay 42. 24
Ioh. 15. 22
Mat. 11. 20

Theophilast to the like sence foundeth vpon the words of our sauiour, How much the more hee knoweth which sinneth, so much the greater punishment he procureth to himselfe. S. Ambrose in like manner (citing the wordes of Christ, in the seuenth Chapter of saint Mathew hys gospel, Not euery one that saith vnto me Lord, Lord, shall enter into the kingdome of heauen, but he that doth the thinges which I say) concludeth thereupon; For I knowe not whether the studie of knowledge without practise and deedes, doe not more inwrap vs. No doubt then our knowledge, without obedience, doth inwrap and intangle vs in heauier iudgements. And the same father in hys booke of Iacob, and happy life, saith in like manner: knowledge maketh the offence double, and doubleth the sinne.

The more often the Israelites heard the voice of their Prophetes, the more inexcusable were they when they did not obey them: the more our sauiour and his Disciples preached to Cities and people, the more they denounced punishment; when they hearing, would not do thereafter. The more knowledge men haue, the more they deceiue themselves, if they do not thereafter. The more men and women knowe, (as many verie carefully in shewe heare such as they lust, and to whome they in the vanitie of their humors are addicted) the more iust condemnation they procure to themselves, and the heauier wrath of God they heape and treasure vp against themselves, whe they doe not that which they knowe by hearing. Whereof to aduise men, the Apostle giueth vs this worthy admonition; Be ye doers of the word, not hearers onely, deceiuing your selues.

This lesson must we heare, this counsell must we follow; this doctrine must wee embrace; who boasting that we haue heard two or three sermons this day, or that day, for al that, we neither diminish ought of our pride in flasing ruffes; in curious cuttes; in coloured starch, or other vanities: Neyther leaue we our boilling malice, our swelling

ling hatred, our cursed couetousnesse, our fleshly pleasure; neither abate wee anie thing of our wanton banquets, our riotous feastes, our sumptuous tables: neither stay we our bribed handes, our slanderous mouthes, our blasphemous tongues, our lying lips: neither withhold we our selues from pusillent vsurie, cruell oppression, violent extortion, fraudulent dealing with our brethren: neither finally, do we amend those enormities, iniquities, sinnes, and blemishes of our liues; whereof we haue been admonished: and thus to our iust condemnation, flattering our selues with bare hearing, we deceiue our selues.

Seeing, then the knowledge wee haue by hearing the worde, without practise of vertue, and studie of good workes, encreaseth our iudgements; and in contenting our selues with hearing onely, without the doing of Gods will reuealed, wee deceiue our selues to our greater condemnation: Let this reason moue vs to be doers of the worde, and stirre vs vp to imbrace the doctrine of the Apostle, be you doers of the word not hearers onely, deceiuing your selues.

The hearing of our time is in many, marueilous, the knowledge of the common people is great, and hath not been thelike in any former generation in this our country and Nation: their vnderstanding in the scriptures is such, as that many of the Laitie and people, can talk with gloryreason with seruencie; dispute with a grace of the scriptures of God: whose heartes notwithstanding, are puffed vp with pride, whose mindes are set on mischief, whose feet are swift to shedde innocent blood: whose handes are full of briberies: whose heades are occupied about couetous desires: whose liues are stained with vsurie and oppressions, whose bodies are wearied & wasted with pleasures, choaked with the cares, enticed with the delighes, carried away with the vanities, rauished with the inordinate desires of this wicked worlde: hearing the sound of the word in their eares, but admitting not the sence in their hearts: are greatly and grossly deceiued. like the Athenians, who coulde talke much of vertue, but practised nothing therof. whom Pantolidas the Ambassador hearing,

dispute

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dispute of vertue, & being demanded how their speeches pleased him, answered; Their talke was good, and deserved praise: but this was to be lamented, that speaking so well, they would not reforme their liues according to vertue. So our knowledge, and talking of the Scriptures, of vices to be remoued, and vertue to be embraced, is worthy praise: but this is greatly to be lamented, that we, talking so well, do walke so wickedly. Heere in if wee runne on still, and so continue, we enhaunce our punishment, encrease our iudgement, enlarge our condemnation: Wherefore we must not be hearers onely, but doers also, of the word of God, as the Apostle here admonisheth,

2. Reason.

The next and second reason why we must be doers of the word, not hearers onely: is drawn from the vse of the word; which is to reforme in vs those things that are amisse: this profite and vse we loose, when wee heare the

Deut. 17. 18

word onely and doe not thereafter: this vse of Gods lawe and word, Moises commendeth vnto Princes and people: who exhorting the king continually to reade and meditate in the lawe: sheweth him for what end he should so doe, to learne to feare the Lord, and not to heare and know alone, but to keepe his commaundementes. This

Deut. 31. 12

vse was respected when he willed the Leuites to teach the lawe vnto the people, that they might learne to doe and keepe the ordinances and the wordes of the law of God

Psal. 119. 9.

prescribed. Dauid disputing of the vse and end of the lawe, maketh it the former of our maners, the directer of our pathes, the line and leuell of our life, and the guide

The vse of Gods word, is the reforming our liues.

2. Tim. 3. 16

of our waies to godlinesse. Saint Paul affirmeth that all scripture is inspired from aboue: and is profitable to teach such as are ignorant; to conuince such as are repugnant: to correct such as erre and wander in conuersation: to instruct in righteousness, wherefore? to what end? to what vse? to what purpose? euen that thereby the man of God may be absolute and perfect to euerie good worke. Perfection in righteousness, holy conuersation in life, is the vse of the law and word of God.

As therefore the chiefe ende of sciences, and humane artes, is not knowledge, but action; that when a thing

thing is learned, it may be put in vre and practise: And as the vse and ende of morall philosophie, is not to knowe only, but to practise also: whereunto they are vnfit which lacke experience to practise (as Aristotle teacheth) so the vse of Gods word, which is the arte of all artes, and that diuine philosophie, which neither Thales, nor Pythagoras, Socrates, nor Plato, Zeno nor Aristotle, neither any other of the learned heathen haue deuised & inuented, but which we haue receiued from God himselfe; is not meere knowledge, to wote what to doe, but practise of obedience; that wee may so doe in action; as by hearing the word we haue learned. This vse and end men then lose, when they content themselues with hearing onely.

1. Lib. 2. thic. c. 3.

Which thing the Apostle here prooueth by a fit similitude, wherein he compareth the word of God to a glasse. As the chiefe vse of the glasse is not to see our faces onely, but to correct our faultes, that there be no blemish or deformitie therein: so the word of God hath this vse, not to shewe our selues onely, but to reforme our enormities, that there remaine no iniquitie in vs.

A similitude.

The worde of God may well be compared to a glasse. Three speciall properties are in a glasse, whereby the word is resembled vnto it.

The worde like a glas.

1 A glasse sheweth the perfect forme of our faces, with all the deformities and blemishes therein, to correct them if they may be corrected: So the lawe and worde of God, sheweth the perfect face and fashion of sinne in vs; that so farre forth as naturall infirmitie permitteth, all blemishes may be amended; for which cause S. Paul saith, that thereby we come to see sinne: and by the lawe haue knowledge thereof: because by the law is the knowledge of sinne, that then being knowen, we might by grace reforme it.

Rom. 3. 20. c. 7. 7.

2 The glasse sheweth their owne faces which looke thereinto, and not the faces of others; that they might be careful to wipe away their owne blemishes & dirry spots, and not to be curious in clearing of others: So the lawe sheweth euery one that looketh thereinto, his owne sinnes chiefly, not the sinnes of his brethren so much, that euery

ric

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Pfal. 23. 5
Pfal. 86. 31
319. 38.

1. Cor. 11.
28.

2. Cor. 13. 5

Ind. 230

¶ He one should be carefull of his owne life, and not be too curious in the liues of others. Wherefore holy Dauid so often desired to be informed in the lawe and statutes of God, that he himselfe might walke therein, and be reformed: as in his Psalmes many waies it appeareth: and the Apostle exhorting all men to make triall of themselues by the word, chiefly at the receiuing of the Sacrament of the supper of the Lord Iesus, for the prooffe of their sayth, would not haue them as busie in the liues of others, but as carefull of their own; to amend themselues; Let euerie one examine himselfe, and so let him eate of this bread; and drinke of this cuppe: And againe: proue your selues whether you are in faith, examine your selues: knowe you not that Christ dwelleth in you, except yee be reprobates? the worde must teach vs to see our selues, & our own infirmities, and endeouour to reforme our owne blemishes of sinne, and not to be curious in the searching into the liues of others, before our owne be thoroughly reformed.

3 The glasse sheweth vs our blemishes; which seene, we hate, and with mislike, wipe them away: so the word of God sheweth vs the deformitie of sinne: which sinne must be hated of vs. Thus Gods word taught Dauid to hate his owne waies: And Mary Magdalen to loth her former life. This maketh the saints of God to hate the verry garments defiled with the flesh, & conceiue mislike against those sinnes, whereunto in times past, they were giuen. These things being so, the Apostle compareth the worde of God to a glasse.

Of which comparison there are two partes or members. 1 They which looke into the worde of God without endeouour, or yet desire to reforme their liues thereby: are like such as looke into a glasse to see themselues, but not to reforme their faultes, or blemishes of face: as soone as they are gone, they forget what fashion they were of: thus the peering, poring, and peeping into the glasse, profiteth nothing: as good neuer a whit, as neuer the better. The looking into Gods worde, or hearing of hypocrites, is like the vaine looking into glasses of fooles.

Fooles

Fooles look into glasses to see themselves, but not to correct any thing amisse in them : so hypocrites heare the word of God, and looke into his will to see it, but not to correct their maners thereby. Fooles looking into glasses, with perswasion of themselves that they are faire, when they are deformed: come thence as wise as they went and hypocrites thinking themselves righteous, when they are wicked, come as wise from a sermon, as they went thither. As fooles looking into glasses, see not, that therein that which is indeede the right side, is the left, and the left the right: and so thinke all is well: So hypocrites, seeing not by the worde their disordered liues, that all things are topsie turvie in them: perswade themselves all is well enough, and so are not profited. As fooles looking into glasses, thinke they see a face indeede, when they see but the reflexe or turning backe of a face: therefore they coll, they kisse, they fall in loue oftentimes with the face seene in the glasse, as Narcissus did with his owne face, when he beheld himselfe in the water, as the Poet sayth: so hypocrites thinke their counterfeite holinesse to be true holinesse: wherefore they embrace it, they brooke it, they delight therein, they loue it, as if it were sincere and perfect integritie. And thus they may bee compared vnto fooles looking into glasses, who heare the word, and look into the law, being carelesse to obey it.

The other part of this similitude is: who so looketh into the perfect lawe of libertie, he not being a forgetfull hearer, but a doer of the worde, shall be blessed in his deede.

In which member we see the law is called perfect, and a perfect lawe of libertie.

1. Perfect, which addition Dauid also giueth vnto the law: The law of the Lord is perfect, conuerting the soules: therefore so called, because whatsoeuer appertaineth to faith and godlinesse, is therein abundantly set downe and deliuered: so that neither in doctrine, neither in maners, we ought to seeke for any other thing, whatsoeuer S. Iohn entreating of the perfection of the newe lawe, which is the Gospell, confesseth that therein all things which

Ouid. meta-
morphos-
con lib. 3.

Psal. 19. 7

Iohn 10. 35

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- our sauior did, were not written: yet that sufficient things were therein written, which men beleeuing, might thereby liue: wherefore he saith, Many other signes and tokens did Iesus in the presence of his Disciples, which are not written in this booke: but these things are written, that yee might belecue that Iesus is Christ, that sonne of God: and that in beleeuing, yee might haue life through his name.
- Act. 20. 20.** Saint Paul writeth that he kept not backe any thing from the Church of Ephesus, but shewed them all the counsels of God: Tertulian crieth out, that that church is happy, to which the Apostles haue powred out all the doctrine of God, euen with their owne blood. Our Sauiour
- Tertulian.**
- Ioh. 16. 13.** promisseth the Church a Comforter, which should bring them into all trueth. What trueth is it, that the holy ghost did not teach the Church? But yet, least wee should thinke there were other truethe, beside such as were preached by Christ, and penned by the Euangelistes; it is added, that that Comforter should teach them whatsoeuer Christ had taught them before. Wherein was enough to saluation, as Iohn witnesseth. Saint Paul shewing the excellencie of the worde of God, and howe perfect it is in all points, affirmeth that all Scripture is inspired from aboue, & is profitable to teach, to improue, to correct, to instruct in righteousness: that the man of God might be perfect, instructed to euery good worke. Vnto this trueth the fathers reuerendly subscribe. Saint Augustine saith, that
- Tracta. 49.** whereas Christ had done many things, which were not
vpō Iohn. written, yet such things wer chosen to be written, which the writers thought sufficient for the saluation of them which beleued. Saint Cirill hath almost the same words: All things that were done by Christ, were not written, but those things onely which seemed sufficient both to manners and to doctrine: that men shining through true faith, and good workes, might come to the heauenly kingdome by Iesus Christ our Lord. Chrysostome
- Lib. 12. vpō**
Ioh. c. 60. 8 vppon Mathew, not once: and vppon the Epistle to Titus in like manner, sheweth, that all things necessarie, are in scripture reuealed: therefore concludeth hee that it is perfect, Athanasius finally affirmeth, that the scriptures
- Vpon Mat.**
22. & .ho-
mil. 41.
In titum.
Contra
Gentes.

tures inspired from aboue, are sufficient for instruction in all vertue. And this is true in the whole lawe of GOD: but most manifest in the doctrine of the Gospell.

The lawe which by Moyses ministerie was given the people, was so perfit, that almightie God forewarned them, that they should neither adde thereunto, nor diminish therefrom: and how seuerely he punished that malapert and sawcie boldnesse in the Israelites, which aduentured to adde any thing, either to the doctrine or to the ceremonies, so many sermons of the Prophets, the interpreters of the lawes: so many testimonies of holy scripture: the holy sacred and diuine histories: our sauiour Christ himselfe witnesseth most plainly. Shall wee thinke more basely now of the Gospel, which is a doctrine more excellent then the law? Shall we thinke God had lesse carefull consideration of his Church in the daies of his sonnes being on earth, and afterward, then hee had in the time of Moyses? Or shal we dare to imaginethe Prophets, to haue left a more perfect doctrine, then the Apostles, taught by the verie mouth of Christ, and led into all trueth by the holy Ghost, according to the promise? Wherefore if the law were perfect, so that the people durst adde therto, or detract therefro, nothing: which who attempted, were punished: shall not the Gospell containe a moste perfect doctrine, wherunto nothing may be added, & from which nothing may be detracted? This the Angell acknowledged, when in the shutting vp and concluding of the gospel, he protesteth, that if any man adde to the wordes of that booke, God should adde the plagues in that booke written vnto him: and if any should diminish any thing therefrom, God would diminish and take away his name from out of the booke of life. Thereby therefore, is the perfection of the Gospel concluded. Which thing the holy Apostle heere to expresse vnto vs: calleth the worde of God, the perfect law.

For this cause the scripture hath the name of a Canon given it, and is called Canonically, because it is the onely perfect rule, line, leuell, and squire, whereby all do-

Deu. 4. 2 &
12. 32.
Prou. 30. 6.
Iosuah. 1. 7

Reue. 22. 18
19.

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Strines, and all maners must be mete, measured examined and proued: as by that which is most sufficient and perfect, which suffereth no addition nor detraction, for then the rule and measure faileth. This being true, as moſte true it is, not onely by the infallible word of God, but by the manifeſt testimonies of the reuerend fathers: then all inuentions, dreames, doctrines, traditions, vnwritten verities, must fall to the ground, and bee condemned, as counterfeit, adulterine, and sacriligious, which are not warranted out of the perfect law of the Gospel: as Saint Ambrose affirmeth. The Gospell heerehence then is proued to be perfect.

Ambrose. 3
de virgini.

1. Pet. 2. 15

Ioh. 8. 36.

Rom. 8. 21.

Deut. 6. 7.
Psal. 1. 2.

2 As it is perfect, so is it a lawe of libertie: not that it bringeth men into carnall freedome, to do what they lust, whereunto the wicked abuse it, for a cloke of wickednes: but because it setteth vs at liberty in our consciences, from Satan, sin, and death: which libertie we obtain by Christ, who freeing vs, we are free indeede. The gospel therefore calling vs to the glorious libertie of the sonnes of God, & preaching the libertie of conscience vnto men, is called the law of libertie.

3 In this law must wee continue, thereinto must wee look continually: herein must we meditate day & night, herein must we spend our daies. Some thinke it enough to looke into this law once in their liues: Some thinke it much to looke into it once in a yeare, two, three, or seuen: Some perswade themselves that they doe God good seruice, if now and then onely, they haue a sperte, a crash, a fit at the word, and leaue off: but our Apostle willeth vs to continue therein: often, yea alwaies to bee looking in the perfect law of libertie.

4 Therein wee must not be idle hearers, but doers of the word. The promise of happinesse is not made to the hearing, but to the doing of the word: we hearing, must doe that therein wee are taught: and so as good ground bring forth fruite with patience.

5 This if we do, we shal be blessed in our deede: in so behauing our selues, and carefully endeauouring to doe Gods will: in his holy word, as in a most bright glasse, and cleere

cleere christall, to be seene of all men, Not that our deeds do make vs blessed; but because studie and endeouour to do well, is a qualitie of such as shall be blessed. And this blessednesse is giuen as a free gift, and reward from God, to such as walke in holinesse of life: which life, is not the cause of our reigning with God in eternall blessednesse; but the way to the kingdome: saith S. Bernard: neither are our good workes efficient and proper causes of saluation and happinesse: but ornamentes of our faith, as S. Ambrose writeth. But of this more was spoken, 1. James 12.

Bernard
vpon 1.
Psal.

Here it may be obiected, that in as much as happinesse is promised to our workes in Scripture: therefore our workes purchase this happinesse. Dauid pronounceth him blessed, which walketh not in the counsaile, neyther standeth in the way of sinners: him blessed also, who considereth the poore and needie: those that are vndefiled in the way: such as feare God, and walke in his waies. Our sauiour counteth them blessed, which heare the worde, and doe it: the Angel, those which heare the wordes of that prophecie, and fulfill them. The Apostle here, those which looke into the law of libertie, and continue therein, being not idle hearers, but doers of the word.

Obiection.

Psal. 1. 1.
Psal. 4. 1.
Psal. 119. 1

Luk. 11. 28

Reuel. 1. 3.

I answere, that herehence it followeth not, that men deserue by their workes this happinesse: but first, these places entreate not of the cause why men are blessed, but of their qualitie who shall be blessed: euen such as doe these thinges. Secondly, such places are vnderstoode of their workes, who by faith are iustified, accepted, and blessed: in whom the blessednesse of their workes doth follow the blessednes of their faith: as the effect, the cause: euen as ciuill righteousness, or righteousness by workes, whereby the faith of our heart is known to men: doth follow righteousness by faith, which is before God. Thirdly, rewardes are promised to our workes, of grace, and not of dutie: so that no man by workes can challenge happinesse vnto himselfe: which, as also eternall life, is the meere gift of God, through Iesus Christ.

Answer.

Rom. 6. 23

This part of the Apostles comparison is, that who so

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Socrates,

looketh into the lawe of God with carefulnesse to liue thereafter, shalbe blessed in his deede. Wherefore as Socrates the great Philosopher exhorted all men, but specially yoong men, alwaies to looke into their glasses: that if they were beautifull, they should behaue themselves accordingly: if deformed, they should then hide and couer their deformities, by vertue and learning: so ought all Christians, men and women, to looke continually into this glasse of Gods worde: that if they be alreadie beautified by the graces of God, they may walke worthy their glorious calling, in true holinesse and righteousnesse: if they be deformed through sinne: they may learne by the word to couer and correct those their deformities, by true obedience vnto the Gospel: that they continuing in vertue, may be blessed in their deedes, not for their own merites, but of the mercie of God: to whom with the sonne, and the holy Ghost, be all praise, dominion, and maiestie, now and for euermore, Amen.

Ephes. 4. 1.
Philip. 1. 27

James Chapter 1. verses 26. 27.

Sermon 8.

26 If anie man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart: this mans religion is in vaine.

27 Pure religion, and vndefiled before God, is this, to visite the fatherlesse, and widowes, in their aduersitie, and to keepe himselfe vnspotted of the world.



IN which wordes are the other two exhortations, or admonitions, namely, the third, and the fourth, contained : the third, that Gods worde giue the rule, not onely to do well, but to speake well also. The fourth, that pure and perfect religion, holy and acceptable seruice to God, standeth in charitie towardes the needy, and in puritie of our owne liues.

- | | | | |
|--|--|---|-------------------------------------|
| <p><i>These two verses containe the other two admonitions.</i></p> | <p>3 To refraine the tongue, wherein are 2. things.</p> | <p>1. The admonition it selfe.</p> | <p>1 It causeth error and hurt.</p> |
| | <p>4 Wherein pure Religion before God consisteth, namely, in</p> | <p>2 The reasons of the admonition.</p> | <p>2 It defileth religion.</p> |
| | | <p>1 Charitie toward the needie.</p> | |
| | | <p>2 Puritie and innocencie in our liues.</p> | |

The third admonition of the Apostle, is touching the restraint and moderation of the tongue : wherein he teacheth vs, that the word of truth whereby wee are regenerate and begotten through the will of God : prescribeth vnto vs, not onely a rule of doing well, but of speaking well also. Wherefore the holy and vnfained professors of this word, must endeuour thereby, not onely to reforme their actions, but also to refraine their speeches, and moderate their tongues, that they fall not into those vices, whereunto the godlesse tongue is giuen : therefore, saith he, if any man among you seeme religious, and refraineth not his tongue, but deceiveth his owne heart : this mans religion is in vaine.

This admotion teacheth, that the law of God being a Psal. 119. Lanterne vnto our fecte, and a light vnto our pathes: 105. and a thing diuinely inspired from aboue, to make a 2. Tim. 3. 17

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man perfect in righteousness, and absolute to every good worke: doth not onely reſtraine the vnbridled actions of men, but alſo reſtraineth and holdeth backe the diſordered ſpeeches of their mouthes: that both in action and communication, they may bee holy vnto the Lord. For this cauſe haue wee many exhortations in the ſacred ſcriptures of God, to moderate our tongues, and to reſtraine them. In ſtead of many, it may ſuffiſe, which the holy Prophet and Prince of Iſrael teacheth vs: If any man loue long life, and woulde ſee happie daies, let him reſtaine his tongue from euill, and his lippes they ſpeake no guile. Hereof we haue heard more, verſe 19. before, and ſhall heare more. 3. Chapter, from 2. verſe, to 13. verſe thereof.

Reasons.
1.

The reaſons hereof are two. 1. it cauſeth error in our liues, and hurt vnto our ſelues, when wee are giuen to babling and prating: thereby our heartes are deceiued, and our ſelues indangered. For great hurt cometh vnto men for want of moderation and gouernement of their tongues. Salomon ſetting downe the inconuenience of not reſtraining the tongue, affirmeth that life and death are therein, and that they that loue it, ſhoulde eate the fruit thereof: ſhewing how dangerous a thing it is to be looſe in tongue: which who is, is ſubiect to great danger. Therefore Ariſtotele the Philoſopher, an heathen, ſending Calſthenes the Philoſopher to A'lexāder the great, king of Macedonia: oftentimes admoniſhed and commaunded him to ſpeake more rarely, and moſt pleaſantly to the king, becauſe hee carried life and deathe in his tongue. The which the wiſe man foreſeeing, ſaith; He that keepeth his mouth and his tongue, keepeth his ſoule from trouble. And in another place, comparing a man (whoſe tongue is vnbridled) to a City vnwalled, affirmeth; As a city lying open, and vncompaſſed with walles: euen ſo is a man that cannot reſtaine his tongue.

Which when holy Dauid rightly weyed, and aduiſedly conſidered, hee praieth the Lord to ſet a watch before his mouth, and to keepe the doore of his lippes. And the ſonne of Sirach to the like purpoſe crieth out; Who ſhall

ſet

set a watch before my mouth, and a scale of wisdom before my lips, that I fall not suddenly by them, and that my tongue destroy me not? Thus men thinking themselves to have an absolute libertie to prate and prattle what they lust, without hurt or danger: by their saucie prating and babbling, by the euill of their tongues, they greatly endanger themselves, and so deceiue their owne hearts. Neither that onely, but by much talke they thinke to attain to the opinion of wisdom with men: who only speaking, would be thought to haue all knowledge: but hereby they shew their greater folly, and so deceiue their owne heartes.

The wise man shewing that it is great folly not to bridle and moderate the tongue, saith; That the voice of a foole is in the multitude of wordes: and elsewhere to like purpose. A wise man concealeth knowledge, but the hearts of fooles publish foolishnesse. The same writeth, that wise men vse fewe wordes: then it followeth, that such as vse many wordes are fooles. Wherefore, when by much talking we thinke to obtain opinion of wisdom, then most of all we descrie our owne folly, and thereby we deceiue our owne heartes, and therefore we ought to refraine our tongues.

Finally, we thinke our tongues to be geuen vs to prattle at our owne pleasures, but they are geuen as instruments to set forth the mightie and marueilous power of God, his miracles and wonderous workes which he doth towards the children of men. Abusing then our tongues at our owne pleasure, we deceiue our owne heartes. Seeing therefore, by not moderating our tongues, wee thus deceiue our selues, and our owne heartes: we ought with all carefulnesse to bridle and moderate our tongues by the word of truth.

As not moderating our tongues, we deceiue our owne heartes, so we descrie our hypocrisie, wee corrupt and defile our religion, and make it vaine before God: therefore ought we to moderate, and refrain our tongues: for whose speech is not good, their religion cannot bee acceptable. Wherefore vnclesse we refraine our tongues, our religion is frustrate, and in vaine before God.

Now

Eccles. 5. 23

Pro. 12. 13

Pro. 17. 27

Eccles. 17. 5
Psal. 51. 15.

2. Reason.

Chap. 1. Sermon 8.

**Evils of
the tongue.**

Now the evils and faultes of our tongues, from which we not refraining, deceiue our owne hearts, and make our religion vaine, are sundrie.

Mat. 12. 36

Ephes. 5. 4.

1 Vaine talke, idle, and friuolous, seruing to no profit, to no purpose, prating and prating where there is no neede: for which we shall giue account to God, as Christ witnesseth; protesting, that we shall giue accountes vnto God for euerie vaine and idle worde proceeding from vs. Saint Paul exhorteth the saintes to put from them al vaine and foolish talke, as a thing not becomming them. From this euill if we refraine not our tongues, our religion is in vaine. For if any man among you saith Saint Iames, seeme religious, and refraineth not from this: this mans religion is in vaine.

Isay. 29. 13
Mat. 15. 8.

2 Another euill of the tongue to be restrained in men, is, when we talke of God, of his word, of his law and religion: not desirous to reforme our liues according vnto his commaundementes. This is a great euill, and point of halting hypocrisie, whereby our religion is frustrate and in vaine. For to talke of Gods word, and not to walk in his waies, profiteth or preuaileth nothing to religiō. Therefore almightie God shewing their religion to be but in vaine, which talked of him in their mouthes, but followed and feared him not in their heartes, crieth out; This people draweth neare vnto me with their lips, but their harts are farre from me, worshipping me in vaine, teaching doctrines, preceptes of men.

Psa. 50. 26.
27.

Math. 7. 21

Dauid in Gods person, telling the hypocrites that their talking of his couenantes was in vaine, in as much as they would not be reformed in their conuersations, saith; What hast thou to doe to declare my ordinaunces, and take my couenantes in thy mouth: seeing thou hatest to be reformed, and castest my wordes behinde thee. Our blessed sauour intimateth and witnesseth vnto men, that to call vpon him in their wordes, maketh them but hypocrites: and sheweth their religion to be vaine, when they doe not that which he commaundeth: therefore hee saith, that not euery one that saith vnto him, Lord, Lord, should therefore enter into his kingdome: but such as did the

will

Chap. 1. Sermon 8. 86

will of his father, which is in heauen.

Finally, Saint Paul accounting their religion, as vaine, 1. Tim. 1. 5.
which talke of God in their mouthes, but obey him not
in their deedes, condemneth them as hypocrites, who say,
they know God in word, but denie him in deedes: being
abhorrible, disobedient, and to euery good worke re-
probate. From this vanitie and foolish prating if wee re-
fraine not our tongues, though we seeme neuer so religi-
ous, yet deceiue wee our selues, and our religion is in
vaine. And yet this is our religion in these daies, consisting
in lip-labour, and talking of God and his commaunde-
mentes: but not liuing according as in his lawes he char-
geth vs: and therefore are wee no better then verie hypo-
crites. For if anie man among vs seeme religious, and re-
straineth not his tongue from this vanitie also, of profes-
sing God in our mouthes, when we are farre from him in
our thoughts, & harts, surely this mans religion is in vaine.

3 As from these euils our tongues must be refrained:
so from rash iudgement and condemning of our bre-
thren, when vpon surmised suspitions we condemne the: Mat. 7. 1.
for this also maketh our religion vaine. Therefore our sa-
uiour, to remooue it farre from the saintes, his Church,
forewarneth them not to iudge, least they be iudged: nor
to condemne, least they be condemned. To whom the A-
postle agreeth; Iudge nothing before the time, vntill the
Lord come, who shall lighten thinges that are hidde in
darkenesse, and make the counsels of the heart mani-
fest. 1. Cor. 4. 5.

In which kinde they sinne, which by euentes iudge and
condemne their brethren: accounting them for most wic-
ked, vpon whom the hand of the Lords chastiment ligh-
terh. The wicked iudged Christ, condemned of God, be-
cause hee was chastened of the Father. The vngodly con-
demned the Saintes for despised, because they were sub-
iect to affliction in the world. The friendes of Iob iudged
Iob wicked, because hee was so manie waies plagued of Isay. 53. 4.
God. The people condemned the Galileans, & those vpo Wisd. 3. 2.
whom the tower of Siloe fell, for great sinners: because of & 5. chap.
the heauie hand of God vpon them: whose iudgement our ver. 3. 4.
Io. 6. 4. 7.
Psal. 41. 8.
Luk. 13. 1.
Saiour

Chap. i. Sermon 7.

38.28.4.

Saujour condemneth. The Barbarians at Malta) now called Malta) seeing a viper spring out of the fire, and light and hang on Paules hand, iudged him a murtherer; because of the sight of the viper, which they thought to haue been sent of God, as against a murtherer of men, or vpon some most wicked person.

Of this euill they are also guiltie, who with their mouthes condemne, and iudge others onely vpon externall shew, and outward tokens common to many. Such as condemne those for hypocrites, who stoupe in their going: those for arrogant and proud, which go vpright: those for sollemne, which are addicted to silence: those for wanton, and light of life: which are pleasant in talk: those that are sparie in their liues, for misers: such as are comely apparelled, for lasciuious: and those that did iudge Gneus Pompeius for effeminate, because hee scratched his head with one finger: and the Romaines iudging Fabius for slouthfull, because in all things he lingred and delaied, till they saw that by his lingering, he had preferred the weale publike. As Enneus the Poet said of him:

Pompeius.

Fabius.

*By lingering long, one man restor'd, to vs the common wealth,
For rumors spread, he did not put, before our sauing health.*

Such as familiarly apply them selues to men, they iudge as flatterers: whome they see graue, they condemne for Stoicall: those that beare iniuries, they hold as malicious dissemblers: they which in cases resist, they iudge authors of sedition, raisers of tragicall disturbance in commonweales: whom they see religious aboue others, them they haue as superstitious: such as are not come on so farre as themselves, they hold for temporizers and carnall professors. This euill of tongue must be restrained, otherwise, we iudging after outward appearance: which Christ forbiddeth, challenge that to our selues, which is proper to Christ, to whom all iudgement is committed. Finally, thus condemning and iudging the law (which wee doe, when we thus iudge our brethren) in so doing wee are not doers of the law, but iudges: and wee make our religion

John 7. 24

Iohn. 5. 22.

2. cor. 5. 10

Iames. 4. 11

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religion vaine; for if any man seeme religious, and refraineth not his tongue from rashly iudging the brethren, this mans religion is in vaine.

4 Another euill is flatterie : a speeche and report of false and vaine praise geuen to a man : when wee speake thinges that are false, to please men, and feede their humours : when we say what they say, and deny what they deny : when to sooth men vp, we call day, night; light darknesse: sweet, sower: good, euill: and contrariwise, whether in maners or in doctrine: this is an euill of the tongue, from which who so refraineth not, his religion is vaine. Such are Parasites and flatterers, whose mouthes are instruments of false praise. Such are false Prophets, false teachers, false pastors, which for feare of men, or for their fauour, either suppress the trueth, and speake it not: or else conceiue lies, and vtter them, wherewith most men are best pleased. These are pernicious in the Church, and in the Commonweale : in societies and priuate families: in all states and degrees of men : into whose handes it is more dangerous to fall, then into the handes of Rauens, as Diogenes affirmeth. For Rauens eat mens bodies dead, but flatterers deuoure them, and feede on them liuing. Wherefore he said, that as of wilde beastes tyrantes were worst : so of tame beastes, flatterers. Which thing is so odious vnto God, who is the God of trueth, as that they which flatter in their lippes, make their religion vain before him. Wherefore if any man among you seeme religious, and refraineth not his tongue from flattering also, this mans religion is vaine.

5 Dissimulation, when wee pretend one thing in our words and speeches, and haue another thing in our hearts, whether it be to God, as hypocrites, or to men, as counterfeits, maketh also our religion vaine. Vaine therefore was the religion of the Israelites, who promised their faithfull seruice vnto God, yet their heartes were turned after wicked waies, starting aside like a broken bow. The religion of Saul, and those wicked ones which dissembled with Dauid : the religion of the Pharisees and Herodians, which glosed with Christ in the Gospell: the religion

Esay. 5. 20

Ifay 50. 10

Ier. 11. 21.

3. King. 22.

24

Diogenes

Psal. 51. 5

Exod. 19. 8.

Psal. 78. 57

Iosua. 24. 1

Psal. 12. 2

Mat. 23. 16

of

Chap. i. Sermon 8.

of euery man and woman, which hath one thing readie in mouth, & another couered in their harts, and so dissemble in their false tongues, is in vaine, and odious before God. For if any man seeme religious, and refraineth not his tongue from this euill also, this mans religion is in vaine.

6 The sixth euill from which we must refraine, is lying: **Heai. 19. 11** which is a false signification of speech or voice, with intention to deceiue. **Zach. 8. 16** This God to abandon from his people, willed them they shoulde not lye one to another. **Ephes. 4. 25** Which the Prophet expounding, exhorteth the people to speake the trueth one vnto another, and not to lie. The Apostle remouing it (with all the other workes of the olde man, corrupted with deceivable lustes of the flesh) from the true professors of religion, and such as were regenerate by the gospell, whose religion it marreth; exhorteth in this wise: Wherefore put away all lying from you, and speake the truth one to another, for you are members one of another.

This euill reigneth in the tongues of many, euen professing religion, and the Gospell: whose houses are vpholden, whose riches are increased, whose families are maintained, whose children are aduanced, whose sonnes are made Gentlemen by the lies theyr fathers and their seruantes, in their shoppes, in their warehouses, and in other places haue made for aduantage. But haue we thus learned Christ? Is not all our profession and religion in vaine, by the falshood of our tongues? that wee may also with the Apostle conclude, that if any man or woman among vs seeme religious, deuout and holy, yet refraineth not hys tongue from lyes, but vseth deceite in hys lippes, euen this mans Religion is in vaine, as the Apostle auoucheth?

7 The next euill which corrupteth our religion, and maketh it vaine before God, is filthy speach, whereby not onely our liues are descried to bee euill: but our heartes to be wicked, and our religion counterfeited. This I would men professing godlinesse, woulde remember, whose mouthes are open oftentimes to great filthinesse,

as if thereby their religion were not defiled.

But as Diogenes seeing a faire yong man speaking filthily, said; art thou not ashamed to drawe a leaden sword out of an yuory scabberd: so may we say to such as whose profession is faire, but their communication filthy: are you not ashamed to drawe such filthinesse out of so holy and precious a calling, and against them also conclude with this Apostle: if any man among you seeme religious, and heere from refraineth not his tongue, this mans religion is vaine?

8 Another is slaunder: whereof chap. 4. verse 11:

9 Another cursing and execration: chap. 3. verse 9.

10 A tenth euill is blasphemie and swearing spoken of chap. 5. verse 12. Of all these and euerie one of them, with such like may we worthily say with the Apostle: if any man among you seeme religious, and refraineth not his tongue from these, but deceiueh his owne heart: this mans religion is vaine.

Which thing being true, how many mens and womens religion is now in vain, seeing so many haue their tongues bent, & their mouthes prepared to al vanitie of speach, all counterfetting with God, all rashnesse of iudgement, all flatterie of wordes, all dissimulation with men, all lying to their brethren, all filthinesse of talke, all slaunderous reproch, all cursed execration, all blasphemie and vaine swearing? But let vs which feare God, know, that the word of God prescribeth rules vnto our tongues, & teacheth vs to refraine our lippes from all those euils, whereby our religion may be defiled: and let vs euermore hold fast this lesson of Saint Iames, If any man among you seeme religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is in vaine.

Which place forbiddeth not telling of a trueth, reproving of sinne, reforming of wickednesse, confession of faith, defence of iustice, admonishing our brethren, counselling our neighbours, instructing the ignorant, comforting the feeble minded, or such like duties of loue, perfourmed by speech and talk of men: But those and like vices mentioned before, are here reprovied, wher-
vnto

Chap. v. Sermon. 8.

Vnto, who is addicted, is an hypocrite, and his religion is vaine and vnprofitable to himselfe, and odious also before God. And this is the summe of this exhortation.

Admonition. The fourth and last admonition, is touching the true seruice of God, and pure religion: Wherein hee describeth certain effects or properties of that part of religion which most condemneth hypocrites. For many hauing and bearing a countenance of religion, neither shewe forth the fruites of loue vnto others, neither are pure and holy in themselves; wherefore worthely to bee condemned as hypocrites.

Which thing the Apostle here concludeth: Pure religion, and vndefiled before God the Father, is this: To visite the fatherlesse and widowes in their aduersitie, and to keepe our selues vnspotted of the world: as if hee would say; Many make fare as they were religious: many set a face on it as if they were deuoute: many pretend that they performe seruice vnto God; yet do they neither walke in charitie to the poore ward, neither in innocencie towards themselves: therefore they are but halting hypocrites, and counterfeite Christians; for this is onely true religion before God, to visite the fatherlesse, and widowes, in their aduersitie, and to keepe a mans selfe vnspotted of the world.

If we will describe religion by her properties & effects, howe it is iudged of men, it consisteth in two things. **I.** Charitie to the poore, Innocencie and puritie of our owne liues: so that all that religion, is but superstition, dissimulation and hypocrisie, which is not testified by these two. For which cause the holy Prophets, the blessed Apostles, our sauour Christ himselfe hath condemned that Religion for vaine and counterfeite, which hath bene void of charitie and innocencie.

Now that the Apostle saith pure Religion, & vndefiled euen before God the Father, is this: it plainly argueth that there is a religion of hypocrites allowed and approoued with themselves, and with others in the worlde, but not with God: and a religion allowed and approoued with God, though not alwaies with the worlde: and this religion

religion, is the religion which the saintes must professe, and the true religion of God: without which all other Religion is superstition, idolatrie and hypocrisie. For without the seruice of the true God, (the Religion wherein he delighteth) euen that which seemeth vertuous and good, is sinne: neither can any man please god, without God himselfe, saith S. Ambrose. For which cause our sauiour Christ condemned the glorious appearance of the Pharisees Religion, because it was not accepted before God, neither agreeing vnto true godlinesse, but in hypocrisie, You are they which iustifie your selues before men; but God knoweth your hearts: for that which is highly esteemed among men, is abhorridable before God. Let therefore hypocrites please themselves as much as they will: yet is not their Religion the true Religion of God: Wherefore to put a difference betwixt Gods true Religion, and the Religion which pleaseth our selues, and others, the Apostle saith: Pure Religion and vndeiled before God, euen the father, is this.

Of this pure Religion there are two properties, 1. Charitie: therein hee maketh mention but of one effect, or worke of mercie, visiting: vnderstanding notwithstanding, euery worke, effect, or ductie of loue or mercy, by the figure most vsuall in scripture, whereby a part is taken for the whole: as visiting for all the workes of mercie.

In like manner, hee specifieth and mentioneth two persons; the fatherlesse and widowes: meaning thereby all those our brethren and sisters, which stand in need of our help, and are to be succoured of due in their seuerall distresses by vs. Specially the fatherlesse, and widowes, of whom God seemeth to haue the greater care, because they are most oppressed, despised, wronged, and thrust to the walles: troden downe; and kept vnder; as most destitute of aide and helpe of men in the worlde: therefore by name commended in sundrie partes and duties of loue by almighty God in the scriptures. As in the law, Deut 10. 18. In the Prophets. I say 1. 17. Zach. 7. 9. and 10. verse. Ieremie 22. 3. in the Apostle in this place.

1. Vocat. 19
Gent. c. 3.

Luk. 16. 15.

Charitie,
1. Property
or effect of
Religion.
Synec-
doche.

Exo. 22. 22

Chap. 1. Sermon. 8

Of whome not onely God himselfe taketh special care,
 as the Princely Prophet recordeth: He (that is God) is the
 father of the fatherlesse, and iudge of the widowes, euen
 God in his holy Temple: and elswhere: the Lord keep-
 eth the straungers, hee releueth the fatherlesse and wid-
 owes: but he ouerthroweth the way of the wicked: but
 also commendeth the care and defence of them to men,
 saith Lactantius: least any man should be staied and hol-
 den backe with the loue of his wife and children, from
 sustaining death for righteousness, and for the faith of
 Christ: but with willingnesse should suffer it, knowing
 that hee leaueth his deare vnto God, from whom there
 shall neuer aid and succour be wanting, to them. So then
 this place commendeth vnto vs the workes of mercy and
 loue, to all that need, but specially toward the fatherlesse
 and widowes.

Psal. 68. 5.

Psal. 146. 9

Lib. 6. insti.
ca. 12-

Meaning
wife and
children.

Charitie is so necessarie a propertie in religion, as that
 where it is wanting, there is not onely no true seruice of
 God, but neither any loue of God at all abiding: For the
 Apostle saith, that who so hath these worldly goodes, and
 seeth his brother haue neede, and shutteth vp the bowels
 of compassion against him, the loue of God abideth not
 in him.

1. Ioh. 3. 17

Saint Paul exhorteth thereunto, as to a most necessarie
 effect of faith, and fruite of religion, willing the Corin-
 thians, that as they abounded in euerie good worke, in
 faith, in word, in knowledge, in diligence, in loue: so al-
 so they should abound in charitie. Whereof writing to
 the Church of Rome, he calleth it the fruite of the faith of
 the saintes: Which whosoever performeth not, bereaueth
 himselfe not onely of the name of a Christian, but of
 the verie nature of man, saith Lactantius: because it is
 a duetie of humanitie, to helpe in the necessitie and
 perill of man. To the excellent praise whereof it per-
 taineth, that the supply of the saintes neede, and the
 ministring to their want, is called a sacrifice. As Saint
 Paule calleth the beneuolence of the Philippians sent vn-
 to him, by Epaphroditus their minister, a sacrifice of a
 sweete smelling sauour vnto GOD: and the authour

2. Cor. 8. 7

Ro. 15. 28.

Lib. 6. c. 11.

Philip. 4. 18

to the Hebrewes stirring vp the people thereunto, willett Heb. 13. 18 them to bee mindfull of ministring to the necessitie of the Saintes, because with suche sacrifices GOD is pleased.

To the offering whereof, vpon the altar of the needie brethren, many thinges might moue Christians, and true professors of pure and vndefiled religion.

Why men should minister to the necessity of their brethren.

That in his law and Gospel, the Lord requireth this duetie of loue, and seruice to be done: to whome seeing we are infinitely indebted, we heerein must be obedient. Touching which duetie what commandementes haue we in the holie Scripture? Did not almightie God charge Israel, that they shoulde leaue the gleanings of their harvest, and the remainder of their vintage, that the poore might thereby be releued? Gaue hee nor to the same people commaundement, that when they came into the land of their inheritance, if any of their brethren fell into pouertie, they should giue vnto him, and not bee grieved therewith, that so they might bee blessed from God? Doth not God call the hypocrites, who pretended religion, to this point and proprietie of seruice, and holy worshippe, to breake their bread to the hungrie: to call againe the wanderer: to cloath the naked, and not to despise their owne fleshie? Doth not our blessed sauiour exhort men to this effect of religion, & therein to imitate the example of God? Doth not Saint Paul perswade men to distribute to the necessitie of the brethren? Doth hee not desire the Church of Galatia to doe good vnto all men, but specially vnto the household of faith? Doth hee not will Timothie his scholar, to charge the rich men of this worlde, to bee riche in good workes, and readie to distribute? Exhorteth not the Apostle to the Hebrewes, to communicate and distribute to the poore and needie, because thereby GOD is well pleased? Doe not sundrie other Scriptures sound to the same sense and purpose? Seeing Almighty God in his lawe, the Prophetes in their writings, our holie sauiour in the Gospel, the blessed Apostles in their Epistles, haue hereunto moued: then no doubt the verie view and recording of

Leuit. 19. 9
23. 22.

Deu. 24. 19
25. 6. 7.

Deu. 15. 10
15. 11.

Isay. 58. 10

Math. 5. 42
Luk. 6. 30

Rom. 12. 13

Gal. 6. 10.

1. Tim. 6. 17

Heb. 13. 16

Chap. 1. Sermon. 8.

this commandement, might moue all such as professe pure religion, and vndefiled before God, to this ductie of charitie.

2 Neither this onely, but also the remembrance of our frailtie and sicklenesse of our worldly condition must moue to charitie. For such as are riche to day, may bee poore to morrowe: our riches are vncertaine, our state miserable, our condition variable: our selues may neede to morrow, who to day wallow in wealth: we may come to pouertie, which now abound in plentie: we may be pinched with penurie, which now enjoy prosperitie. To the ende therefore, that we may finde mercie in miserie, let vs shewe pitie in our prosperitie: knowing this, that who so shutteth his eares to the crye of the poore, shal crye him selfe and not be heard. Our sauiour auoucheth, that with what measure we meate vnto others, others should meate with the same vnto vs also: if we meate in a plentifull measure of mercie, we should haue plenteous mercie shewed vs againe: if we meete in a hard measure of senselesnesse, and want of feeling our brethrens want: wee our selues shall be vn pittied in the time of our anguish, and distressfull miserie.

This Apostle affirmeth that there should be condemnation mercilesse, to him that sheweth no mercie. For assuredly, whosoever in censuring and rashly condemning his brother: or in not relieuing and helping him in distresse, sheweth him selfe cruell, currish, hard hearted, and mercilesse: shall finde almightie God, and men also, hard, seuer, mercilesse, and rough against him. It is good therefore men should thinke of themselves in their brethrens persons: and recount that wee our selues, in perill deserue not to be deliuered, if in danger wee stretch not out our helping hand to others: neither in necessitie to be pitied: if wee succour not in neede such as are distressed.

This frailtie and changeablenesse, who so weigheth and considereth aright: shall easily be moued to this property of religion, and dutie of loue, which Saint Iames commendeth.

3 That we are members each of each other, and all members of one bodie: might it not moue vs to mutuall succour? In the naturall body, if one part be grieved, the others are all disquieted: if the heele be pricked, the head stoupeth, the backe boweth, the eyes lōbke, the fingers feele, the handes holde, and euery part endeuoureth to remooue the griefe: and when our Christian brethren and sisters suffer, shall we be senselesse? When we are full, shall we thinke no man emptie? When wee are housed, shall we thinke no man to be harbourlesse? When we are clothed, shall wee perswade our selues that no man then is naked? If we be whole, is no man sicke? If we be sound, is no man sore? If we be free, is no man bound? If we be warme, is no man colde? If wee abound, doth no man lacke? Shall nature teach our members, mutually to help one another: and shall not the bond of incorporation, teach vs one to suffer with another, one to succour another? The Pellican, when hers are sicke, with her owne blood succoureth them: and shall wee not helpe in their neede our needie brethren, redeemed and ransomed with the blood of Christ? Whom assuredly we haue not for our head, neither yet are wee his faintes, nor fellowe members of this his mysticall body, vlesse we be carefull to succour our poore distressed brethren, in the time of their neede.

The Pellican.

4 If wee require example: God is riche in mercie and in all goodnesse, he giueth abundantly to all men, and reprocheth none: whose example our sauiour commendeth vnto vs, to moue vs therby to the workes of mercie: Beye mercifull, euen as your heauenly father is mercifull.

Luk. 6. 36.

5 If we looke for a president, our Sauiour Christ is our patterne: who laid downe his life for vs, that wee should lay downe our liues. (much more our goodes) for the brethren.

1. Ioh. 3. 16

6 If reward may allure vs, we haue not onely therefore promise of encrease, and multiplying our store heere: as we see was performed to the widow of Sarepta, whose meale in tubbe, and oile in cruse, though thereof dayly

Deu. 14. 19

c. 15. 10.

Psal. 41. 1.

Pro. 3. 9. 10

c. 28. 27.

Chap. i. Sermon 8.

Itai. 58.8. were spent, decreased not: because in distresse she relieved
 Luk. 6. 36. Elias the Prophet: but also of eternall blessing, yea to be
 Mat. 19. 29. receiued to the eternall kingdome of Iesus Christ, if wee
 Luk. 16. 9. shewe mercie: For earthly things, to reape heavenly: for
 Eccl. 11. 12 temporall, eternall: for transitorie, perpetuall: howe great
 3. Kin. 17. 24 a change, how singular a mercie, how incomparable a re-
 Pro. 11. 24 ward? Of all artes therefore, saith Chrysostome, the moste
 Mat. 25. 34 gainfull: and of all vsurie, the onely commendable: when
 2. Cor. 9. 6. by giuing to the poore, we lend to vsurie vnto the Lord,
 8. 9. 10. as the wise man writeth.
 Phil. 4. 19.

Homil. 33. 7 If punishment may terrifie vs: then let vs recount,
 ad pop. An. that as God promisetht exceeding great reward, both tem-
 11. Basil. fol. porall and eternall to the mercifull: so he threatneth grie-
 209. 2. pag. uous punishment, both in this life, and in the life to come,
 Pro. 19. 17 to the mercilesse, which thing should moue vs.

8 Finally, if wee consider, that by the Apostle it is set
 downe as a propertie and effect of true religion, without
 which our religion is but counterfeiting: our holinesse,
 but halting: our deuotion but dissimulation before God:
 thereby shall we be stirred vp to this dutie. Wherefore, if
 either the care of Gods commaundementes, or regard of
 fraile condition, either remembrance of inseparable con-
 iunction in the mysticall bodie of Christ Iesus: or exam-
 ple of the father, either president of Christ, or promise of
 reward: either threatning of punishment, or respect of true
 religion, can do anie thing with vs: then let vs be moued
 to the relieuing the brethren, and to the performance of
 this dutie of loue: wherevnto by the Apostle wee are ex-
 hortod.

9 Finally, we shall be better moued heereunto, if wee
 shall consider that we are onely stewardest of these goods;
 and that they are committed vnto vs vpon trust, that after
 our wantes are necessarily supplied, we should bestow the
 rest vpon the poore brethren: vnto whome if wee stretch
 not forth our handes when we may, we shewe our selues
 vnfaithfull and wicked Stewardest.

Innocency
 2. property
 or effect of
 religion.

The second effect wherein religion appeareth, is in-
 nocencie of our liues, that we keepe our selues vnspotted
 of the world: which in al those which professe Gods name;
 in

in all times, in all places, in all people, God required as the true marke of religion. Wherefore, when he called Abraham from the idolatrie of Mesopotamia, to the true seruice, religion, and worship of him, God required this as an effect of his vnfeigned religion: Walke before mee, and be perfect. When he had established a gouernment among his people, and taught them his true religion, he required holinesse, innocencie, integritie in them, as the effect of their religion: Beyee holy, for I the Lord your God am holy. Our sauour Christ, the authour of Christian religion, calling his from the impuritie of the worlde, willerh them to bee innocent as doves, and to be as babes without maliciousnesse, and so to testifie their religion. S. Paul prescribing a religious sacrifice vnto the new people of God, forewarneth them to take heede of worldly corruptions, and not to fashion themselues thereunto: to which purpose that counsaile to Timothie serueth singularly, let every one which calleth vpon Iesus Christ, depart from iniquitie. Saint Iohn exhorting men to shew their vnfeigned religion by renouncing all worldly wickednesse, requireth them not to loue the worlde, nor the thinges therein. Finally, Saint Iames here describing religion by certaine inseparable properties and effects, against hypocrites who pretended religion, yet were carelesse of charity, and innocencie of life, thercof saith in maner following: Pure religion, and vndefiled before GOD, euen the father in this: to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

Gen. 17. 1.

Leui. 11. 44
& 30. 7.

Mat. 10. 16
& 18. 3. 4.

Rom. 12. 3

2. Tim. 2. 19

1. Ioh. 2. 15

Iam. 1. 27

To be cleare from the sinnes and workes of worldlings, and wicked persons: to refraine from fleshly lustes and carnal desires whereinto men are naturally cast headlong: is to keepe our selues vnspotted of the world: which the saintes of God must doe, that they may bee pure and holy in body and minde: in soule and spirit: in thought and worke: that as chaste virgins they may bee presented blamelesse before Iesus Christ.

2. Cor. 11. 2

Nowe the spottes wherewith men are stained, as they are all manner iniquitie and sinne, whereunto worldlings are

are giuen : so are they these, especially : 1. couetousnesse : 2. Vsurie. 3. Extortion, and oppression. 4. Drunkennesse and surfetting. 5. Adulterie, and fleshly vncleanesse. 6. Pride, and arrogancie. 7. Ambition, and vainglorie. 8. Contention, and enuie. 9. Maliciousnesse, and hatred : with the like, wherewithall, as mens liues are defiled, so their religion is corrupted : heere with who so is stained, their religion is not pure and vndefiled before God : for this is pure religion before God the father, to visite the fatherlesse and widows in their aduersitie, and to keepe himselfe vnspotted of the world.

The spirituall man therefore, who will haue his religion to be pure and vndefiled before God, must abstaine from all the workes of the flesh : must bee cleane from adulterie, fornication, vncleannes : void of riot, wantonnesse, excesse, luxuriousnesse : farre from couetousnesse, which is worshipping of images : guiltlesse of murther, enuie, sedition, brawling, contention : not giuen to pride, ambition, vain confidence : but studious of chastitie, temperance, meeknes, gentlenesse, courtesie, mercy, modesty, patience, long suffering, goodnesse, and all maner of vertue, wherein true and vndefiled religion consisteth. Which thing God the father of our Lord Iesus Christ, the God of all grace and goodnesse grant vnto vs, that we walking in faith vnfeined, in loue not counterfet, in innocencie vnspotted : may in all righteousness, and holines of life, glorifie him in this present world, and after this life ended, liue with Christ for euer in his eternall kingdome. To whome, with the holy Ghost, be all power, dominion, and maiesty, both now, and for euer. Amen.

Ephes. 5. 5.
Col. 3. 5

The

The Analysis, or resolution of the second chapter of Saint James.

1. The proposition, and state of this place, that the religion and faith of Christ must not be with respect of persons, &c. 1.

1. From

examples such as do the like : therein 3. things.

2. From the nature of the lawe which they transgresse therein al. so are 3. things.

1. The example of it selfe. 2. 3. 4.

2. The evils therein condemned. 5. 6. 7.

3. The conclusion. 8. 9.

1. The proposition. 10.

2. The confirmation. &c. 11.

3. The Conclusion. &c. 12. 13.

1. Is of not contemning the poore in respect of the rich: christian religion not admitting this respect of persons: from Ver. 1. to 14. where there are two things noted.

2. Arguments: Whereof

This second Chap. containeth two places: Whereof

1. The proposition and state of the place: That faith is vaine and dead, wherewith good workes are not ioyned, &c. 14.

2. The prooffe of the place, containing 4. reasons, or argumentes:

1. From a similitude, 15. 16. 17. 18.

2. From an absurditie, 19.

3. From Abrahams example. 20. 21. 22. 23.

4. From Rahabs example. &c. 25.

2. Is of good workes, to be ioyned with faith. Wherein there are 3. things noted: Namely,

1. Made Verse 24.

3. The conclusion.

2. Repeated. &c. 26.



THE SECOND CHAP. OF S.
IAMES, THE FIRST VERSE,
THE NINTH SERMON.

Verse 1. My brethren, haue not the faith of
our glorious Lord Iesus Christ, in respect
of persons.

The fift
place of the
Epistle, is
against re-
spect of
persons.



Efore we come to the particu-
lar discourse of these wordes,
it may seeme conuenient that
wee both rippe vp the whole
Chapter, and also see the co-
herence and dependance ther-
of, with the former. This
Chapter, as in the table ap-
peareth, may be deuided in-
to two places. The first is a-
gainst respect of persons, when the poore, being honest
and godly, are neglected, contemned and disdained, in
respect of the rich and wealthie of the world: which is a-
gainst charitie, proceeding from a true faith, which ad-
mitteth no such respect of persons in the faith and reli-
gion of Christ. The second is concerning good workes,
which in the saintes of God, are ioyned with faith in Iesus
Christ: Whereof faith voyd altogether, is vaine, dead,
and fruitlesse.

The first place is from the first verse to the fourteenth:
and consisteth of two particular and speciall branches.
The first is the proposition, conteyned in the first verse.
The second, the prooffe and confirmation of the propo-
sition.

sition. This prooffe containeth two reasons: the first from the example of such as doe thus respect mens persons: wherein three things are noted. 1. The example it selfe, 2. 3. 4. verses. 2. Is the noting of the euils which are condemned in those which thus haue the faith of Christ in respect of persons, 5. 6. 7. verses. The conclusion, 8. 9. verses.

The second reason and argument of prooffe, is from the nature of the law: which law they transgresse, which haue the fayth of Iesus Christ in respect of persons. And in this second reason there are also three things to be obserued. 1. The proposition, verse 10. 2. The confirmation, verse 11. 3. The conclusion, verses 12. 13. And this is the summe of the first part of this Chapter.

The second part of the Chapter, is touching good workes, which as signes, testimonies, fruites & effectes of our faith, are thereunto to be ioyned in the saints of God, In which part there are three things set downe. 1. The proposition, and state of the treatise, verse 14. The proof, containing foure reasons and argumentes. The one from a similitude, 15. 16. 17. 18. Another from an absurditie which might grow, verse 19. The third from Abrahams example, 20. 21. 22. 23. The fourth from Rahabs example, verse, 25. 3. The conclusion: which is first made, verse 24. Then againe repeated, verse 26. And this is the summe of this second part: And in these two the whole Chapter is consumed and spent.

This being the resolution of the Chapter, wee must also see how it hangeth with the former. The dependance and coherence with the former chapter then is this: Saint Iames in the first Chapter, from the 21. verse to the ende, gaue out certaine admonitions, and (as it were) exhortations: which (as fruites or effectes) flowed and rose out of the word of God, whereby we are regenerate: as, that we ought to receiue the word with meekenesse: that we must be doers of the word, not hearers onely: that the word of God reformeth and brideleth our tongues and speach: that true religion, and pure seruice of God, consisteth in charitie and innocencie of life. These foure proposed in the

The coherence and dependance of this, with the former Chapter.

Chap. i. Sermon 9.

the first Chapter, in this place the Apostle addeth the fifth, which is concerning respect of persons, which must not be in the religion & profession of the faith of Christ: Which is from the first, to the foureteenth verse. The 6. admonition, heere is touching good works to be ioyned with faith: from 14. to the end. And these hang very well with the former treatise. For if true religion, and vndesiled before God, consist of two things, as in verse 27. of the former Chapter appeareth, of charitie and innocency: and respect of persons, be against charitie: and carelesnes of doing well against innocencie? Then the Apostle verie conueniently falleth into the discourse of these things. And thus this Chapter hangeth verie well together with the other, and hath a necessarie dependance there-with.

And as religion consisteth in charitie first, then in innocencie of life: so the Apostle first forewarneth of that which is contrary to charity & loue; namely, of respect of persons: Secondly, of that which is contrarie vnto innocencie: as carelesnesse of good workes, and vertue, the fruits of faith and religion.

The fift admonition.

The proposition of the place. 1 part of this 2. Chapter.

These things being thus premised, the first place or part of this Chapter, is concerning respect of persons, which cannot stand with Christian religion, nor charitie: And it is the fifth admonition geuen by the Apostle. In which I haue noted two things. 1. The proposition. 2. The confirmation. The former of these two; that is, the proposition, is conteyned in the first verse, set downe vnto you: Wherein I obserue,

Two things.
Namely,

1. The persons whome he admonissheth: she Saintes, or the brethren.
2. The thing wherof he admonissheth: that they haue not the faith of Christ in respect of persons.

The persons admonished.

I The persons whom Saint Iames admonissheth here, are the brethren, to whome he giueth this attribute; and calleth

callecth them by the name of brethren : which thing hee doth verie conueniently, in asmuch as in the discourse, he is to admonish them of a ductie of loue, wherunto they ought to be the more prompt, in that they are brethren: therefore saith he; My brethren.

Brethren in holy Scriptures are sundry wayes taken.

1. They are termed brethren which are of the stocke of Adam: of whome, as of one stocke and bloud, the whole world, and all mankind was made, therefore in a general acception and taking of brethren, all men in the whole world are brethren. Thus the poore and the rich, the noble and the base borne, the wise and the foolish, the learned and the ignorant, the maister and his seruant, the soueraigne and the subiect, the teacher and the scholar, the Prince and the people, are brethren.

2. More narrowly and properly they are called brethren, who come of the same Parents, who haue the same father and mother, or at the least one of them; as Cain and Abell were brethren, properly and fully: to whome Seth after the death of Abell, was also brother: for they were the sonnes of Adam & Euah, the same parents. Ismael & Isaac hauing Abraham for their father, were brethren, though the children of diuers mothers. Iacob and Esau, being the sonnes of Isaac and Rebecca, were brethren. Ioseph and Benjamin, the two sonnes of Iacob by Rachel, were properly brethren, in asmuch as they had both the same father, and same mother also. And they which haue the same parentes, either both, or one at the least, are called natural brethren, because they draw their beginning, and naturall birth from one fountain, and from the same parents.

3. Besides these, after the manner of the Hebrewes, they are called brethren who come of one line and race, albeit in diuers degrees: So the Hebrewes called their cousins and kinsmen, brethren: as Abraham, to appease & stay the debate and strife betwixt his heardmen and Lots, his nephew, calleth Lot (his brother sonne) brother: Let there be no strife betwene vs and our heardmen, for we are brethren.

Thus

Chap. 1. Sermon 9.

Luk. 8. 20

Mat. 12. 46.

Mat. 13. 55

Iohn. 7. 3.

Gen. 29. 72

verse 15.

Thus the cousins of Christ, after this phrase of the Hebrewes, are called his brethren. When our sauour Christ was preaching within the house, to the people: there came newes to him, that his mother and brethren stood without, desirous to speake with him, and they which were there called his brethren, were Iames, Ioses, Simón, and Iudas, the cousins of Christ, and the sonnes of Marie, Cleopha, sister to the blessed virgin: as in the next place & Chapter of the Euangelist is recorded: who reporteth, that the Iewes seeing the woonderfull workes and myracles which Christ did, in murmuring and disdainfull manner spake of him and his kinred, and said; Is not this the Carpenters sonne? is not his mother, Mary, are not his brethren, Iames and Ioses, Simon and Iudas? These were not his naturall brethren, neither the sonnes of Mary the virgin, but his cousins germane, and the sonnes of Alpheus, the husband of Marie Cleopha, the sister of the blessed virgin. S. Iohn calleth Christes kinsmen, who in reprochfull maner willed him to depart from them, and to go into Iudea, to shewe himselfe vnto his Disciples, by the name of brethren: wherefore he said; that in the feast of Tabernacles, his brethren said vnto him; Depart hence, & go into Iudea, that thy Disciples may see the works thou doest: calling his kinsfolke by the name of brethren, according to the speach of the Hebrewes. Iacob comming to Rachell the daughter of Laban, telleth her that he was her fathers brother, and the sonne of Rebecca. Rebecca was sister to Laban, and Laban vncke to Iacob, yet when he properly speaking, should haue said; I am thy fathers nephew, he saith; I am his brother: which was common to the Hebrewes. And Laban himselfe, beating a price with Iacob what he would take to serue him, calleth Iacob brother, after the same manner, though thou be my brother, yet shalt thou not serue me for nought.

Thus both in the olde, and also in the newe testament, the holy Ghost vsing the phrase of the Hebrewes, calleth such as are but kinsfolke, and of kinred, as cousins, by the name of brethren, vsing the worde Brother, much more largely.

To come nearer vnto the Apostle, in the whole booke of God, both the olde, and also the new testament, they are often called brethren, which were of the same religion; which serued the same true and liuing God; which were of the same profession. After which acception of brethren, the Hebrewes in the olde law, and the Christians vnder the Gospel, are brethren. Moses therefore, seeing two Hebrewes contend and strue together, to reconcile them, and to stay the contention, asketh them why they strue together seeing they were brethren: yet brethren, onely in respect of their religion, wherein they agreeing, were called brethren. Which also is the meaning of the lawe, which willed the Israelites, when they came into the land of Canaan, if therein any of their brethren fell into pouertie and decay, they should helpe him, relieue him, succour him: whereunto almightie God respected, when for a time, for the hardnesse of their hearts, hee forbidding the people to take of their brethren suffered them to take vpon vsurie of strangers: accounting al the Iewes as brethren, because they serued the true and liuing God: but the Nations and people of other Countries, as strangers: because they agreed not with them in their religion. In which sence the lawe speaketh, when it either forbiddeth, or permitteth this or that to bee done vnto the brethren.

The new testament following the old herein, and the Apostles and holy men of God in the primitiue Church, imitating the examples of the Saintes in the time of the law and Prophetes, call in like manner those brethren, which are of the same religion and profession of the Gospel. Wherefore Saint Peter (immediately after Christes ascension) speaking to the Disciples and professors of the Gospel, made this oration vnto them; Men and brethren; this scripture must needs haue bin fulfilled, which the holy Ghost by the mouth of Dauid, had spoken before of Iudas, which was guide to those which tooke Iesus. Men and brethren. Not long after speaking vnto the people, after the disension of the holy Ghost, wherewith they being replenished, were thought to haue beene drunke with

Exod. 2. 18

Acts. 7. 25

Deut. 15. 7

Loui. 23. 25

Deut. 23. 19

Acts. 16.

Acts. 2. 19.

A.C. 6.3.

A.C. 13.26

Verse 38.

Rom. 7. 1. 1.

Rom. 8. 1. 2.

Ro. 9. 3. & c.

1. Cor. 2. 1

1. Cor. 4. 1.

& c.

Gal. 3. 13.

c. 4. 18.

Gal. 6. 1.

Ephes. 6. 10

Heb. 3. 1.

& c.

Gods saints
brethren
for diuers
considera-
tions.

1. Cor. 8. 6.

Ephes. 4. 6.

Ioh. 20. 17

with new wine: in his sermon then made, he crieth out: Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, &c. The twelue Apostles ordaining Deacons in the Church; speaking to those which professed the Gospel, say in this manner: wherefore brethren, looke you out among you, seuen men of honest report, and full of the holy Ghost, and of wisdom, whome we may appoint to this businesse. Saint Paul in his sermon at Antioche in Pisidia, giueth this appellation to the professors: Men and brethren, children of the generation of Abraham; and whosoever among you feareth God; to you is the word of this saluation sent, and a little after: Be it known vnto you therefore, men & brethren, that through this man is preached vnto you the forgiveness of sins. This must we take brethren when in their Epistles the Apostles call the saintes brethren, as Paul almost in euery Epistle: St. Peter and St. Iohn happily, not rarely, vse it: computing them for brethren, who profess the same faith and religion of Christ with them. In which sense our Apostle is to be taken also, who in this proposition noting the persons whome he admonisheth, calleth them his brethren: My brethren.

And this is the holy and spirituall brotherhood, wherinto we are knit in Christ, in whom, and by whom, wee are the sonnes of God, and an heauenly and holy brotherhood among our selues.

The saintes of God may well here be called brethren:

1. Because they haue one spirituall, ghostly, and heauenly father, which is God: who is father of vs all: of whom are all things; and we in him. Which Paul vseth as an argument, to pricke and prouoke vs vnto loue: there is one God and father of all; which is aboue all, and through all, and in you all. Therefore our Sauour calleth God his father; and the father of all the saintes: I ascend to my father, and your father: My God, and your God.

2. As because wee haue one spirituall father, wee are brethren: so because wee haue one spirituall mother, we are brethren also: now as God is our ghostly Father: so is the Church our mysticall mother: that most chaste spouse

of Christ, which hath brought vs forth by a newe birth 1. Pet. 1. 3.
in whose sweete bosome we are nourished: into whose happie
lappe we are gathered: with whose fruitfull breasts we
are fed: who dayly cherisheth vs for her owne, with the
sincere milke of the word, with the exceeding comfort of 1. Pet. 2. 2.
the Sacraments, and bringeth vs vp vnder the most whol-
some discipline of Iesus Christ, that we might be holy and
blamelesse before him through loue. Whom if we agnize Ephes. 1. 4.
not, nor account as our mother, neither may we presume
to thinke God to be our father. For such mutual coniun-
ction there is betwixt God and his church, as who so hath
not her for his mother, cannot haue God for his father, as
S. Cyprian very well writeth. Christians therefore, and the
vntained professours of true religion, hauing the Church De simpli
pralato,
for their common and mystical mother, are a mystical and
spirituall brotherhood among themselues.

3 Neither that onely, but they are also begotten with
one seede of their newe birth and regeneration: which is
the immortall seede of the word. This the Apostle saint
James hath foretold, and foretaught vs: when disputing Iam. 1. 18.
of the causes of our new birth, he saith: of his owne will
begate he vs, with the word of trueth, that wee should be
the first fruites of his creatures. Saint Peter thereunto sub-
scribeth: being borne againe, not of mortall, but of im- 1. Pet. 1. 23
mortall seede of the worde of God. Saint Paul thereunto
agreeth, protesting to the Church of Corinth, that he had 1. Cor. 4. 15.
begotten them through the Gospell. Wherefore as men
springing from the same seede of the same parentes, are
brethren in nature: so Christians in hauing the same seed
of the word of God, whereby they are mystically begotten
againe and regenerate, are spirituall brethren, & so repu-
ted. So that the saintes of God are therefore also to bee
counted brethren, because they are all begotten with the
immortall seede of the worde of God, the instrument of
their regeneration.

4 If Christ vouchsafe vs the name of brethren, and so
we haue him as a common brother: then are wee there-
fore also brethren by right among our selues. For as those
men, which haue one third for their brother, are brethren.

Chap. 2. Sermon 9.

Mat. 13.55 among themselves in nature: as James and Ioseph hauing Iude for their brother: so that he being one thrd, and brother to both, they must therefore bee brethren betwixt themselves. So all Christians hauing Iesus Christ as their elder brother, are brethren by grace among themselves also. Now that Christ is our brother, and so vouchsafeth vs the name of his brethren, it is apparant: thereof assuring **Ioh. 20.17** vs, he telleth Mary, that shee must go to his brethren, the Apostles, and tell them that he was ascended to his father, and their father: to his God, and their God. Nowe that which in speciall was spoken vnto them, our sauour applyeth generally to all the saintes: who so shall do my fathers wil which is in heauē, the same is my brother, sister, and mother. The authour to the Hebrewes auoucheth the same, out of Dauid: I will declare thy name to my brethren, in the midst of the congregation will I praise thee. And a litle after, inferring this as graunted, he saith: It became him in all thinges to be like his brethren, that hee might be mercifull, and a faithfull high Priest in thinges appertaining to God. Finally, **S. Paul**: those whome hee knewe before, hath hee also predestinate, to be like the image of his sonne, that he might be the first born among many brethren. Christians then hauing Christ as their elder brother, are therefore called brethren by right, among themselves.

Ethico. 9. Finally, inasmuch as the saintes deuide the same inheritance among them, therefore are they called brethren, For brethren they are, as Aristotle writeth, among whom the same inheritance is deuided: yea they which deuide the same landes, liuing, patrimony, possession, goodes or riches, are commonly reputed brethren, for that the goods of the father, are commonly diuided among his sonnes & children. The sonnes and saints of God, communicate the same inheritance, diuide the same kingdome of their heauenly father among them, participate the same good thinges which are aboue, as coheires, and ioynt-heires of the heauenly patrimony, eternall life: therefore are they brethren. **S. Paul** exhorting Christians to vnitie and loue, **Ephes. 4.4.** draweth his reason from the inheritance of the saintes: we haue

haue all one hope of calling: we all communicate the same inheritance of eternall life: we all looke for the same kingdom: therefore must we liue in concord and vnyty as brethren. S. Peter sheweth in like maner, that there is one inheritance, one common kingdom, the same promises of life to all the saints of God: wherefore he saith, that they all are by the same promises made partakers of the same heavenly nature. In regard therefore of their inheritance, which is one to all the saints, they are also brethren.

And this diuine and heavenly brotherhoode is violated and broken, when either by error in doctrine, or corruption in maners, or dissention in opinion, or disdainfull contempt, the poore and true saintes, are disquieted and troubled.

The diligent consideration of this holy brotherhoode greatly nourisheth amitie, and cherisheth loue among the Saints, whercunto respect of persons is opposed: & therefore, the more effectually to moue them to loue, whereof he afterward speaketh: the apostle in the first place noting the persons, calleth them brethren: which brotherhoode carefully remembred, shall both remoue respect of persons from them, and cherish loue in their heartes and bowels, whose condition and calling is like and equall.

Frater fore
alter: al-
most ano-
ther = e-
quall, of
like condi-
tion.

The saints whom he calleth brethren, being the persons whome he admonisheth, in the next place commeth the thing it self, wherof they are admonished to be considered, that they haue not the faith of christ in respect of persons: wherewith true loue, true charitie, true religion cannot stand nor consist, wherein the saintes are geuen to vnderstand, that they must not professe Christian religion in respect of persons: as reuerencing, regarding, respecting the rich and wealthy men of the world: & neglecting, disdaining, contemning the poore. But rather in their publike meetings and assemblies, brotherly and lovingly to embrace one another, without disdainning the poore brethren, who being of the same heavenly and holy brotherhood, whereby they are of equall condition before God: ought not then to be contemned or neglected of men. Haue not the faith of our Lord Iesus Christ in respect of persons.

2. The
thing it
selfe.

Chap. 2. Sermon 9:

What is
meant by
faith in
this place:

1 What is here meant by faith? Christian religion, the true seruice of Christ: the profession of the Gospel: wherevnto respect of persons is contrarie. For if pure religion and vndefiled before God, be this, to visite the fatherlesse and widdowes in their aduersities, and to regarde the poore in their miseries, as before wastaught vs: then contrarie heereunto is the contempt of the poore, and preferring of the rich; which respect of persons is heere condemned.

Psal. 14. 7.
Act. 7. 2.
1. Cor. 2. 8.

2 Christ is called the glorious Lord in this place: sometime to like purpose is hee called the Lord of glory, as by David, Steuen, and S. Paul to the Corinthians, when hee faith, that none of the Princes of this worlde did knowe Christ: for had they known him, they would neuer haue crucified the Lord of glorie.

Why christ
is called
Lord of
glorie?
Phil. 2. 9. 10

Christ may be called the Lord of glorie, 1. Because he is full of Maiestie, power and glorie, at the right hand of God. Which glory Saint Paul noting vnto men, affirmeth that God his father had highly exalted him, and giuen him a name aboue all names, that at the name of Iesus, euery knee should bowe, of thinges in heauen, things on earth, and thinges vnder the earth: and euery tongue should confesse Iesus Christ to bee Lord, to the glorie of God. And in another place to like purpose, entreating of the same glorie of Christ at the right hand of God. hee a-noucheth, that God had raised vp his sonne Christ, and set him at his righthand in heauenly places, farre aboue all principalities, and might and power, and dominion, and euerie name that is named, not onely in this worlde, but in the world to come. Which the authour to the Hebrewes calleth, the right hand of Maiestie in highest places. Which glorious exaltation, S. Peter expressing, writeth that Christ is at the right hand of God, gone into heauen, to whom the powers and angels, and might are subiect. This being a glorie farre aboue the glorious & most excellent condition of Angels, to whome the Lord neuer said, Sit at my right hand, till I make thine enemies thy footstoole: and this glorie being proper vnto Christ our Lord: he may be called our glorious Lord, or the Lord of glorie.

Ephes. 1. 20
31.

Heb. 1. 3.

1. Pet. 3. 22

Heb. 1. 13.

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glorie. 2. Christ is the Lord of glorie, because howsoeuer he first came in basenesse and greathumilitie: yet at his second appearing and comming, he shall come in vnspcakable glorie: as the Scriptures haue auouched. The holie Euangelistes with one mouth, as it were, describing the comming of our Lord Iesus Christ to iudgement: affirme that he should come in the clouds, with great power and glorie. Saint Mathew setting downe the maner of the generall iudgement, the summoning and citing of all creatures before Christ, and the sentence of iudgement which should be pronounced to all: writeth that when the sonne of man should come in his glorie, and all his holy angels with him: then should hee sit vpon the throne of his glory, & al nations should be gathered before him: and that he should deuide the one from the other, as a shepheard deuideth the sheepe from the goates, and set the sheepe on his right hand, and the goates on his left: and say to the sheepe, Come yee blessed of my father, receiue the kingdom prepared for you: but to the goates: depart from me ye cursed, into euerlasting fire, prepared for the diuell and his angels. Saint Iude the Apostle intreating of this glorie of Christ, which he proueth out of Enoch, writeth therof in this wise: Behold the Lord commeth with thousands of his saintes, to giue iudgement against all men. Accompanied with so glorious a troupe and traine of his saintes: his comming is glorious. S. Paul painting out the same matter vnto vs, and shewing the glorious comming of our sauour Christ: auoucheth, that the Lord Iesus should descend from heauen with a shoute, and with the voice of the archangel, and with the trumpet of God. The archangel being the harbingier, or the proclaimer of Christes comming: the trumpet of God sounding out the same to all the world; doth not a little shewe the glorie of Christes comming. Whose glorie, at his second comming shewing it selfe in perfect beauty, in the Lord Iesus, when S. Paule considered; he calleth that comming of the Lord Iesus, the appearing of the glorie; or the glorious appearing, of that mightie God, and of our sauour Iesus Christ. His comming therefore being so glorious: he is the glorious

Isai. 53. 2. 3
Zach. 9. 9.

Mat. 24. 30

Luk. 21. 27

Mar. 13. 29

Mat. 25. 31

Iude. v. 14.

1. Thes. 4. 16

Tit. 2. 13

Chap. 2. Sermon. 7

glorious Lord, or the Lord of glory, as the Apostle calleth him.

- 3 Christ, to conclude, is a glorious Lord, because he bringeth and aduanceth his seruantes to immortall glorie after his appearing in glorie. For hee exalteth and lifteth the to his eternall kingdome of glorie, as himselfe of
- Ioh. 12. 32** himselfe witnesseth to the Iewes: whome hee telleth, that when by death vpon the crosse, he should be lifted vp, and so exalted to his kingdome: he would drawe all men, (all that beleeue) vnto him, to the same glorie. To which purpose, hee praieth vnto his father: father I will, that they whome thou hast giuen me, be with me, euen where I am, that they may behold, that my glorie, which thou hast giuen mee. Whereof hee assureth his Church in the
- Ioh. 17. 24** person of the disciples: as my father hath appointed vnto me a kingdome: euen so I appoint vnto you, that you may eate and drinke in my kingdome, and sit and iudge the
- Luk. 22. 29. 30.** twelue tribes of Israel. Vnto the reall possession whereof, he calleth all his saintes, in the sentence of the generall iudgement to them, by him pronounced, when with most comfortable voice hee crieth out vnto them: Come ye blessed of my father, possesse the kingdome prepared
- Mat. 25 34** for you, from the beginning of the worlde. S. Paule subscribeth hereunto: We are dead, and our life is hid with Christ in God: when Christ which is our life shal appeare, then shall wee also appeare with him in glorie. Wherein the apostle assureth vs, that howsoever our glorious condition by reason of worldly miseries, calamities, & afflictions wherunto we are here subiect, is (as it were) hid for a time and short season: yet shall wee haue the accomplishment of our glorie at Christes comming: when we shal be exalted to that endlesse glorie, which wee haue in Christ
- Col. 3. 3. 4.** Iesus. Saint Iohn disputing of the glorie which wee shall enioy by Christ, and the excellent dignitie and calling to that immortall glorie, wherunto at his comming, by him, the saintes shal be exalted, saith: dearly beloued, wee are the sonnes of God: but it is not manifest what we shal be: and we know that when he shall appeare, wee shal be like him, partakers of the same and like, howbeit not of equal
- 1. Ioh. 3. 3.** glorie,

glorie, with him. So that albeit in this life we receiue not the perfect measure of our glorie : yet when he commeth to iudge the world, our glorie shalbe reuealed, and wee made like him, partakers of the like and same, though not of equall glorie with the sonne of God, Christ Iesus. This is that glorious libertie of the sons of God, wherunto the saints are brought by Iesus Christ our Lord: who not onely himself being full of maiestie and glorie, but appearing to the world in the last day, in excellent glorie : and then making all his seruantes partakers of the like glorie: is for these and like respectes in scripture, called the glorious Lord, or the Lord of glory. This glorie of Christ, yea this glory of his poor saints, if we would esteeme as we ought, there would not bee such respect of persons as there is among men: to esteeme of the rich and wealthie, though prophane and wicked: and to contemne and disdainfully account of the poore, albeit vertuous and godly.

Rom. 8. 17
& 29.

3 To haue this faith of Christ our glorious Lord in respect of persons, is to esteeme the faith, religion, and profession of Christ, by the outward appearance of men. Which the Apostle heere condemning, saith : My brethren, haue not the faith of our glorious Lord Iesus christ in respect of persons. Which place giueth vs occasion to consider these foure things. 1 What respect of persons is. 2 That respect of persons in all things, and all men, by the scriptures of God is condemned. 3 How many waies respect of persons is had, and offence therby committed. 4 That respect of persons cannot stand with the faith, religion, and profession of the Gospell, neither with christi-an charitie, and loue, of all those which call vpon Iesus Christ, especially to be nourished and cherished.

What it is
to haue the
faith of Ie-
sus Christ
in respect
of persons?

1 What is respect of persons ? it is to respect anie thing, besides the cause and matter it selfe, which onely ought of vs to be considered : whereby wee decline from the matter, to the man : from the thing, to the person : and swarue from equitie, righteous iudgement, and true estimation of things. Which thing may appeare more evidently, by examples one or two set downe and considered. If then for example sake, two men labour

What re-
spect of
persons is.

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in the Church or Commonwealth, for one and the same office, vpon a worthy man onely to be conferred: the one verie worthie, and fit for the place, but neither kinsman, friend, familiar, nor of acquaintance: the other, not worthy, yet neere vnto vs by birth, linked with vs in league of loue, of our familiar & best acquaintāce: to look vnto kinred, familiaritie, and acquaintance: and not to the worthinesse of the man, and necessitie of the place, whereunto we ought to haue regard: this is respect of persons: for wee regard not so much the worthinesse which ought to be in him, whom we should thereunto promote, as wee do hys person whom we haue promoted. In like manner, if two men haue committed like trespasse, thereby deferring either Bridewell, Newgate, or Tiburne, or any suche like punishment: yet the one our friend, rich, honourable: the other a stranger, poore, miserable: to spare the one for his riches, honor, friendship: and to punish the other, is respect of persons, and falling from iustice. If two stand in neede of our helpe, the one lewd, yet neere vnto vs: the other honest, yet further off: to haue regard to kinred, familiaritie or any such respect, and not to the commaundement of Christ, Geue to euerie one that asketh, & to him that would borrow, turne not away: and to the rule of S. Paul, while we haue time, let vs doe good to all men, but especially to those of the householde of faith: is respect of persons. In the assemblies and meetings of Christians, to regard one for his riches, another for his glorie, a third for his nobilitie, or for like respects: and to disdain others for their pouertie, basenesse, and meannesse of condition: is respect of persons heere condemned: haue not the faith of our glorious Lord Iesus Christ in respect of persons.

Luke. 6. 30
Gal. 6. 10.

Thus then to looke vnto, or respect any thing, beside the matter and cause it selfe onely to bee regarded: is respect of persons. To which euill it appertaineth: to haue consideration of kith or kin; of sexe or kinde; affinitie or consanguinitie; nobilitie or auncientie; friendship or familiaritie; condition or countrie; birth or parentage; pompe or riches; power or might, or such like: To fixe our affections

affections vpon externall thinges; to esteeme according to the outward appearance of men; and in regard thereof, either to fauour, or to contemne them: to account of the, or to disdaine them: and in regarde of like considerations, either to do for fauour, or not to do for feare, any thing against equitie, iustice, charitie, is respect of persons. When we see rich, mightie, honourable men, adorned with costly aray, decked with gold and pretious pearles, attended vpon with great traines of men: to iudge according to this outward appearance, and to haue them in account & admiration, with the contempt of the poore, which are religious, zealous, vertuous, and honest: is to haue the faith of Christ in respect of persons: whereof to beware, the Apostle admonisheth the saints, Brethren haue not the faith of our glorious Lord Iesus Christ, in respect of persons.

2 Which sinne, as pernicious and perillous in all causes, in all persons, at all times, and in all places, the sacred Scripture condemneth as a thing most repugnāt to equitie, iustice, and charitie. God almightie ordaining lawes whereby the common-wealth of Israel might most happily be gouerned: commandeth that they should respect neyther poore nor rich: but haue a sound and simple eye to iustice. Moses in his informations to the Iudges and Magistrates of the people, chargeth them not to regard eyther Iew or stranger: but to iudge equally betwixt man and man, the small and the great, neither to feare the face of man: which who so doth, respecteth mens persons. And exhorting the officers not to wrest iudgement, requireth them to respect no mans person: for thereby no doubt, the lawe, whose tenour is loue, is wroong and wrested of men.

The princely prophet, seeing howe men swarue away from true iudgement, by partialitie & respecting the persons of men: crieth out against the Iudges and magistrats of his time therefore; How long will you iudge vniustly, & respect the persons of the wicked? whom Salomon his sonne following in that opinion, cōdemneth the same as hurtfull and dangerous among men: It is not good to accept

Respect of
persons
condem-
ned.
Exod. 23.3
Leui. 19.15

Deut. 1.17

Deu. 16.16

Psal. 82.2

Pro. 18.5

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Pro. 24. 23. cept the person of the wicked in iudgement: and again, it is not good to haue respect of any mans persō in iudgement. If God forbid respect of mens persons in ciuill iudgementes: shall it not much more be condemned in matters of religion? Our sauiour therefore, to remoue all

Iohn. 7. 24 sinister iudgement and respect of persons from the professors of religion: willet that men iudge not according to the outward appearance, but according to righteous iudgement: geuing a most diuine and heavenly admonition to al men, to iudge according to the truth of things, not to regard mens persons, least thereby they turne away from righteousness in iudgement, as did the foolish

Mat. 13. 55 Iewes, who seeing his basenesse, accounted him for an abiect of Galile, the sonne of a poore Carpenter, whose kindred was of meane condition: and in respect of his person they condemned him, not looking to the matter and truth which hee preached among them. S. Paul seeing this re-

2. Tim. 5. 21 spect of mens persons, and esteeming by the outward appearance of men, wisely and well forewarneth his scholler Timothie to do the duty of a minister, without preferring one to another: neither to do any thing partially. Finally, our Apostle in this place agreeable to the Scriptures, admonisheth the brethren not to haue the faith of Christ in respect of persons. Thus then both in the old & in the newe testament, is this euill condemned as repugnant to iustice, contrarie to charitie, dissonant and disagreeing to the Gospel of Christ.

Men haue the faith of Christ in respect of persons, manie wayes.
3 This euill is diuersly committed, both generally and particularly of men. 1. When in our meetings and Christian assemblies, we account of men not for their vertue, religion, honestie: but for their countenance they beare, the pompe they shewe, their riches wherewith they are indued. This seemeth to haue bene committed by men in their publique meetings in S. Iames his time, wherein they measured and esteemed Christian religion and the sayth of Christ, according to the outward appearance of men: reputed those that caried greatest pomp and shew, the most religious. By which meane the poore which were religious in deede, became vile, contemptible and disdain-

ned

ned. Which euill hath ouerwhelmed our Church and country. For now in these times, wherein Lady money, and Queene riches raigne ouer men (as it neuer did more in the world) euery man is so much esteemed & regarded among men, how much he is worth; and as he is great in honor, and so according to his riches and honor, so is his estimation: be they otherwise murtherers, extortioners, oppressors, caterpillers, cormorants, deuourers of common-wealthes, vsurers, couetous, adulterers, Epicures, blasphemers, drunkerds, or whatsoeuer. Thus the wicked for riches and worldly pompe are regarded, the poore for their basenes are contemned, thrust to wall, ouerruled, be they neuer so honest. Whereby it cometh to passe, that seeing all things now are measured and esteemed by riches, glory & worldly pompe: and no regard of honestie, no reward for vertue, no place for religion: therefore all men giue themselves to heaping and hoording vp of riches, to brauerie of apparell, to hunting after honour and worldly preferment: that for the one, or the other, they may bee esteemed among men. Thus couetousnes, pride, ambition, and vainglory is fostered, nourished, and cherished greatly: vertue, religion, true honestie, is depressed and cast down mightily. Thus to measure and esteem the religion & faith of Christ, by outward appearance, and in christian assemblies & publike meetings, to preferre the rich, wealthy, honorable, and pompous persons, with the contempt and disdain of the poore brethren; is one way whereby the faith of Christ is had in respect of persons.

2 Moreouer, men haue the faith of Christ in respect of persons; when in the Sacramentes of the Church they haue respect to mens persons: as, by ministring the sacramentes with greater reuerence and care to the rich, then to the poore: and when at the Lords table they disdain to ioine the poore and the rich together. The Sacramentes equally belong to all: like reuerence ought to bee vsed in ministring them to the poore, as to the rich: the Lordes table is common to all, whereat (saith S. Chrysostome) the subiect differeth not from the soueraigne and Prince: neither the Priest from the people. To part them therefore

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in the administration of Sacramentes, and to preferre the rich with the contempt of the poore, is also to haue the faith of Christ in respect of persons: which is here condemned. Thus the rich, mightie, and honorable, who disdain herein their poore Christian brethren, sinne: thus such ministers, as herein please and delight the humours of the wealthie, with discountenancing of the godly brethren, offend also. Yet is not this spoken, as if the higher places did not belong more properly to the higher persons; and the chiefe roomes, to the greatest personages; but because to the rich, honorable, and great men, all seruice is performed, because they are rich, honourable, great: and to the poore, because he is poore, all dutie in this action is neglected oftentimes, and so partialitie shewed.

3 Professors and hearers haue the faith of Christ in respect of persons, when they heare the word of God onely for the mans sake, not for the words sake: or when they heare it of this man, and not of another, because of his person. Wherein many greuously offend in our dayes. Such as will heare none but those that haue taken degrees of schoole. Which thing though it be worthily accounted of among all wise men, yet therefore altogether contemning others which haue not like degrees, yet happily equall talents: is respect of persons. Such as will heare this man because hee is formall, and not another because hee refuseth some ceremonies in the Church: or this man, because he refuseth, and not another because hee admitteth these indifferēt things, which our church alloweth of: they also haue the faith of Iesus Christ in respect of persons. Such as heare this man because he is euer inueying against Bishops, pluralities, two benefices, (howbeit two such, yea sometimes three such, be not a learned mans competent and sufficient liuing) & contemne such as haue those benefices, and therein labour as learnedly, as painfully, as fruitfully, as they or others: they in like manner haue the faith of Christ in respect of persons.

Thus they heare the worde nowe, not for the wordes sake, but for the mans sake: thus they decline from the thing to the person; and so are partiall in their hearing.

For

For the word is the worde, whether a doctor of diuinitie preach it, or a man learned, yet not graduat: whether one subscribing to ceremonies, or not subscribing: whether one with one benefice or with two benefices, whether this man or that man preach it. Wherefore, not indifferently to heare it of all, but for this or that respect to heare it of one, not of another: is to haue the faith of christ in respect of persons, and a sinne worthely condemned, euen in the, which in outward shew pretend greatest holines, perfest religion, most feruent zeale to the word: which vnlesse they leaue, & thereof vnfeinedly repent, I protest vnto the, in the feare of God, that they do against dutie, that they flatter themselues in their owne folly: that their religion is not pure nor vndefiled before God: that they haue the faith of Iesus Christ in respect of persons, and therefore are guiltie of great iniquitie and vngodlinesse, before the Lord, euen of peeuish curiositie. The pascall Lamb was Exod. 12. 9. commaunded to be eaten, the quarters, the head, the feet, the purtenance: it had been great peeuishnesse and vaine curiositie for the people to haue said; Wee wil chuse this peece, and we that: we the quarters, and we the head: we the feete, and so euerie one what him lusted: where all were commaunded to eate all: Euen so is it peeuishnesse for vs to chuse what we will heare: when wee must heare all the will of God, and it wholly preached. It was curiositie and daintines to be condemned in the Corinthians, for that in the partialitie of their affections, some held with Paul, some with Apollos; for which curious respecting of persons, the Apostle condemneth them for carnall. 1. Cor. 3. 4. And is it not curiositie and too great daintinesse and coynesse in men, to chuse, this man or that, for their preacher, and onely heare them, when they should heare al the faithfull ministers of Christ, which if they do not, are they not carnall?

Finally, in this kinde they sinne before God moste horribly, who therefore will not heare their owne, or other Preachers, because they inueigh sharply against their pride, their brauerie, their flanting ruffles, their coloured haire, their diuersitie of starches, their borrowed filles, &c
such

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such like vanities: against their vsuries, extortions, cou-
tousnesse, blasphemies, and all maner iniquitie. This is
also a great point of vngodlines, a manifest token of coun-
terfet religion, a plaine argument of halting hypocrisie,
and the hauing of the faith of Christ in respect of persons
by the Apostle no doubt, as other kinds, condemned. And
this is most cōmon euen among them, who challenge the
greatest holines, greatest puritie, greatest zeale & religion
to them selues. To heare one with disgrace of another: to
heare strangers with chisdainfull contēpt of our own Prea-
chers: to runne and hurrie after new men, and let our or-
dinarie Pastors, (whome the holy Ghost hath placed ouer
vs) to preach and speake to the walles: is not onely discre-
dite to them, & great discouragement, so that they labor
not with ioy, but with griefe, which is a thing vnprofita-
ble to the people: but also disobedience to the lawes, re-
bellion against God, neglect of duetie, a point of resi-
stance vnto the holy Ghost, by whome they are placed ou-
er vs: let them pretend what vaine, endlesse and idle
excuses so euer they wil for their defence. And assuredly, if
God hath and do establish not a vagrant, but a certaine
and ordinarie ministerie in his Church; and hath in all a-
ges seuerely punished the contempt of that his ordināce,
as in the law and prophets it appeareth: then doubtlesse
shall not our holy, pure, and zealous brethren and sisters
be vnpunished, which care not whether they go, so they
get from, and come not to their owne preachers.

4 Again, we haue the faith and religion of Christ in
respect of persons, when wee hold that onely for true reli-
gion, which hath succession of manie Bishoppes, confir-
mation of diuers Councils, defence from sundrie Prin-
ces, countenance of mightie persons, continuance of ma-
ny yeares; hauing regard to these circumstances, not to the
trueth it selfe, whereunto we must haue respect. Thus
might and did the Iewes defend their idolatrie against the
Prophet Ieremie, from succession of Priestes, authoritie
of Princes, continuance of time. Thus our aduersaries
the Papistes, by the like meanes measure the religion of
Christ, and therefore haue it in respect of persons: when
they

Acts. 20. 28
1. Pet. 5. 2

Heb. 13. 17

Ierc. 44. 17

they rather respect the succession of their Romish Bishops, the consent of Councils, called by themselves: defence of Princes, either bewitched with the enticing strumpet of Babylon, or overruled by the authority of the Popish harlot: the continuance of time, which serueth for defence of all idolatrie and iniquitie of the heathen: then the word it selfe, grounded vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the head corner stone. Thus haue they also the faith of Iesus Christ in respect of persons.

Ephc. 2. 20

5 What, when for gaine and aduantage, wee can make the Gospell to serue mens pleasures, and do apply it to mens humors, which is making marchandise of the gospel, reproched by Paule, haue wee not the faith of Christ in respect of persons? Thus did the false Prophets, vse the word of God, which in flattering maner, they did turne, to serue the itching eares, and foolish humours of men. Thus did the false brethren in the daies of the Apostle. And I pray God the fraternities do not now so, that so they may eyther encrease, or continue their contributions and collections for them made of the people.

2. cor. 2. 15
16.

6 What, when eyther for feare or fauour wee spare some, and bitterly inueigh against others: not once touching some, & for the same or some lesse fault, condemne others to the bottomlesse pit of destruction: are wee not partiall in our selues? and haue we not the faith of Christ in respect of persons? The Apostle condemning all these, but specially the first kinde, exhorteth the brethren not to haue the fayth of our glorious Lord in respect of persons.

Jerem. 5. 31
c. 6. 14.
Ezech. 13.
10.
Isai. 56. 11.
Mich. 3. 18
Rom. 16.
18.
2. Cor. 2. 15
16.

Respect of
persons
standeth
not with
Christian
profession.

4 This euill cannot stand with Christian profession: the Gospell teacheth, that with God is no respect of persons, but that they all which feare God, and worke righteousness, are accepted through the ioyfull tidings of salvation by Iesus Christ; in whom there is neither male nor female, bond nor free, neither rich nor poore: but they are all alike, vnto him. The sound of this Gospel went not one to the rich, noble, honorable, & mightie men of the world alone; but it was preached to the poore also. Hereby

Act. 10. 34.

Gal. 3. 28.

Isai. 61. 1.
Math. 11. 5.

Chap. 2. Sermon. 9.

1, Cor. 12.
27.

by are we vnited into an holy brotherhood: and this brotherhood implyeth equalitie in this case, so that the riche may not be regarded, & the poore neglected, but the spirituall brotherhood must needs bee violate and broken. Through the Gospell wee become all of vs members of one body: each of vs members of each other: and all members of Christ our head. If then for riches, honour, worldly pompe, wee esteeme and count of men, and not for their vnion with Christ, and their incorporation with him: we fall away from Christian religion. Thus the respect of mens persons, and esteeming religion by outward appearance of men, cannot stand with the faith of Christ: which teacheth vs to imbrace Christians with brotherly loue, and not to regard one with the contempt of another: which as a thing vnseemely our calling, repugnant to loue, contrarie to our profession, S. Iames in hys proposition condemning, exhorteth the brethren not to haue the faith of our glorious Lord Iesus Christ in respect of persons. And these are the two things in the first place, and in the proposition or state of this Treatise obserued: the persons whome hee admonisheth: and the thing whereof hee admonisheth: My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

Eph. 5. 2. 3
Tit. 2. 13.

2. Cor. 6. 20

1. Pet. 1. 19

Now this glorious Lord, euen our sauour Iesus Christ, who hath loued vs, and geuen himselfe for vs, to be a sacrifice of a sweete smell vnto God: Geue vs grace so to esteeme of our Christian brethren, as that wee preferre not one, to the disgrace & contempt of another: but that we equally esteeming them all, as bought with the blood of the same Lambe immaculate and vndefiled; may haue a right estimation and iudgement of Christian profession: and therein without respect of persons walking sincerely, may glorifie God heere, and of him be glorified in the life to come; through the same Lord Iesus Christ, To whom with the father &c.

Iames

James Chap. 2. verses 2.3.4.5.6.7.8.9.

Sermon 10.

- 2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come also a poore man in vile apparell:
- 3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, sit thou heere in a goodly place, and say vnto the poore, Stand thou there, or sit heere vnder my footstool:
- 4 Are you not partiall in your selues, and become iudges of euill thoughtes?
- 5 Hearken my deare brethren : hath not God chosen the poore of this worlde, that they should be rich in faith? and heires of the kingdome, promised to them that loue him?
- 6 But yee haue despised the poore. Doe not the rich oppresse you by tyrannie, and do they not drawe you before the iudgement seates?
- 7 Do they not blaspheme the worthy name, after which ye be named?
- 8 But if ye fulfill the royall law, according to the scripture, which saith, thou shalt loue thy neighbour as thy selfe, ye do wel.
- 9 But if ye regard the Persons, ye commit sin, and are rebuked of the lawe, as transgressours.

Q

IF

Chap. 2. Sermon 10.

The confirmation of this place, the 2. part of this 2. chapter.



IN these wordes, and the rest to 14. verse, the Apostle confirmeth that which hee before proposed, and proueth by two argumentes, that to haue the faith of Iesus Christ in respect of persons is euill. The first reason is, from the example of such as thus accept the persons of men: the other is from the nature of the lawe of God, which by this meane is transgressed. The first argument is handled in these wordes, and verses set downe.

1. The example is selfe, verses 2 3 4.

*In which reason
fro their example
which respect mē
persons, there are
three things to be
considered.*

2. The euils in that
example condemned:
which are two,
Namely:

1. Peruerfnesse of
iudgement. ver. 5.
part. 6.
2. Madnesse, part
6. 15 7 verse.

3. The conclusion &
8. 9. In which there
are foure things.

1. What this law
is.
2. Why called
royall.
3. What it wil-
leth.
4. How it is ful-
filled.

The first
reason
drawne
from the
example of
such as
haue the
faith of
Christ in
respect of
persons.

I. Concerning the first: the example of men thus respecting the rich, with the cōtempt of the poore christian brethren, therof thus saith S. Iames: For if there come into your companie, a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile rayment: and yee haue respect to him that weareth the gay clothing, & say vnto him: Sit heere in a goodly place: but say to the poore: Stand there, or sit heere vnder my foote-stoole: are you not partiall in your doinges, and become iudges of euill thoughts? The force of which place is, that such as in publike assemblies and generall meetings of men, preferre the rich and great men of the worlde, but disdaine and reprochfully despise the poore, offend, and are iudges of euill thoughts, do amisse, iudge and that corruptly:

ruptly: such therefore as respect mens persons in that manner and way, do euill: respect of persons is therefore euill. To preferre a rich man for his gold rings sake, or for hys apparels sake: and to contemne the poore for his vile rayment and pouerties sake, is sinne. To place the riche in worshipfull place, albeit vnworthy; and to disdain the poore, neuer so vertuous, neuer so honest, neuer so godly: is iniquity before God, and a thing by the Apostle condemned. Wherein the rule of equitie is broken, the law of iustice is violate, which requireth that that bee giuen to euerie one, which appertaineth to euerie one. Which S. Paul also expressing, willeth that we giue euerie one their dutie: tribute to whom tribute: custom to whom custom: feare to whom feare: honour to whom honor belongeth. Now to whom belongeth greater honour, then to such as are vnfaigned professors of Iesus Christ? Honour and glorie, saith Aristotle, is geuen in token of vertue: and what vertue is greater then religion, then true faith in Iesus Christ? Such therefore as are religious, and professe the faith of Christ vnfaignedly, albeit they be poore: as they, to whom honour belongeth. To haue the riche in accompt for their wealth and brauery: and the poore in contempt for their baseness and beggerie: is contrary to equitie and iustice. Which thing who so doth, is partiall, & a iudger of euill thoughtes: in following a false rule of difference, making riches the rule of difference, and the deseruer of honor: when riches are not, but faith and religion, the iust and true causes why men ought to be honoured: all such are worthily condemned, for that they are more moued with outward pompe, then true pietie; worldly countenance, then Christian calling; thinking (saith Bæda) and iudging within themselues, that a mā is so much the better, how much the richer: which to thinke is great partialitie, and worthy to be condemned.

Rom. 13. 7

1. Rhetorico.

Vpon this place.

This place taketh not away degrees of honour from men: neither denieth it honour or worship to be giuen to men of honour or worship, albeit wicked and vnworthy: either preacheth the Apostle disordered confusion, as the Libertines and Anabaptistes in former times haue, and

Chap. 2. Sermon. 10.

and now phantasticall and vnbrideled spirites doe: who
 1. King. 15. would remoue degrees of honour and calling, not onely
 20. 31. out of the Church, but I feare, out of the common wealth
 Ier. 27. 6. 7 also. For the Scriptures haue taught vs, the Prophets haue
 Dan. 2. 29. confirmed by examples: our Sauour Christ hath willed,
 &c. and the Apostles haue inioyned honour to bee geuen,
 Dani. 4. 16. euen to the idolatrous, vnworthy and wicked persons. S.
 17. Iames here onely teacheth, not to esteeme or iudge of the
 Dan. 6. 21. faith and religion of Christ in men, by their outward ap-
 Mat. 17. 25. pearance: neither in the publike meetinges of Christians,
 26. 27. to reuerence, honour, preferre the wealthy and rich men
 Mat. 22. 23. of the world, being prophane and wicked; with the dis-
 Rom. 13. 7. gracing, discountenancing, and disdainning of the poore
 1. Pet. 2. 17. which are religious, as the words theselues import: when
 to the riche, men say, sit heere in a good and worshipfull
 place: and to the poore, sit there, or sit vnder my foote-
 stoole, which argueth disdainfull contempt of the poore
 brethren. For if in spectacles, and theatricall sights, in elec-
 tion of officers, in parlamentes, in assises and sessions, &
 in al wel ordered assemblies and meetinges of men, there
 is difference of men, and comlineffe of persons obserued:
 how much more in ecclesiasticall meetinges, and christian
 conuenticles, ought there an order to be obserued? wher-
 of the primitiue Church was carefull: appointing their
 place for the ministers, theirs for the laitie, theirs for them
 which were to be catechised, theirs for them which were
 to doe penance, and to make open acknowledgement of
 their offences. The same was ratified by counsels, confir-
 med by fathers, and for the businesse of the Churches, or
 the reproouing of mens vices, and correcting of them
 which fell: both Tertulian, and S. Ambrose writeth, that
 there were seuerall places for certain persons assigned. The
 shadow wherof, and as it were the print and token in our
 Churches remaine, in the seates of Bishops, in consisto-
 ries, and such like. So then all difference and degrees of
 men are not here forbidden: but in Christian assemblies
 to respect the rich, with the contempt and disdainne of the
 poore, is condemned in this example. As such then as pre-
 ferre a man for his gold ring, or gay garmentes, but con-
 sider

Apolog. 39

vvpon 1.

Tim. 5. 1.

temne the poore for his vile and miserable condition: making outward pomp, riches and glorie, when they should make, soundnesse of faith, zeale of religion, sinceritie of heart, and care of Gods glorie, the difference of men: therein greatly offended. So when wee haue the faith of Christ in estimation for the persons sake: and iudge of religion, by riches, wealth, honour we offend in like maner, in hauing the faith of Christ in respect of persons; and by this example are here condemned.

By which it commeth to passe, that rich men, wealthy men, honourable men, oftentimes puffed up, and swelling with pride, that euery where they are regarded, disdaine & contemne al other. Thus oftentimes vile men, vnworthy, prophane and vngodly, are exalted: and those in whose vertue flourisheth, faith shineth, wisdom appeareth, are suppressed and not regarded, which is a thing intolerable in Christian profession. Hereby men are partiall in themselves, and become iudges of euill thoughts, being euill affected in so great a matter.

2 In which example the Apostle condemneth two euils. 1 The perversenesse of their iudgements, which thus respect the persons of men: 2 Their madnesse. And for the first euill, which is the perversenesse of their iudgement, thus saith the Apostle: hearken my beloved brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdom? But you haue despised the poore. Their iudgement is naught and peruerse, who iudge contrarie vnto God: this men do which honour the rich which were prophane and wicked, and contemne the poore which are godly. For God condemneth the proud and wicked, be they neuer so rich, neuer so wealthy, neuer so noble, neuer so honourable and regardeth the humble and godly, be they neuer so poore, neuer so miserable, neuer so base of condition. Seeing God then esteemeth y poor brethren, it were sin in me, to contemne them. Thus God accounteth not of men for riches, wealth, honour, nobilitie: but for godlinesse, faith, religion, and vertue. For as S. Peter telleth Cornelius the Centurion, God is no excepter of persons, but in

The euils in such as respect mens persons, are two.

Psal. 18. 27
1. Pet. 5. 5.

Ag. 10. 34
35.

Chap. 2. Sermon. 10

every nation, he that feareth him, and worketh righteousness, is accepted with him. For it is not outward pompe nor worldly wealth, nor earthly glorie, but godly feare, & righteous life, whereunto God looketh: then men iudging contrariwise heereunto, are peruerse in iudgement.

That God honoureth the poore, whom men contemne and despise, the Apostle teacheth: in that he calleth them to be rich in faith, and heires of the kingdome promised vnto those which loue him. To contemne the poore whom God accounteth of, and to disdain them whome God honoureth, is great peruersnesse in iudgement. Our Sauour Christ shewing whome almightie God hath called to eternall happinesse in his euerlasting kingdome: pronounceth the poore in spirite to be heires therof, wherefore hee saith; Blessed are the poore in spirite, for theirs is the kingdome of heauen. So then such as by the miserable condition and pouertie of this life, haue their minds and spirites brought vnder, and tamed to obey God, are they whome God hath chosen to be riche in faith, and heires of the kingdome of heauen. This thing the blessed virgin acknowledging; affirmeth such as of whome no account is made in the worlde, and are altogether vile in the eyes of men, by God to be aduanced euen to heavenly dignitie: and therefore sayth, that God hath put downe the mightie from their seate, and exalted them of low degree. S. Paul disputing of the calling of men to eternall saluation by the preaching of the gospel, & shewing that the poore of this world haue the chiefe rowme and place in the eternall election of the saintes, writeth thereof in this wise to the Church of Corinth: brethren, you see your calling, howe that not manie wise after the fleshe, not manie mightie, not manie noble, are called: but God hath chosen the foolish things of the worlde, to confound the wise: God hath chosen the weake things, to confound the mightie: vile things and things which are despised in the world, hath God chosen, and things which are not, to confound the things which are: that

Leui. 26. 11

no fleshe should reioyce in hys sight. Such as were vile,
weake

weake, miserable, poore, base, hath God called to be heires of his kingdome. To these hath God made promise of good things, euen that he would be their God, and they should be his people. These are the Lordes inheritance, Iere. 31. 38 and his portion for euer: these are a chosen generation, 2. Cor. 6. 18 a holy nation, a royall priestthoode, a peculiar people vnto the Lord. Though then their condition be miserable in the world, albeit they be implicate & inwrapped in basenesse and pauertie: yet are they replenished with spirituall treasure, and chosen of God to be riche in faith, and heires of his kingdome. Seeing God regardeth, esteemeth, and honoureth the poore of this world, and in the inheritance of his heauenly kingdome, preferreth them before the riche and proud of the people: then is it great peruersnesse of iudgment to preferre the rich, whom God reiecteth, and contemne those whom he honoureth with the glorie of his heauenly kingdome. Ex 19. 5. 6
1. Pet. 2. 9.

Which place, as it worthily condemneth the vanity and peruersnesse of their iudgement which preferre the prophane rich men of the world, to the poor which are godly & religious: so is it also full of singular consolation and comfort for the poore thus despised of men. For if they haue an eie to the heauenly kingdome whereunto they are called by God: what is more excellent? If they regard eternall life, whereof they are heires by Iesus Christ, what is more glorious? If they looke into the immortall, & incorruptible inheritance, which is laid vp and reserued for them in heauen: what is more singular? If they record & recount with themselves, that they are chosen of God to be rich in faith: what is more comfortable? Which diuine full consideration swalloweth vp, and as a bottomlesse gulfe, deuoureth all the miseries, afflictions, calamities of this world, while we hold fast the principle of the Apostle: that all the afflictions and suffering of this life, are not to be compared vnto the glorie which shalbe reuealed to the children of God, whose momentanie and light afflictions, cause vnto them a farre more excellent waight of glorie: while they looke not to the things which are present, but to the things which are to come: Rom. 8. 18.
2. Cor. 4. 17. 18.

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neither to those which are seene, but to those that are not seene: for the things which are seene, are temporal, but the things which are not seene, are eternall. This consolation and encouragement patiently to endure the pouertie and basenesse of their life, is herence ministred by the Apostle, when to condemne such as haue the faith of Christ in respect of persons, of peruerseesse, of iudgement, hee saith: Harken my deare brethren, hath not God chosen the poore of this worlde to be riche in faith, and heires of the kingdome, which he hath promised vnto those that loue him?

That the Apostle saith: hath not God chosen the poore of this world, that they should be rich in faith, &c. It followeth not, that therefore he casteth of all rich men. But here is mention made of the choosing of the poore: partly for their comfort, partly to beate downe the intollerable pride and insolencie of the prophane rich men: partly to teach that God chooseth not men to his eternall inheritance, for any thing whereof the world accounteth. Otherwise it is true, that God out of all estates of mē, chooseth certaine whom he will make rich in faith, and heires of his kingdome: which consisteth of all estates, degrees, and conditions of men: seruantes, and maisters: princes, and people: rich, and poore: base, and honorable: for God would all men to be saued, and to come to the knowledge of the truth.

1. Tim. 2. 4

2. Pet. 3. 9.

God hath chosen the poore to bee heires of his kingdome, but you haue despised them. To despise the whome God hath chosen, to contemne them whom he accounteth of, is in iudgement to swarue from God, which is peruerse. For to oppose our selues to God in our iudgement, and therein to be contrarie vpp him: to preferre those whom he refuseth, and to refuse them whom God preferreth: to honour them whom God reiecteth, to reiect those whom God honoureth: is waiwardnesse and peruerseesse in iudgement: whereof they are guiltie, which honour prophane persons, and despise the poore which are godlie: which is the first euill in these respecters of persons, by the Apostle here condemned.

The second euill in them is madnesse. it is a kind of frantikeness & madnes for men to reuerence, honour and preferre those before the godly brethren, whome they for many causes ought rather to account execrable and accursed. The prophane riche men for sundry causes ought to be held as execrable and accursed; then to honor, preferre and exalt these, is a kind of madnesse. This doe the respecters of persons, who seeing a man come in with a golden ring on his finger, and in goodly apparell, say; Sit thou downe in a good place: but to the poore in vile rayment, say with contempt; Sit there; or here vnder my footstool. The respecters of persons therefore, are not onely peruerse in iudgement, but mad after a maner also.

That the riche ought rather to be counted and held as accursed, then to bee honoured and preferred before the poore brethren, the Apostle sheweth: and that for three great euils and sinnes which commonly raigne in the prophane rich men of this world.

Prophane rich men are to be had as execrable and accursed: and why?

The first euill for the which the prophane riche men are to bee held as execrable, is, theyr tyrannie: they oppress the poore by tyrannie. Men are oppressed by tyrannie diuers waies. 1. When they are imprisoned, afflicted, persecuted cruelly by the rich and mightie men of the world: then are they oppressed by tyrannie. The poore brethren, the holy men, and saints of God, for the profession of the faith, for the religion of Christ, for the defence of the word of trueth; by the mightie men of the world, any wise afflicted: are oppressed by tyrannie. Thus were the Apostles of Christ by the cruell Scribes, Pharisees and princes of the people, by tyrannie oppressed, when for the Gospels sake they were imprisoned, scourged, excommunicate and persecuted. Pylat & Herod conspired together to oppress our sauour Christ by Tyrannie. Thus was Saint Steuen the blessed Martir oppressed by the tyrannie of the Iewes, and for the religion of Christ persecuted vnto death. Thus the Prophets by the tyrannie of their Princes, as I say, Ieremie, Amos, and the rest, haue beene oppressed. Thus the holy men of God, the poore Saints and brethren, in Fraunce, in Flaunders, in Italie, in Spain, are oppressed

Tyranny, the first euill in rich men.

Luk. 23. 12
Act. 7. 58.

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oppressed by tyrannie. Thus the renowned Martyrs in our owne country and nation, not long since, haue in like maner by tyranny bene oppressed. After like maner, in the time of the Apostle, the poore brethren were oppressed by the tyrannie of rich men: wherefore the rich ought rather to bee accounted execrable and accursed, then with disdainfull contempt of the poore brethren, to be preferred, and honoured of men.

Leuit. 3 5. 14 2 The rich oppresse the poor by tyranny, when in the trades of this life they deale hardly, deceitfully, vncōscionably, extreemely. This oppression God expressly forbade his people the Israelites in the lawe: When thou sellest **1. The 4. 6.** ought to thy neighbour, or buyest ought of him, you shall not oppresse one another. Saint Paul forewarneth of this oppression; Let no man oppresse or defraud his brother in bargaining, for the Lord is an auenger of such thinges. When the rich men haue gotten commodities into their hands, and make the poore pay therefore what themselues lust: whē they make the poore pay deare when they might affoord it cheaper: when rich men geue meane ware to the poore for the best; euill for good; putrified and corrupt, for sound and currant: then they oppresse the poore by tyrannie. This oppression in all times, and in all common wealthes, in all coastes and countries of the world, is vsed: whereby the poore (through the tyrannie of the rich) are oppressed. For which the rich ought to be accounted accursed.

Isai. 3. 15. 3 The poore are oppressed also by tyrannie of the rich and wealthie, when they wring them by vsurie, forfeitures, exactions, impositions, and all manner extortion. As the rich oppressed the poore by tyrannie, in the time of the Prophet Isay, where against he crieth out and complaineth: What haue ye to do, that yee beate my people to peeces, and grind the faces of the poore, saith the Lord: **Psal. 14. 4** euen the Lord of hostes? Almighty God in the princely Prophet Dauid crieth out against this tyrannous oppression: Doe not all workers of wickednesse know, that they eate vp my people as they eate bread? Thus were the people oppressed by the tyrannie of the rich, in the time of

Michaeas

Micheas the Prophet, whereof he spake in this wise, They Miche. 3. 2.
hate the good, and loue the euill: they plucke their skinnēs
from them, and the flesh from their bones: and they eate
vp the flesh of my people, and flay off their skinnēs from
them: they breake their bones, and choppe them in peeces
as for the pot, and as the flesh within the cauldron.

Thus the Prophet condemneth their Iudges, officers,
rulers, and rich men of the land, for their cruel extortions,
exactions, oppressions: whereby they might be very well
compared to Wolues, Beares, Lions, and sauage Beastes:
which rent and teare the flesh from the bones, the skinne
from the backes, the partes from the body: so outrageous
is their cruelty. These cruell persons, for their tyrannous
persecution and oppression, may be compared to the fish
Sargus, which haunting the Egyptian sea, oppresseth the
little fishes, catching all their meat and reliefe from them.
They are not vnlike the fish Scarus, which som take to be
the Gilthead, or Goldenie. Which fish chaweth cud like
a beast, and deuoureth all the little fishes which meete
him.

Such are the rich men of this worlde against the
poore: For like Sargus, they deuour the meat, sustenance Sargus the
and liuing of the poore, and eate vp the labours of their fish.
hands, and the sweat of their browes: licking and wiping
the fatte from the beard of the poore. Like Scarus, they Scarus the
deuour the poore of the land, and eate vp the people as it fish.
were bread. These grow rich of the pouerty, waxe fatte
of the need, feed ful of the emptines, cloath themselves of
the nakednes, house themselves by the vnharbouring, prank
vp themselves by the penury, make themselves mery by the
misery of the poore: and so oppress them by tyrannys
for which they should be held accursed.

4. Finally, rich men oppress the poore, when they
wearie and waste the bodies of the poore with toilesome
labour vnrewarded: as the Landlord vseth the poore Te-
nant: the rich the poore, without hire: to whom they doe
seruice, for whom they labour, toile and moile, for feare:
afflicted and oppressed by their tyranny. Herece is it, that
in sundry places of the land, the poore Farmer is compel-
led

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led, to carter, to carrie, to plowe, to sowe, to fetch, to beare, to do all maner busines, through the tyrannous oppression of the Gentleman. Thus and by like meanes, the rich oppressing the poore by tyrannie, ought rather to bee accounted accursed; then with the contempt and disdain of the poore, to be preferred. Seeing therefore the rich by sundry waies afflict the poor, for the which we should hold them as execrable: it is a point of madnesse for men thorough partial respect had to their persons, to honor them, with the contempt of the poore, which are godly.

Vnmercifulnes the second euil in rich men.

Mat. 10. 17

Act 4. 7.

Act. 27. & c.

c. 6. 12. c.

12. 1. & c.

Another and second euil for which they ought to be held accursed, is their crueltie and vnmercifulnesse. For they draw the poore before iudgement seates; as our Sauour foretold his Disciples, they should doe: yther for their profession and religion, as in the time of the Apostle was vsuall: For, for the profession of Christian religion, the holy Apostles, the blessed Martyrs, the faithfull seruantes of Christ, were drawen before seates of iudgement: as in the whole booke of the Actes of the Apostles, & in the stories Ecclesiasticall, by Eusebius, Nicephorus, Socrates, and others written, is apparantly euident. Or els for their debts, they cruelly handled them: and either for matters of no great waight, or when loue should forgieue al, bring them before seates of iudgement, sue them in the law, wearie them with this Court or that, and shewe all vnmercifulnesse against them.

Thus it is with men in our age: let a poore man owe any thing to the rich, he shall forget his band, he shall pay for the time, he shall be sued for the debt with all vnmercifulnes and crueltie: he shall be forced to satisfie to the uttermost farthing: which is a sinne for which the prophane rich men are to be accounted accursed. Or finally, when riche men pretend title to the right of the poore: and so wrongfully sue him, to take from him his right patrimonie, purchase, or inheritance, partly by their own countenance, partly by their riches, calling the poor before iudgements for his owne.

Not that it is now not lawfull for any riche man to sue the poore for his right: or that all rich men do bring the poore

poore before iudgement seates alwaies. For as it is law-
 for the rich to get his owne in some respects, So neyther
 doth euerie riche man sue euerie poore man which is in-
 dangered vnto him: but because the prophane, couetous,
 and wicked riche men commonly so doe, and that then
 when they should forgeue for Christes sake, as when the
 poore is vnable to pay; when he is godly, and desirous to
 liue by his labour, and endeouureth to liue out of debt
 and daunger, and yet cannot. Nowe to call such before
 iudgement seates, to sue them for extremities, to sollicite
 and trouble such, and with crueltie to seeke the vttermost
 of them: is mercilesnesse and crueltie, for which the pro-
 phane riche men are to be accounted execrable and ac-
 cursed. These wicked, prophane, vngodly rich men, care
 not for wife nor children, housholde nor family of theyr
 poore distressed brethren: they regard neither vertue, re-
 ligion, godlinesse, nor honesty: they turne their eies from
 their pouerty, vnablenes, careful endeuer: they wil not be
 satisfied, they wil cast them in prison, bring them to seates
 of iudgement, keep them in durance: they will make dice
 of their bones, but they will haue the extremitie of them.
 And the more godly mē be, the more these tyrannes rage
 against them, forgeuing rather great summes to the vo-
 luptuous, prodigall, lasciuious, wicked, and wanton per-
 sons, then to release small matters to the godly. Seeing
 then the rich vse such vnmmercifulnesse towards the poore,
 (for which we should rather account them accursed) it see-
 meth great madnesse in men so partially to honor them,
 which are thus wicked.

The third sinne and euill in the riche men of the
 worlde, wherefore they are to bee held accursed, is theyr
 blasphemie against the religion of Christ: they blaspheme
 the worthy name wherby ye are named. The name of god
 & of Christ, wherof you make profession; and after which
 you are called and named (for you are called Christians
 faith S. Bernard of Christ, a name of singular honor, of
 exceeding worthinesse) is blasphemed by prophane riche
 men. In as much as they disgrace your profession, & speak
 euill of that worthy name; wherby you are called, you
 that

Blasphemy
 the third
 euill in the
 prophane
 rich men.

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that are Gods children and Christs seruants, must not honour them, but holde them accursed. You are named after Christ, Christians; this worthy name is by prophane rich men blasphemed: they blaspheme the worthy name which is called vpon you: that is, where after you are called or named. The Apostle according to the phrase of the Hebrewes speaketh; As the name of the father is called vpon the childe, that is, the childe is named after the name of the father. Which phrase Iacob vsed when hee blessed the two sonnes of Ioseph: The Angell which hath deliuered me from all euill, blesse the children, and let my name be called vpon them, and the name of my Fathers: that is, let them be named by the name of my Fathers, and by my name. The name of the husband is also called vpon the wife: that is, the wife is named after her husband, as the Prophet Isay speaketh: In that daye shall seuen women take holde of one man, and saye; We will eate our owne bread, and weare our owne garments: that is, we will finde our selues: but let thy name be called vpon vs; let vs be called by thy name. In religion, & the true worshippe and seruice of God, the name of God is called vpon the professors of his name. Moses speaking of the preferment of Israel aboue all other people, in that God was their God, and they his people, saith: Then all people of the earth shall see, that the name of the Lord is called vpon ouer thee, Daniell the Prophet of God, in his prayer and confession of his sinnes, and the sinnes of the people, saith in this wise; O Lord heare, O Lord forgiue, O Lord consider, and doe it: deferre not for thine owne sake; O my God, for thy name is called vpon thy Citie, and vpon thy people: thy Citie & people are called after thy name, the citie of God, the people of God. Amos prophecying of vniting the Edomites, and other enemies of the Iews, with them in the mysticall body of Christ, in like maner speaketh in the person of God; I will raise vp in that day the Tabernacle of Dauid which is fallen downe: and I will raise vp his ruines, and builde it, as in the daies of old: that they may possesse the remnant of Edom, and of all the heathen, because my name is called vpon them, saith the Lord,

Gen. 48. 16

Isai. 4. 1.

Isai. 63. 19

Ierim. 14. 9

Deu. 28. 10

Dan. 9. 19.

Amo. 9. 12

Lord, that doth this.

Vnder the Gospell, Christian religion and the name of Christ, is called vpon Christians: that is, Christians are named after the name of Christ, as here the Apostle speaketh. The worthy name of Christ which is called vpon the Saints: that is, whereby the Saints are named: being Christians, of Christ: by the wicked worldlings, and prophane men of the earth, is blasphemed, and euill spoken of. For rich men commonly are enemies vnto religion: and either openly they blaspheme it, or secretly scorne at it. So that as not many wise (according to the fleshe) nor many noble, nor many mighty, are called thereunto: so neither many rich men, because their happinesse, trust, and confidence, is in their wealth, which withholdeth fro comming to the kingdome of GOD. For the which cause our Sauour pronounceth it easier for a Camell to passe through the cie of a needle, then for a rich man to enter into the kingdome of GOD. Seeing then these prophane rich men dishonour God and his Gospell: it were madnes for you his children to giue honour vnto them.

2. Cor. 1. 26

Mat. 19. 24

The worthy name of Christ and his Gospell, as generally of all men, so specially of prophane rich men, may two waies be blasphemed, dishonored, and euill spoken of.

How
Christs wor-
thy name is
blaspheme-
d.

I When they deride, iest, scorne, and scoffe at Christian religion, speaking maliciously and disdainfully against Christ and his profession. Thus the Scribes and Pharisees, with the Iewes, blasphemed the worthy name of our profession, when they called Christ Samaritan: whē they saide hee cast out deuils by the power of Belzebub, the prince of the deuils: when they called and counted his doctrine, deceite, heresie, newe and strange doctrine, not to be suffered. Thus Iulian the Apostata blasphemed this worthy name, whē in contempt he called Christ, Galilean, Carpenters sonne, the man crucified. Thus Porphyrius the Philosopher, Lucian the scorner, blasphemed the worthy name whereby we are called, when they reuiled, reproached, spoke euil of, and scorned the Gospell.

John. 8. 48

Mat. 12. 24

Tripert hist
lib. 6. c. 6.
lib. 7. 12.
Cyril contra
Iul. &c.

That

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That Rhetorician of whō Eusebius maketh mētion, blasphemed the worthy name of Christ, when in the dayes of Maximinus the persecuting Emperour; hee published a scholasticall declamation, full of fained lies against Christians and Christ himselfe, and so gaue it out in publique schooles to the youth. So Libanius, So also the heathen Philosophers, and Galen the famous Physition, calling and counting the Gospell follie, blasphemed it. All men which by vile speeches, disgrace, discredite, reproch, or speake euill and maliciously of Christian religion, as diuersly and sundry wise prophane riche men offend, blaspheme the worthy name whereby wee are called.

2. As by their speach, so by their liues men blaspheme and dishonour the Gospell, when they which professe religion, walke not, neither liue thereafter: by which meanes the Gospell is slandered, dishonoured, and blasphemed. Thus Dauid blasphemed the worthy name whereby he was called, when by his adulterie he caused the name of God to be euill spoken of, and blasphemed by the wicked. The rulers ouer the people of Israel, causing them to houle, blasphemed the name of God in like manner, as is witnessed by the Prophet. The Itewes, which professed themselves the people of God, by breaking the law of God, (wherof they boasted) and liuing in all vncleannesse, mischief and wickednesse, caused also the name of God to be blasphemed among the Gentiles as S. Paul writeth. All men professing godlinesse, yet liuing disorderedly, dishonestly, and otherwise farre then they requireth, blaspheme the worthy name whereby they are called: as, adulterers, fornicators, vncleane persons, couetous men, extortioners, oppressors, drunkards, vsurers, lyers, deceauers, the malicious and enuious, the slanderous and reprochfull persons, with such like, professing godlines, but practising wickednes in their whole conuersation: blaspheme the name whereby they are called. And thus the riche men oftentimes blaspheme the Gospell in like maner.

Albeit both waies the worthy name whereby Christians

Eccle. lib. 9.
c. 7.

Tri. ecc.
hist. lib. 6.
c. 44.

2. Kin. 12.
14.

Is. i. 52, 5

Rom. 2. 24.

arians are called, be blasphemed by the wicked rich men of the world: yet the Apostle seemeth to haue spoken of, the former kinde, whereby the Gospel is euill spoken of, and blasphemed; as by the spitefull, malicious, and vile flanders, mockings, and reproaches of Christ and his religion: Which thing while the rich men of the worlde doe, they ought to be held as accursed and execrable. To honour such as these are, what madnesse is it?

And as in the Apostles time there were such hare-braines and frantike fooles; so this madnesse also remayneth among vs in these dayes. For we cappe, wee crouch, we bow: we bend, we preferre, we honour, wee esteeme, wee respect (and that with disdain of the poore brethren) vngodly men, mockers and scorers of religion, arrand papists, knowne adulterers, open blasphemers, dayly lyers, luxurious and riotous persons, carnall professors, yea and professed enemies vnto the Gospel, and to that worthy name whereby wee are called: whose whole force is bent, whose whole labour is imployed, whose studie tendeth by all possible meanes, not onely in part to corrupt, but in whole to subuert Christian Religion, to bring in idolatrie, to restore superstition, and sow the seed of schisme in the church of Iesus Christ. what madnesse is this in our braines? what phrensie hath possessed vs? what lacke of sense and reason, what doting folly hath bewitched vs? These are then the two euils which in accepters of mens persons, are heere condemned: peruersnesse of iudgement in preferring the prophane rich, whome God abhorreth, and contemning the poore godly, whom he hath called: & their doting madnesse, in that they honour and preferre those, who for their tyrannie, vnmercifulnesse, and extreame crueltie towards the faintes, and their horrible blasphemie, whereby they blaspheme and speake euill of the worthy name whereby wee are called, are to be counted execrable and accursed. And this is the second thing in this first reason to be considered euen the setting downe of the particuler and chiefe euils, which in respecters of persons, in the professing of the Gospel of Christ, are here condemned.

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The conclusion.

The third thing in this first argument, is the conclusion, whereof thus saith the Apostle: but if yee fulfill the royall lawe, according to the Scripture, you doe well: but if you regard the persons, yee commit sinne, and are reprovued of the lawe as transgressours. In which wordes the Apostle concludeth, that charitie which by the lawe of God is prescribed, cannot stand with this respect of persons: for the law requireth, that men should loue their neighbours as themselves: without exception, counting all men our neighbours: therefore in the duties of loue men must not regard mens persons, but generally doe their duetie to all. And this conclusion seemeth to be inferred by the way of preuenting an objection, which might haue beene made by them which honour the riche with the contempt of the poore: for they might say: to honour is a point of loue: loue is the fulfilling of the law: therefore in honouring the riche, wee fulfill the will and the lawe of God, and so doe well, and offend not.

Mat. 22. 40
Ro. 13. 8. 9
Gal. 5. 14.
1. Tim. 1. 5.

Therunto Saint Iames answereth: if indeede you loue according to the true meaning and tenour of the lawe, which willet vs to loue our neighbour as our selues, and counteth all men our neighbours, and therefore inioyneth loue generally towards all to be extended: you do well. But if you regard in your loue, the persons of men, and loue, honour, and preferre men, because of their riches, pompe glorie, and outward appearance: you sinne, and become transgressours of the lawe. If you loue euen the rich also as men, you doe well; but if you loue and honour them because of their riches, you doe sinne and transgresse the law.

This conclusion in these two verses containd, ministreth vnto vs the consideration of foure things. 1. What the royall lawe is, heere mentioned. 2. Why this lawe is called a royall lawe. 3. What this royall lawe commaundeth men, 4. Howe this lawe is fulfilled,

What is
this royall
lawe.

I The lawe which heere is called royall, is the lawe of loue and righteousness: prescribing what duetie to e-

uerie

uetie one pertaineth : and it containeth that part of the lawe, which in the second table is deliuered: teaching vs to loue one, without hating of another : to honour one, without contemning of another : to preferre one, without disdain of another : to regard the riche, without neglect of the poore brethren. The lawe of loue therefore, which prescribeth what duetie is to bee performed to euerie one : is the royall lawe, by Saint Iames heere mencioned. But if you fulfill the royall lawe, which saith, thou shalt loue thy neighbour as thy selfe, you doe well.

2 This lawe of loue heere called the royall lawe, is therefore called the royall lawe : 1 Because it is from a king : not mortall but immortall : euen the king of kings and Lord of Lordes, euen from God. This law then proceeding from this king, is called the kinges lawe, the royall lawe, the princely lawe. And that this lawe concerning loue, is from God, it is manifest : for GOD in the informing of hys people, among other things prescribeth this lawe vnto them : loue thy neighbour as thy selfe. Saint Paule agreable thereunto saith : Concerning brotherly loue, I neede not to write vnto you : for you are taught of God to loue one another. The lawe of loue therefore comming and proceeding from God the king of all kinges and kingdomes of the earth, is therfore called royall, kingly, princely. 2 Because it is the chiefe of all lawes, which concerne our duties towards our brethren : perswading men, and drawing them to the obedience of the second table, which in performing of loue, is fulfilled : Therefore is loue so often called the fulfilling of the lawe. Saint Paule saith, that the whole lawe is briefly contained in this : loue thy neighbour as thy selfe. To like effect in another place, to another Church hee saith : All the lawe is fulfilled in one worde, which is this, loue thy neighbour as thy selfe. And to hys scholler Timothy, the end of the commandement is loue, out of a pure heart, a good conscience, and sayth vnsfeigned. Seeing then the lawe of loue is as the chiefe, head, and as it were, the Queene, ouer other vertues and

Why the
lawe of
loue is cal-
led the
royal law.
1. Tim. 6. 13
1. Reuel. 5
Leu. 19. 18.

1. Thes. 4. 9
1. Ioh. 4. 7

Rom. 13. 9

Gal. 5. 14

1. Tim. 1. 5

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duties, and the onely thing wherein all the law of the second Table is contained, complete, and fulfilled: it may therefore not amisse be called royall or princely.

This law furthermore is called royall: because it is like the kinges high way: for as the kinges high way is open for euery man to passe therein, and bringeth men from place to place forth-right, without turnings: So the law of God, which is the law of loue, is open, plaine, without turnings, of all men to be gone in, trauailed, past thorough without turning either to the right hand, or to the left, through respect of persons: whereunto who so respecteth, declineth, turneth out of the high way, and wandereth.

What the
royall law
injoyne
men.

3 The law of loue being this royall law, and for these causes so called: it enioyneth men to loue their neighbors as themselves. In which, three things may here briefly be obserued. 1. What this law requireth? loue. 2. To whom? to our neighbour. 3. How? as to our selues.

1. That Gods law requireth loue, who readeth the Scriptures, and seeth not? who peruseth the worde of God, & is ignorant? God himselfe in the verie law, expressly commaundeth, that men should loue one another. Our Sauour Christ, the verie expounder of his fathers will vnto men: exhorteth all the saintes thereunto, as to the cognizance and liuerie, whereby they should be knowne to be his seruantes. The Apostles the interpreters of this law, enformed and taught by the holy Ghost, the spirite whereby they were ledde into all trueth: haue thereof bene carefull. Therefore Saint Paul, owe nothing to anie, but that ye loue one another. And againe: be ye followers of God as deare children, and walke in loue, euen as you haue Christ for example. And again: And aboue all things put on loue, which is the bond of perfectnesse. To whome Saint Peter subscribeth: aboue all things, haue feruent loue among your selues, for loue couereth the multitude of sinnes, Saint Iohn in his three Epistles, therein laboureth especially to perswade the Saintes to follow loue. Of which in the time of this preaching hee was so carefull, that as S. Hierome recordeth,
being

being verie aged, and notable without helpe to ascend Vpon 6 to
into the Pulpit: preached still of loue, vntill his auditours the Galath.
were weary of the same: to whom he answered, it was the
thing that the whole law required, and a thing also speci-
ally enioyned of God, which who so had, had all thinges.
Wherefore if we looke, either vnto the old Testament, or
the new: we shall finde that the royall lawe of God, en-
ioyneth loue. Whereof wee are forgetfull, when enuie
and malice: hatred, and rancour: debate, and conten-
tion: couetousnesse and vsurie: slaundering and back-
biting: lying, and deceite: when contempt of, and se-
parating our selues from the brethren: when respect of ri-
ches, honour glorie, worldly pompe: but not of religi-
on, pietie and godlinesse, reigneth in our heartes. When
extortion and oppression; violence and inuading of our
neighbours goodes: when remouing of the auncient
markes and bounds, to enlarge our owne borders: when
fraudulent dealing, and cogging cousonage to encrease
our priuate estates & conditions, shal so greatly preuaile
with vs: when wee corrupt Magistrates, to peruert iudge-
ment, and ouerthrow the cause of the righteous: when
wee take bribes to blinde our eyes, that wee see not the
cause of the innocent: when our feete are swift to shed
bloud, and we euer running to y^e houses of our neighbors
to tempt and trie their wiues honesties: when wee lie in
the winde, and in waite to intangle our brother in peri-
lous daunger: when by all meanes we seeke the hurt, the
harme, the disgrace, the defamation, and what other in-
iurie one of another.

2. The persons who we must loue, are our neighbors *Len. 19. 19*
thou shalt loue thy neighbour as thy selfe. But who is
our neighbour? Our sauour Christ by the parable of
the man falling into the handes of the theeues, betwixt *Luk. 10. 30*
Hierico and Hierusalem, telleth the lawyer who questio-
ned with Christ to tempt him, that all men which neede
our helpe, or to whome any duetie belongeth, are our
neighbours: whether neere at hand, or farre off: whether
friendes or enemies; rich or poore, one or other. Where-
hence Saint Augustine concludeth, that all men are our

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Lib. 1. do.
Grina
Christ. c. 30

De vera re-
ligione.

Math. 5. 44.
Luk. 6. 27.
Luk. 10. 36

How and
of whom is
the royall
law fulfill-
ed?
Gal. 5. 6.

neighbors, to whom either duetic should be shewed, if it be needfull: either remaineth due, if it be required. And citing that place of S. Paul, thou shalt not commit adulterie: thou shalt not kill: thou shalt not steale: thou shalt not beare false witnesse against thy neighbour: and if there be any other commaundement, it is briefly contained in this, thou shalt loue thy neighbour as thy selfe: by neighbour, (saith he) must wee vnderstand all men, vnlesse wee will say, it is lawfull to commit adulterie with the wife, of some, or to kil some, or to rob some, or beare false witnesse against some. But seeing these cannot lawfully be done against any, therefore vnder neighbour, euery man is comprised. In his worke of true religion, reproving men, for louing men, not because they were men, and the creatures of God: but because they were allied, or affianced to them, saith: it were discourtesie, not to loue in respect they are men: and to loue in respect they are fathers, or children, &c: there by teaching vs to loue all men, because all men in that they are men, are our neighbours. The law teaching vs to loue al men, and to doe duetic vnto them, as vnto neighbours: to respect the persons of the riche, and preferre them, with neglect of the poore, is against the law, wherof in so doing, we are transgressors.

3. The maner how we must loue, is, as our selues. And euery man vnfeignedly, feruently, continually, loueth himselfe: so must wee also loue our neighbours: albeit strangers, albeit enemies, who are also our neighbours, and to be beloued of vs, as the scriptures haue taught vs.

4. This then being the summe and substance of this royall law, to loue our neighbours as our selues: who finally may be said to fulfill this lawe? They fulfill the royall law of loue, who through faith, working by loue, obey this lawe of God. And this faith of Gods Saintes looketh not to the outward appearance of mens persons, but to the vnfeigned profession of Christian religion. Of this fulfilling of the law, the Apostle may seeme to speak: if ye fulfill the royall law, according to the scripture, which saith, Loue thy neighbour as thy selfe, you doe well. The obedience

obedience of Gods Children is accepted, albeit vnperfect, Rom.8.4.
for Christes sake: whose righteousnesse imputed vnto vs, 2. Cor. 5.21
wee are by faith through imputation, saide to fulfill the
law. As before vpon the 1. Chapter, verse 22, hath beene
said.

The obedience and fulfilling of Gods law, is accepted
according to the measure of faith, distributed to euerie Ephes. 4.7.
one seuerally, according to the purpose and pleasure of Rom. 12.3
God. In this wise if you doe fulfill the royall law, faith 1. Cor. 12.
James, you do well: but if you accept persons, you sinne,
and are become transgressors of the law: for that the law
commaundeth to loue all, and to disdain none. If men
therefore regard the persons of men, they sinne, & trans-
gresse the law of God. And this is the first argument why
we should not haue the faith of Christ in respect of per-
sons, and the things therein contained: the example of
them which so doe: the euils which men in so doing,
that is in hauing the faith of Christ in respect of persons,
commit: and the conclusion. Let vs beseeche almightie
God, for his sonnes sake, to remoue all partialitie of iudge-
ment farre from vs: that neither for fauour nor for feare,
we honour the prophane men of the worlde, to the dis-
daine of the brethren: but that we hauing speciall care of
holinesse and righteousnesse, of faith and religion in our
esteeming and iudging of men, may so nourish and fos-
ter loue in our heartes, that thereby God may be glori-
fied, who is our onely Lord and God, to be blessed for
euermore, Amen.

James Chap. 2. ver. 10. 11. 12. 13.

Sermon II.

- 10 For whosoever shall keep the whole law, & yet faileth in one point, he is guiltie of all.
11 For he that said, thou shalt not commit adultery: said also, thou shalt not kill. Now though thou committest none adultery: yet if thou killest, thou art a transgressor of the law.
12 So speake ye, and so doe, as they that shall be iudged by the law of libertie.
13 For there shall be condēnation mercilesse, to him that sheweth no mercie: and mercie reioyceth against condemnation.

The second
reason for
confirmation.



He second reason and argument, why men preferring the rich to the poore, with contempt, do sin, & offend: is drawne from the nature of the lawe of God, flowing and following out of the former conclusion, & it is this: They greatly offend the lawe of God, who honour some ambiciously, and disdain other contemptuously: this they do, which honor the rich which are vile, prophane, and wicked: and disdain those poore, which are honest, vertuous, and godly. Therefore such as respect the persons of men, esteeming faith and religiō according to the outward appearance, sinne and do against the lawe of God. Of which law, euery part, member, branch, and point, is so vnited and knit together: as that if we keep all the rest, and yet faile in any one precept, part, or point: as that wee obserue all other partes of the law: yet regard the outward appearance of men, and so haue the faith of Iesus Christ in respect of persons, which is against loue, & a breach of a precept of the second Table, we are guiltie of the whole: and so transgresse the law of God. Which reason in these verses is contained.

In the which wordes
and verses, containing
the second argument,
why respecters of mens
persons doe sinne: three
things are to be noted,
namely:

1 The proposition: he that keepeth
the whol law, yet faileth in one point,
is guilty of the whole. Ver. 10.

2 The confirmation of the proposition
hee that said, thou shalt not com-
mit adulterie, saide also, thou shalt
not kill. &c.

3 The conclusion, { 1 The conclusion
in which are to { is selfe. v. 12.
be noted 2. things: { 2 The reason of
the conclusion. v. 13

Of these three, the first is the proposition, the state
of the matter, the setting downe of the thing, which is in
handling, and it is this: Whosoever keepeth the whole
law, yet offendeth or faileth in one point thereof: is guilty
of all. Therefore that man which keepeth all the rest of
the law, and yet respecteth the personne of the prophane
rich men, and contemneth the poore, godly, religious,
and honest, wherein the law of equity and loue is violate,
transgressed and broken: is guilty of all the whole lawe.
Men cutting off from the lawe what seemeth them good,
and keeping not the whole law indifferently: transgresse
the law, and offend against it. Such are they, which being
by Gods law charged indifferently to loue al men, & to ac-
count them their neighbours, and yet in token of loue,
honour some, with contempt of others: as men reueren-
cing the wealthy though they be wicked, and disdain-
ing the poore Saintes and bretheren, doe. These men therefore
are guilty of the whole law, in breaking the onely precept
touching loue, through their partiality, and respecting the
persons of men, which is forbidden.

The pro-
position of
the places.

How men
observing
the whole
law, yet of-
fending in
some one
point, are
guilty of al.

How is he guilty of the whole lawe, that faileth but
in one point or part thereof? Two waies. 1. Who so ob-
serueth all the whole law, yet by respecting the persons of
men, offendeth against loue, is guilty of the whole lawe:
For loue is the fulfilling of the law. Who so offendeth a-
gainst

Chap. 2 Sermon II.

gainst that which containeth al the rest, and is the accomplishment of the whole, as touching the second table, and our dueties towards our brethren, is guilty of the whole. Now the Scripture, teacheth that loue is the fulfilling of the lawe: For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse against thy neighbour: or if there be any other law, it is briefly contained in this, Thou shalt loue thy neighbour as thy selfe. Our Sauour Christ taught the fauoy and malapert Lawier, which asked him a question, not to learn of him, but to tempt him; That on those two precepts of loue, thou shalt loue the Lord thy God with all thine heart, with all thy soule, with all thy minde: and thy neighbour as thy selfe, the whole law and the Prophetes depēded. Albeit thē one obserue al other parts of the law, yet offend against the law of loue, wherein the whole law is comprised, and wherein also by men accomplished, he is become guilty of all, sinning against that which containeth all, which is loue.

Rom. 13.9.
Mt. 22.40
Sc. S. August. Epist.
Hiccom. 29

2 A man obseruing the whole law, yet offending against one point or parte thereof, is guilty of the whole: because no man can perfectly keepe any part of the lawe, as it should be kept, which keepeth not the whole: therefore in failing in any one iote, point, precept, or part, of the lawe, men faile (as it were) in all, and are guilty of all. For all the parts and precepts of the law are so knit and vnited together in an vnseperable coiunction, as that who so keepeth any one precept or part thereof perfectly, keepeth all: who so offendeth against any one, offendeth against all, and is guilty of all.

Deu. 27.26

And is not this agreeable to Moses doctrine, who holdeth all men vnder a bitter curse, which obserue not all the whole lawe of God? denouncing that curse against euery particular offence, which is denounced against the breach of the whole lawe: and holding them vnder the same condemnation, that offend against any iote of the lawe: whereunto they are subiect which are guilty of many transgressions. To shewethat men are counted guiltye before God of the whole law, which are founde faulty in any

any part thereof. Wherefore denouncing a curse against many particular sinnes, he concludeth his terrible curse with these wordes; Cursed is euery one that perseuereth not in all the words of this law, to doe them. Wherefore, how so euer men obserue many parts of the lawe, yet if they obserue not the whole, but offend and transgresse in any one part thereof, they are guilty of the whole, and vnder the curse and malediction which to the generall breach of the law is threatned.

Doth not our Sauour teach, that vnlesse we obserue his whole doctrine, when we professe him, and are baptized in his name, that it preuaileth little to obserue some? when he bindeth all his seruants to the obedience of all that which he commanded the Disciples? Would not almighty God giue vs so much to vnderstand, when in his lawe hee bindeth vs so often to the obseruation of the whole? Which thing to intimate vnto vs, the Apostle affirmeth, that whoso euer obserueth the whole law, yet faileth in any point, is guilty of all. A man therefore keeping the whole lawe, beside that one thing wherein hee offendeth, is guilty of the whole: and that no lesse in respect of the breach of the law: it selfe before God: then if he had offended in many points thereof: albeit he more grievously (no doubt) offendeth, that offendeth in more precepts, then he that offendeth onely in one.

Wherefore, as when a Prince enioyneth his Subiects the obseruing of all his lawes and ordinaunces which he giueth them: if any one obserue all the rest, saue onely one, wherein he offendeth: the same is a breaker of the kings commaundement, and hath transgressed the law of his Prince, and is subiect to the penalty which is threatned the transgression and breach of his law: Euen so, God enioyning vs sundry precepts, and willing vs to obserue them all: If any man obserue nine of the tenne commandements, yet offend in the tenth: hee is a transgressor of the law, and is guilty of the whole law: Whereunto full and perfect obedience is enioyned.

Thus they which obserue all the rest of the law, and yet offend in any one point, are held as transgressours of the

Mat. 23. 20
Exo. 22. 23
Deu. 11. 22
Leu. 20. 22
Leu. 26. 15
Deut. 28. 1.

Sc. S. Augu.
29. Epist. S.
Hieronym.

Asimilitude

the whole lawe, whereof they are guilty For the law is as well broken in one, as in many offences, though not so grieuously in one, as in many. And as a iudge, hauing twelue malefactors deseruing like sentēce, to be punished in like maner, all whome the law requireth to be executed: if he hang eleuen, and let the twelfth escape for fauour, is an vniust, a wicked and corrupt iudge in that action, euen as if he saued foure, fixe, or more: euen so, when men offend in one point of the lawe, though they obserue all the rest: they are guilty of the whole: in as much as in one, as well as in many, it is broken. Whereof the Apostle Saint Iames admonishing such as wil be counted iust, and obseruers of the lawe, and yet haue the faith of our Sauour Iesus Chritt in respect of persons: protesteth vnto them, that if they keepe all the rest of the law of God, yet in this one thing euen in the respect hauing to mens persons, which is against loue, they fall away from duety: they are guilty of all.

Obiection.

If he that keepeth the whole law, beside that one thing wherein he offendeth, in that one offending, bee guilty of the whole law: then it may seeme, that it is all one to offend in one, and in many preceptes of the law: that it is like sinne to transgresse in any one title or iore, and in the whole lawe: equall sinne to breake one, and all the precepts and commandemēts of the law of God: and so all sinnes may seeme alike and equall, as the Stoicall Philosophers were of opinion.

The Stoical equality of sinnes confuted.

Answer.

Hereunto be it answered, that the Apostle saith not, he that keepeth the whole law, and offendeth in one point thereof: is guilty of the whole, in like maner, or alike, or as greatly & as grieuously as if he had offended in the whole and euery point thereof: but, saith he, he is guilty of the whole. Guilty he is of the whole, who offendeth in one: but not so guilty, nor so grieuously offending, as if hee had offended in euery point of the law: So that the Stoicall equality of sinnes (that all sinnes are like or equall) may not herence be gathered, nor auouched,

Which opinion of those blockish, not Philosophers in decde, but meere fooles rather, is huffed out of the Schoole

Schoole of Christ. And as it may not herence be gathered,
so it may diuersly be confuted.

1. All sinnes not to be equall, it appeareth manifestly, Sins vnes
quall in li-
dry respā.
if that we looke into the causes, the beginnings, and the
affections from whence sinnes rise in men. These consi-
dered, one sinne shall seeme greater or lesse then ano-
ther. For who seeth not, that sinnes proceeding of mali-
cious wickednes, are greater then such as be committed
of infirmity, weaknes and ignoraunce? This the holy
Prophet Dauid that man of God knew, who looking into Psal. 59. 5.
the causes of sinnes, reputeth the sinne of maliciousnes,
much greater then other sinnes: therefore he praieth to
God not to forgiue such as offended and sinned of mali-
cious wickednes. Saint Iohn measuring sins by their cau- 1. Ioh. 5. 16
ses, beginnings and affections, accounting that sin which
is from malicious wilfulnesse, whereby wee sinne vnto
death, farre beyond all comparison the worst, willet
that the Saints should pray for such brethren as sinned,
but not vnto death: As for such as sinned, vnto death, by
vniuersally, and wilfully falling away from the known
trueth, he would no prayers to be made for them. Our Mat. 11. 28
Saviour Christ iudging and estimating sinnes from their Mat. 12. 31
causes, promiset mercy, fauour, grace, and pardon, to 32.
such as ignorantly receiued him not: if at length they
would come vnto him: but such as maliciously resisted the
trueth; wilfully fought against the gospel, obstinately
opposed them selues against the holy Ghost, who offered
them grace, and they refused, and so blasphemed the spi-
rite of Christ: he protesteth should neuer be forgiuen. S.
Iude distinguishing of sinnes, whereof some were done Iud. 7. 22.
of infirmity, and simple ignorance: some of stubbornesse 23.
and peeuishnes: measuring them by their causes, willed
that such as sinned in the former kind, should be pittied:
but such as sinned in the secōd, should seuerely be corre-
cted and chastened: haue (saith he) compassion of some, in
putting difference: and others saue with fear, plucking the
out of the fire.

Saint Paul in two most worthy placesto the He- Heb. 6. 4-5
brewes, disputing of Apostasie, sliding away from the 6. c. 10. 26
known 27.

James Chap. 2. ver. 10. 11. 12. 13.

Sermon II.

- 10 For whosoever shall keep the whole law, & yet faileth in one point, he is guiltie of all.
 11 For he that said, thou shalt not commit adultery: said also, thou shalt not kill. Now though thou committest none adultery: yet if thou killest, thou art a transgressor of the law.
 12 So speake ye, and so doe, as they that shall be iudged by the law of libertie.
 13 For there shall be condempnation mercilesse, to him that sheweth no mercie: and mercie reioyceth against condemnation.

The second
reason for
confirmation.



He second reason and argument, why men preferring the rich to the poore, with contempt, do sin, & offend: is drawne from the nature of the lawe of God, flowing and following out of the former conclusion, & it is this: They greatly offend the lawe of God, who honour some ambitiously, and disdain other contemptuously: this they do, which honor the rich which are vile, prophane, and wicked: and disdain those poore, which are honest, vertuous, and godly. Therefore such as respect the persons of men, esteeming faith and religiō according to the outward appearance, sinne and do against the lawe of God. Of which law, euery part, member, branch, and point, is so vnited and knit together: as that if we keep all the rest, and yet faile in any one precept, part, or point: as that wee obserue all other partes of the law: yet regard the outward appearance of men, and so haue the faith of Iesus Christ in respect of persons, which is against loue, & a breach of a precept of the second Table, we are guilty of the whole: and so transgresse the law of God. Which reason in these verses is contained.

In the which wordes
and verſes, containing
the ſecond argument,
why reſpecters of mens
perſons doe ſinne: three
things are to be noted,
namely:

1 The propoſition: he that keepeth
the whole law, yet faileth in one point,
is guilty of the whole. Ver. 10.

2 The confirmation of the propoſition
hee that ſaid, thou ſhalt not com-
mit adultery, ſaide alſo, thou ſhalt
not kill. &c.

3 The concluſion, it ſelfe. v. 13.
in which are to
be noted 2. things: 2 The reaſon of
the concluſion. v. 13

Of theſe three, the firſt is the propoſition, the ſtate
of the matter, the ſetting downe of the thing, which is in
handling, and it is this: Whoſoeuer keepeth the whole
law, yet offendeth or faileth in one point thereof: is gui-
ty of all. Therefore that man which keepeth all the reſt of
the law, and yet reſpecteth the perſonne of the prophane
rich men, and contemneth the poore, godly, religious,
and honeſt, wherein the law of equity and loue is violate,
transgreſſed and broken: is guilty of all the whole lawe.
Men cutting off from the lawe what ſeemeth them good,
and keeping not the whole law indifferently: tranſgreſſe
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Chap. 2 Sermon II.

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Rom. 13. 9.
Mt. 22. 40
Sc. S. August. Epist.
Nicom. 29

2 A man obseruing the whole law, yet offending against one point or parte thereof, is guilty of the whole: because no man can perfectly keepe any part of the lawe, as it should be kept, which keepeth not the whole: therefore in failing in any one iote, point, precept, or part, of the lawe, men faile (as it were) in all, and are guilty of all. For all the parts and precepts of the law are so knit and vnitēd together in an vnseperable coiunction, as that who so keepeth any one precept or part thereof perfectly, keepeth all: who so offendeth against any one, offendeth against all, and is guilty of all.

Deu. 27. 26

And is not this agreeable to Moses doctrine, who holdeth all men vnder a bitter curse, which obserue not all the whole lawe of God? denouncing that curse against euery particular offence, which is denounced against the breach of the whole lawe: and holding them vnder the same condemnation, that offend against any iote of the lawe: whereunto they are subiect which are guilty of many transgressions. To shewe that men are counted guiltye before God of the whole law, which are founde faulty in any

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Sc. S Augu.
29. Epist. 8.
Hieronym.

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Obiection.

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Saint Paul in two most worthy places to the He- Heb. 6. 4. 5
brewes, disputing of Apostasic, sliding away from the 6. c. 10. 26
known 27.

Chap. 2. Sermon. II

known truth, and wilfully committing of sinne, which commeth of a malicious obstinacy, and wilfulnesse of minde, measuring that sinne from the cause, the maliciousnes and wilfulness of their hearts: denieth all pardon thereunto, as to a sinne irremissible, and which cannot be pardoned, as other finnes are often, and may be. Saint Paul writing of himselfe and his own finnes, in affliction
 13. and persecuting the Church of Christ, measuring finnes according to their causes: reputeth finnes done of ignorance lesse then the finnes done of wilfulness: protesting that he therefore obtained mercy, because he offended ignorantly, whereas the Scribes and Pharisees, and other Iewes opposing themselves to the Gospell, were subiect to the eternall iudgement of GOD. In another place he denounceth the greater iudgement against them, which wilfully and impenitently despised the long sufferance and patience of God.

Rom. 2. 3. 4.

James 4. 17

Finally, Saint Iames this our Apostle, in this his Epistle, esteeming finnes from the affections and fountaines from whence they come, iudging that sinne which is done of knowledge, greater then the sinne of ignorance, concludeth thus; Wherefore he that knoweth to doe aright and doth it not, to him it is sinne: that is the greater sin. Our Saujour in like manner condemneth the Iewes of greater sinne, because hee came in person to them, and spoke vnto them, yet they vtterly refused him and his doctrine: which had they not done, their sinne had been the lesse. Thus their sinne of wilfulness by Christ is iudged the greater: their sinne of ignorance the lesser. If men therefore weigh the causes, beginnings, affections of men, from whence finnes spring: that some are of wilfulness, others of ignorance; some of malice, others of infirmity: Therence may we easely see the inequality of sinne.

Ioh. 15. 22.

3 As from their causes, finnes are iudged: so also they are iudged of their effects, finnes of malicious wickednes, thrust out and expell the holy Ghost, and Spirit of God, out of the hearts of men, so sinning: so doe not finnes of infirmity: therefore finnes of malicious wilfulness, are greater then sins of infirmity, Sinnes of wilfulness abolisheth all

all faith from the hearts and mindes of such as in that manner offend: and all repentance from the liues of men: and so consequently all hope of pardon and forgiuenesse. So do not sinnes of infirmity or ignoraunce. This was and is manifest in Cain, in Saul, in the Pharisees, in Iudas, in Iulian the Apostata & backslider, in Lucian the mocker, and such like, whose heartes were voide of Gods spirite, whose mindes were altogether without faith: whose consciences were pressed with comfortlesse feare, and themselves without hope of pardon, and repentaunce for sinnes committed. Whereby it appeared that their sinnes were greater then the sinnes of other men. And thus also may we iudge the inequality of sinnes.

3 If we looke into the inequality of punishments, that also argueth inequality of sinnes: for it were against equity and right to punish like sins with vnlike punishment, that is, in one more sharply, in another more tenderly. Wherefore seeing almighty God, (the righteous & iust iudge of the whole earth,) doth punish some sinnes with greater, some with lighter punishments: it argueth vndoubtedly, a manifest difference of sinnes. When Adam and Euah had sinned, God laide vnlike punishments vpon them; lesse vpon Adam, greater vpon Euah: whereby it may appear, that the sinne of Euah was greater then the sinne of Adam. Salomon in his booke of Wisdom, in the difference of punishmentes, intimateth the difference of sinnes. Wherefore, to shew that the sinnes of Princes are greater then the sinnes of the people, he saith; They which are most lowe, are worthy mercy, but the mighty shalbe mightely tormented. Our Sauour Christ, the eternal wisdom of God, by inequality of punishments, witnesseth inequality of sinnes vnto men. To which purpose that serueth in the Gospell; That seruant which knoweth the will of his maister, and doeth it not, shalbe beaten with many stripes: but he that knoweth not the will of his maister, & yet committeth things worthy of stripes, shalbe beaten with fewe stripes. That sin therefore which is punished with many stripes, is the greter: & that which with fewer, is the lesse sin. In another place he setteth downe degrees of

Heb. 6.16.
Heb. 10.26
Heb. 12.17

Gen. 18.22

Gen. 3.15.
16.17.

1. Tim. 2.
14.

Wis. 6.4.5
6.

Luk. 12.47

Chap. 2. Sermon II.

of punishments, wherence degrees of sinnes may be gathered. He (saith Christ) which is angry with his brother vnaduisedly, is worthy of iudgement; he that calleth him Racha, is worthy of a counsell; who so calleth him foole, is worthy to be punished with hell fire. As then a counsell is greater then iudgement, and hell fire, then a counsell: so is contempt (signified by Racha) greater sin then vnaduised anger: and slanderous and reprochful speech (by foole signified) greater then the signes of contempt. Thereupon Saint Augustine vpon that place, saith: the punishment should haue had no degree: had not the sin by degrees, beene reconded vp & mencioned. Herence also it appeareth, that the sinne of Sodome was lesse, then the contempt of the Gospel, because our Sauour auoucheth, that it should be easier in the day of iudgement for the men of Sodome and Gomorra, then for that City which receiued not the Gospel, but contemned it.

Math. 5. 22

Li. 1. Sermon. in monte.

Mat. 10. 15.

Mat. 11. 21. 22.

v. 23. 24.

Thus hee sheweth, that the sinnes of Corazin and Bethsaïda are greater then the sinnes of Tyrus and Sydon: the sinnes of Capernaum greater then the sinnes of Sodome, by the punishments which should be greater & heauier vpon Corazin and Bethsaïda: then vpon Tyrus and Sydon: vpon Capernaum, then vpon Sodom. Wherefore he vpbraideth them, and denounceth horrible vengeance against them. Woe to thee Corazin, woe to thee Bethsaïda: for if the miracles done in thee, had bin done in Tyrus and Sydon, they had long ago repented in sackloth and ashes. Verely I say vnto you, it shall be easier for Tyrus and Sydon in the day of iudgement, then for you. And thou Capernaum, which art lifted vp to heauen, shalt be brought downe vnto hell: for if the great works which haue beene done in thee, had beene done among them of Sodome, they had remained vnto this day: But I say vnto you; it shalbe easier for the of Sodom in the day of iudgement, then for thee.

In that he therefore denounceth heauier iudgement against those Cities, then against Tyrus, Sydon, and Sodom: it appeareth that their sinnes were the greater: and so they were indeede, in respect of their knowledge of Gods

God will, and the manifolde miracles they had shewed them, to prouoke them, which were not done vnto Tyrus, Sidon, or Sodoma, the famous Cities. To like purpose, the threatning of greater punishment, to the blaspheming of the holy Ghost, then to the blaspheming of the sonne of man, intimateth greater to be the sinne of blasphemy against the holy ghost, in wilfully and maliciously resisting the trueth, then the sinne of blasphemy against the sonne of man, in taking offence at his basenes, and humilitie. And in reproofe the great hypocrisie of the Scribes and Pharisees, for deuouring poore widows houses vnder pretence of long prayer : Christ sheweth that their sinne is greater then the other sinnes of men, in that hereunto he denounceth heauier condemnation.

Mat. 12. 32
32

Mat. 23. 14

Rom. 2. 5

Saint Paul maketh difference of mens sinnes by the difference of the punishments thereunto threatned or inflicted. Wherefore in that men by contemning the long patience of God, heape and treasure vp vnto themselves the greater punishment : therence it appeareth, that the contempt of Gods grace mercy and patience, is a sinne greater, then the common sinnes of men. Saint Iames, to signifie that vsurping authority ouer our brethren, in curiously and rigorously condemning them, when we ourselves are likewise guilty and faulty, is a greater sinne then other sinnes among men, declareth that by the punishment : because it prouoketh God to punish vs therefore more seuerely : therefore hee dissuadeth the Saintes therfro; My brethren, be not many masters, knowing that we shall receiue the greater condemnation. The lawe it selfe, to teach an inequality of sinnes by the inequality of punishments, willeth that punishments should be according to the hainousnes of the sinnes: implying inequality of sinnes, by inequality of punishments. To which purpose you shall often read that God would some sinnes to be punished with one punishment, some with another: some by restoring and satisfaction, some by death. And whereas the Lord willed that sacrifice only should be made for them, that of ignorance offended against the commandments of God: as G O D in his lawe teacheth, yet

Iames. 3. 7
Heb. 10. 2

Deut. 25. 2

Lev. 24. 17

22. c. 3. 15

47

Chap. 2. Sermon II.

Numb. 20. commanded he that such, as offended of malice should be put to death.

Pro. 6. 31. And Salomon the wise man, shewing that theft is not so abhominable in the sight of God, as whoredome is; by the punishment of both (for theft might be redeemed, but adultery was a perpetuall infamy, and death by the law of God) saith: men doe not despise a theefe, when he stealeth, to satisfie his soule when he is hungry, but if he be found, he shall restore seven fold, or he shall giue al the substance of his house: but he that committeth adultery with a woman, is destitute of vnderstanding, and

Lib. 27. c.
16. ciuit.
Eci.

he that doeth it, destroyeth his owne soule. Saint Augustine no doubt therefore, measuring sinnes according to their punishments, and seeing that inequality of paines, do grow of the inequality of offences and sins, writeth, that hell fire shall bee greater or lesser, according to the wickednesse of men. Who also in his Enchiridion to Laurence saith, the most gentle punishment of all, shall be of them, who besides originall sinne, haue added no other of their owne committing: and in therest which they haue added, euery one shall haue there so much more tollerable condemnation, how much he hath had lesse iniquity. Whose sinnes therefore are greater, their punishments shall be sharper: whose sinnes are lighter, their paines shall be easier. So that inequality of punishments, doth rightly argue inequality of offences. God almighty, in his word & law, partly inflicting, partly threatening greater punishment to one sinne then to another, doth thereby sufficiently teach vs the inequality of sinnes, by men against him committed.

Laur. c. 93.

4 Neither this onely, but euery mans owne conscience, when he hath committed sinne, sheweth and testifieth the inequality of sinne, in that he is more vexed and troubled in mind, for som one, then for another sin: more inwardly tormented for committing adultery, in breaking the promise, which he made before God and his holy Congregation, then for theft: more in minde disquieted for the committing of murther, then for oppressing his neighbour in bargaining: more burthened in con-

science

science for slaying his owne father and mother, then any other man or woman : more grieued in spirite for horrible blasphemy against G O D , and his Sonne Christ, whose soules men slay (as it were) whose body they rent, whose sides they pierse, whose flesh they teare, whose heart they wound , whose bloud they shedde, whose name they prophane by cursed, execrable, cruell, and vngodly othes : then for slaunder or backebiting of their brethren. Hauing this testimony of our conscience, which by the instinct and light of nature is imprinted, and impressed in mens hearts, it is euident that there is great difference and inequality of sinnes. Which thing we may see in Cain, whose sinnes were many, yet no one so much touched his conscience, as the shedding of the innocent bloud of his brother. Esau had many sinnes, for which he was worthily condemned for a prophane person : yet none of his sinnes troubled him so much, as that for one portion of meat, he had solde his birth-right : wherefore afterwarde when he would haue inherited the blessing, hee was reiected, and found no place of repentance, though he sought that blessing with teares, as the Scripture recordeth. Iudas the traitour was an euill man euery way, couetous, mercilesse, and guilty of great wickednesse, yet none of these, troubled and disquieted his minde so much, as his treason in shedding of innocent bloud, wherewith he was so touched, as that through conscience therof, he brought the money backe againe to the rulers, which for his betraying of his maister Christ, he had receiued, and went out and hanged himselfe.

This wee finde and know to be most true, both in histories sacred, and also prophane, in common vse and practise of our times, that some one sinne so much more then others, haue disquieted mens mindes : as that some therefore haue fallen phrentike, others become desperate : some haue beene daily disquieted, and haue languished away, others haue beene the butchers of their owne bodies: whereby appeareth euidently inequality of sinne.

Chap. 2. Sermon 11.

Moreouer, not onely Gods lawes, but ciuill lawes acknowledge inequality of sinnes, in that they do not onely set downe greater punishment to one sinne, then to another: but also giue more sharpe charge for the auoiding of one sinne, then of another. As Gods lawe chiefly forbiddeth Idolatry, which is spirituall fornicatio: mans law chiefly forewarneth to beware of disloyalty, rebellion, and rising vp against their Princes: whereby it appeareth that these are greatest sinnes, both before God and men, and also argueth an inequality of sinnes.

The very Scriptures of GOD, the woordes of truth witnesseth, that one sinne is greater then another, therefore vndoubtedly sinnes are vnequall. Almighty GOD comparing the sinnes of Hierusalem with the sinnes of Samaria and Sodome, auoucheth that Hierusalem had done worse then they both, and had corrupted her waies, more then either Samaria or Sodome, and had farre exceeded them, and iustified them, in the abominations which shee aboue them, had committed. Our Sauour auoucheth in plaine maner, inequality of sinne, when he tolde Pilate, that Iudas in betraying him, had the greater sinne. Saint Iohn plainly auoucheth inequality of sinne, in that he saith, There is a sinne not vnto death, for which we must pray in the bretheren: Another vnto death, for the which he woulde not haue prayerto be made. Saint Paul preferring adultery and fornication before other sinnes, putteth a plaine marke of difference betweene sinnes, and saith, Flie fornication: every sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body. Finally, Saint Peter maketh an euident difference and inequality of sinnes, when he speaking of backsliding, affirmeth, that it had beene better for men, neuer to haue knowen the word of righteousness, then after they had knowen it, to turne from the holy commaundement giuen vnto them.

Finally as one vertue is more excellent then another, so is one sinne and vice worse then another: but S. Paul maketh charity more excellent, then either hope or faith:

faith: therefore it must so fall out in sinnes, that one be worse then another. Seeing therefore that all sinnes come not from the same roote, and originall: seeing the like euentes, follow not all sinnes alike, seeing some sins are punished more sharply, others more sleighly: Seeing some sinnes more trouble the consciences of men then others doe, seeing not onely Gods lawe, but mans also, forwarneth of one more then of another: seeing the very Scripture of God affirmeth one to be greater then another, Seeing as one virtue is more excellent then another, so one vice or sinne is greater then another also: then is the Stoicall opinion false, which holdeth an equality of all sinnes. Thus it is not the meaning here of the Apostle, to make all transgressions alike, as if it were all one to sinne in one, and in many precepts: but to shew that who so offendeth onely against the law of loue, transgresseth and offendeth against the whole, in as much as the whole is therein contained, and that the whole lawe is so vnited in euery point, that who so breaketh one iore, breaketh all: and that no man can perfectly fulfill any one commaundement, which fulfilleth not all: and finally that the Maiesty of G O D the lawmaker is offended in the breach of euery commaundement, whose will and pleasure is vnaccomplished, as well in one part of the law, as in many: therefore saith he, who so euer keepeth the whole law, and yet faileth in one point, is guilty of all: and this is the proposition.

The confirmation of the place.

2 This proposition of the Apostle, in the second place is confirmed, that hee that transgresseth in any one point of the lawe, is guilty of the whole. And his reason or prooffe is fetched from God, the author and maker of the lawe, who, as he is alwaies like himselfe, and one, so hath he vnited euery part of the lawe in so narrowe and streight coniunction, as that hee that offendeth in any one point, breaketh all, and is guilty of the whole. For one and the same God, which forbiddeth committing of adultery, forbiddeth also the committing of murder: So that if we commit not adulterie, yet if we commit murder, we haue transgressed the law. He that forbiddeth

Chap. 2. Sermon. II

theft, forbiddeth also false witnesse : If wee steale not, yet beare false witnesse against our brethren, we haue transgressed thelawe. The same G O D forbiddeth drunkenesse, who also forbiddeth wantonnesse: If therefore we be not wanton, yet be drunken, we are transgressours, of the whole lawe. To be short, the same God which commaundeth one thing, commaundeth also another, hee that forbiddeth one sinne, forbiddeth also another. So that if a man seeme to keepe the whole lawe, that onely part wherein hee offendeth excepted, and therein faileth, hee is guilty of all.

Wherehence then it followeth, that if men keepe all the rest of the lawe, besides this one thing, that he respecteth the persons of men, and so offendeth against the law of loue: hee sinneth against the lawe, and is guilty of all the whole lawe, because hee that commaunded the other parts of the law, commandeth this also: so that his will is broken in one, as well as in many pointes of the lawe. Thus the Apostle reasoneth from the author of the lawe, who willeth that euery part thereof, be obserued.

Obiection.

What saith some man : is hee that preferreth the prophane rich man, before the poore godly person, and therein offending, guiltye of the sinne of adultery, murder, blasphemy, vnlawfull lust, concupiscence, contentiousnesse and the rest? Or committeth he al the sinnes in the lawe forbidden, which committeth one only sinne, and therein offendeth?

Answer.

No assuredly. But because the breach of one title of the lawe, is the turning away from the will of G O D, the lawe maker, whose will is transgressed in the neglecting of any one duety: therefore hee which offendeth in one point, is held as guilty of the whole lawe. Such therefore as regarde the persons of the rich, with disdainfull contempt of the poore, though they commit neither murder, nor theft, nor adultery, yet transgress they the law therein, and are guilty of the whole lawe, if we respect the Maiesty of God, which is hurt as well in the
breach

breach of one, as of many precepts, albeit (as hath beene said) not so grievously.

Which is here set downe by the Apostle, least any should seeme to flatter and excuse himselfe; or vaunt himselfe for guiltlesse; when hee obserueth all the rest of the lawe; yet in any iote thereof offendeth.

Wherefore (as if the Apostle should say) let vs graunt that in many thinges you obseme and keepe the lawe, and therein offend not; yet can you not deny, but that in preferring the wicked wealthy rich men before the godly poore brethren, you haue the faith of Iesus Christ in respect of persons, in doing whereof, his will is broken, who hath commaunded the rest of the lawe, and so you are guilty of the whole lawe. For he that commaundeth one thing in the lawe, commaundeth another - he that commaundeth we should not commit adultery, commaundeth also, that we should not kill; whereof in whether soeuer wee offend, his lawe is broken, his will and pleasure is transgressed, therefore there in offending, we are guilty of the whole law of GOD. Thus the Apostle by this reason drawne from example of the partes of the lawe; which are all enioyned by the same law-maker which is God, proueth the former proposition - who so euer keepeth the whole lawe; and faileth in one point, is guilty of all. For hee that saide, thou shalt not commit adulterie, saide also, thou shalt not kill: wherefore if thou commit not adulterie; yet if thou kill, thou art a transgressour of the lawe. These thinges being so manifest, we neede no further to dilate this matter: this for a prooffe of a thing so plaine, being sufficient.

The third and last thing in this seconde reason, The conclusion, in the 12. and 13. verses contained. Inclusion. which conclusion there are two thinges to be noted, 1 The conclusion it selfe, 2 The reason of the conclusion.

This conclusion, is as an exhortation: so speake, and so doe, as they which shall be iudged by the lawe

Chap. 2. Sermon II.

of liberty. Whereby we are aduertised, that such as will be exempted and cleared from the curse of the law, must both so speake and so do, as they which looke to be iudged by the law of liberty. In all our doings, in all our sayings, in all our actions, in all our speeches, we must so conform our selues to the morishing of loue, as they which hope thereby to be absolued from death and damnation. Wherefore it is good to be wary and chary both in our doings, and in our sayings also, that neither in the one, neither in the other, wee fall away from performing of the duties of loue one to another: which care whosoever neglecteth, shall not taste of the grace of God, who hath in singular loue, and tender mercy deliuered vs from the curse of the law: especially vpon condition, that as thereby we are partakers of his vnspeakeable loue, so we should in like maner cherishe and maintaine charity among our selues, whereunto this partiall preferring of persons is contrary.

What is
ment by
the law of
liberty.

1. Pet. 4. 8.
Pro. 10. 12.

Mat. 25. 34

By the law of liberty, some vnderstand the law of loue: which therefore is called the law of liberty, because through loue wee are deliuered from sinnes, in that our sinnes and iniquities are couered before God, when wee shew the manifest tokens of loue towards our brethren. And by this lawe men are saide to bee iudged, because in the generall iudgement, sentence shall be giuen either with vs, or against vs, by the fruites of our loue. If we will shewe vnsfeigned loue towards Christ, in his afflicted members, in feeding them hungry, in refreshing them thirsty, in harbouring them straungers, in clothing them naked, in visiting them in sickenes, in seeing them imprisoned then shall we heare sentence of comfort: Come yee blessed of my father, receiue the kingdome prepared for you from the beginning of the worlde. But if wee shewe no loue by these, then shall wee heare sentence of condemnation, Goe you cursed of my Father into euerlasting fire, prepared for the diuell and his Angels. Thus according to these testimonies of faith, and fruites of loue, wee shall bee iudged: How so euer this be true: yet
the

the law of libertie may rather heere signifie the Gospell it selfe, or the mercie of God, in the Gospell preached vnto men. And the Gospell or mercie of God, may therefore be called the lawe of libertie, because they which are effectually partakers thereof, are thereby deliuered from the curse of the lawe, from dread of death, from power of Satan, from slauerie of sinne, and translated into the glorious libertie of the sonnes of God.

See 1. chap
ter, ver. 25.
The gospell
is the law
of libertie.

Rom. 8. 31.

And hereto be iudged, is to be discharged, quitte, deliuered, and absolved from death and damnation, as the place it selfe may import vnto vs; so doe, and so speake, as they which shalbe iudged by the lawe of libertie: that is such as trust by the mercie of God to bee deliuered from death and damnation through the gospell.

The reason of this exhortatorie conclusion is, there shal be condemnation mercilesse vnto him that sheweth no mercie; and mercie reioyceth against condemnation. Such as in disdainning and contemning the poore, and preferring the rich, being prophane and wicked, shew themselves mercilesse and voyd of loue: shall themselves tast, not of mercie, but of iudgement; not of loue, but of the wrath of God. But they which in this point fulfill the roiall lawe of God, commaunding men to loue their neighbours as themselves, and so shewe themselves mercifull, euen towards the poore brethren: shall triumph ouer iudgement and condemnation, whereunto they shal not be subiect.

This thing, as in the proposed matter it is moste true, so in other offices and duties, it is no lesse manifest. For generally who so is of an hard heart, mercilesse, curish and cruell toward men, shall finde God seuerely rough, and sharpe against him. For mercie shall be restrained from those which shewe no mercie: and iudgement, or condemnation mercilesse, shalbe to them, which shewe no mercie. If in Christian assemblies, men preferre the rich with mercilesse contempt of the poore brethren: Almighty God in the assemblie of his saintes, and in the meeting together of thousandes and ten thousandes of his Angels, shal neglect and disdain them. In the workes of
mercie

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Pro. 21. 13. mercy, who so is mercilesse, shall finde no mercie: for hee that stoppeth his eare to the crie of the poore, shall crie himselfe, and not be heard. **Luke. 16. 24. 25.** Wherefore the glutton in the Gospell, neglecting the humble suite of poore Lazarus, onely for the crummes which fell from his table, crieth in hell fire foreuer, to haue the tip of his tongue onely to be cooled; and findeth no fauour. He in vaine expecteth & looketh for mercy from God, who shutteth vp all bowels of mercie from his brethren: neyther are they themselues heard, when they pray; who turne away their eares from the cries of others.

May 1. 11. 12. 13. Almighty God in his prophet, sheweth himselfe avaricie, not fauourable, to suche as by their avarice, vsurie, oppression, extortion, fraud, deceite, and crueltie in dealing, haue bene without pitie. **Psal. 18. 41. Mich. 3. 4. Pla. 109. 16** Dauid the mā of God, protesting that God reiecteth them when they crie for helpe, cyther in paine or in feare, who reiect the crie of the poore afflicted, saith; They cried, but there was none to helpethem: euen to the Lord, but hee answered them not. In mutuall pardoning and forgiuenesse of sinne, when wee our selues are hard and straitlaced, wee finde God hard and seuerer toward our selues: for he shal finde vengeance at the handes of God, who seeketh vengeance in his owne priuate quarrels, as Strach recordeth. The seruauant who would not haue pitie vpon his fellow for one hundred pence; is dealt withall in seueritie, til all the debt of tenne thousand talentes, be discharged, in the Gospell. **Eccles. 18. 3. 4. 5. Mat. 18. 32. 33.** Who therefore (saith Cyprian) lost that fauour which before was shewed him, because hee shewed no fauour to his fellow seruant. In iudging of our brethren, and all other duties to be perfourmed vnto men, wee must looke to receiue with the same measure, whereby we haue deliuered.

Vpon the Lordes prayer, If we giue by hard measure of rashe and cruell iudgment, wee shall reape, and receiue againe by the like. **Math. 7. 1.** Wherefore our Sauiour Christ exhorteth men not rashly to iudge or condemne, least they bee likewise iudged and condemned: for with what measure wee meate vnto other men, it shall be measured with the like vnto

to vs again: which is the iust iudgment of God against men, in the whole course of their liues, as plainly appeareth.

Such then as are mercilesse, and nourish not loue, shall not onely not obtaine mercie, but cannot aske mercie at the hands of God or man. For with what face, what look, what countenance can they aske that, which they haue denied to others? Yea, experience and vse of thinges doe plentifully teach vs, that mercie shalbe denied the mercilesse: and condemnation without pittie, shewed vpon them, which shew no mercie.

Haue we not seene many pinched with pouertie, bitten with famine, eaten with noysome diseases, spoiled of their wealth, robbed of their riches, vexed in their minds, tormented in their bodies, afflicted on euerie side: who in the dayes of their flourishing wealth, in the soundnes and health of theyr bodies, and quietnes of their minds, haue bene mercilesse towards such, as in this wise were afflicted? Hath not condemnation, execution, punishment, bene mercilesse towards them, for that they shewed no mercie? This is therefore generally in all thinges, particularly true in hauing the faith of our glorious Lord Iesus Christ, in respect of persons, that there shal bee condemnation mercilesse shewed vnto them which shew no mercie. See more c. 3. v. Sermon. 14.

The opposite and contrarie member hereunto is, mercie reioyceth against condemnation and iudgement, and feareth not. For they which are merciful, find fauor, grace and mercy before the iudgement seate of God, and reioyce ouer condemnation, which through the grace of God they shall escape: in asmuch as by their loue, and fruites of mercy, they shew themselues truly inserted and ingrafted into the bodie of Iesus Christ, whereby they are exempted and freed from condēnation. For there is now Rom. 8. 1 no condemnation vnto those that are in Iesus Christ, which walke not after the flesh, but after the spirit. These being made by the mercie of God the liuely members of the body of Iesus christ, these being the children of the resurrection: these being the heires of the grace of god; these being the ioint-heires with Iesus Christ: these (by their vn-
scinded

Luke. 20.
36,
Rom. 8. 17

Chap. 2. Sermon ii.

Ioh. 4. 17 feined lone) shewing themselves the faithfull and vndoubted saintes : shal not come into condemnation, neither see death : neither feare the severity of Gods iudgements, (as doe the wicked) but reioyce and triumph ouer condemnation, inasmuch as at the appearing of Iesus Christ, their redemption approacheth.

Ephes. 5. 21
2. Pet. 3. 5.
Galat. 5. 13 Wherefore, seeing that iudgement shall be mercilesse towards them which shewe no mercie, and that mercie reioyceth against condemnation : let vs not respect the outward appearance of men, and regard the riche, with disdainfull contempt of the poore, and so appeare mercilesse : least that we fall into mercilesse condemnation : but let vs haue a right iudgement of the brethren, that we ser-
uing one another in the feare of God, and so geuing testimony of the mercie whereof wee are partakers through Christ ; by him may triumph, and reioyce ouer condemnation. This the God of all might, maiestie, and mercie, graunt vnto vs : To whom, with the sonne and the holy Ghost, be all praise, honour, and glorie, both nowe, and for euermore, Amen.

James

James Chap. 2. ver. 14. 15. 16. 17.

18. 19. *Sermon 12.*

Verse 14. What auaieth it, my brethren,
though a man saith he hath faith, when
he hath no workes? Can his faith saue
him?

15. For if a brother, or sister, be naked,
and destitute of dayly foode:

16 And one of you say vnto them, Depart
in peace: warme your selues, and fill
your bellies, notwithstanding hee geue
them nothing which is needfull for the
body, what helpeth it?

17 Euen so the faith, if it haue no works,
is dead in it selfe.

18 But some man might say: thou hast the
faith, and I haue workes, shew thou me
thy faith by thy workes, and I will shew
thee my faith by my workes.

19 Thou beleeuest there is one God, thou
doest well: the Devils also beleeue, and
tremble.



Here now beginneth the second part of this
second Chapter, and so is continued to the
end: concerning good workes necessarily
to be ioyned with true faith, in all the saints
of God. Whereof our faith destitute, is
dead; and not that liuely fayth whereby men are iusti-
fied before God.

^{2. Part of}
the 2. chap-
ter.

In

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of liberty. Whereby we are aduertised, that such as will be exempted and cleared from the curse of the law, must both so speake and so do, as they which looke to be iudged by the law of liberty. In all our doings, in all our sayings, in all our actions, in all our speeches, we must so conform our selues to the nourishing of loue, as they which hope thereby to be absolved from death and damnation. Wherefore it is good to be wary and chary both in our doings, and in our sayings also, that neither in the one, neither in the other, wee fall away from performing of the duties of loue one to another: which care whosoeuer neglecteth, shall not taste of the grace of God, who hath in singular loue, and tender mercy deliuered vs from the curse of the lawe: especially vpon condition, that as thereby we are partakers of his vnspokeable loue, so we should in like maner cherishe and maintaine charity among our selues, whereunto this partiall preferring of persons is contrary.

What is
ment by
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1. Pet. 4. 8.
Pro. 10. 12.

Mat. 25. 34

By the law of liberty, some vnderstand the law of loue: which therefore is called the law of liberty, because through loue wee are deliuered from sinnes, in that our sinnes and iniquities are couered before God, when wee see the manifest tokens of loue towards our brethren. And by this lawe men are saide to bee iudged, because in the generall iudgement, sentence shall be giuen either with vs, or against vs, by the fruites of our loue. If wee will shewe vnsfeigned loue towards Christ, in his afflicted members, in feeding them hungry, in refreshing them thirsty, in harbouring them straungers, in clothing them naked, in visiting them in sickenes, in seeing them imprisoned: then shall we heare sentence of comfort: Come yee blessed of my father, receiue the kingdome prepared for you from the beginning of the worlde. But if wee shewe no loue by these, then shall wee heare sentence of condemnation, Goe you cursed of my Father into euerlasting fire, prepared for the diuell and his Angels. Thus according to these testimonies of faith, and fruites of loue, wee shall bee iudged. How so euer this be true: yet

the

the law of libertie may rather heere signifie the Gospel it selfe, or the mercie of God, in the Gospel preached vnto men. And the Gospel or mercie of God, may therefore be called the lawe of libertie, because they which are effectually partakers thereof, are thereby deliuered from the curse of the lawe, from dread of death, from power of Satan, from slauerie of sinne, and translated into the glorious libertie of the sonnes of God. See 1. chap. ter, ver. 35. The gospel is the law of libertie.

Rom. 8. 31.

And here to be iudged, is to be discharged, quitte, deliuered, and absolued from death and damnation, as the place it selfe may import vnto vs; so doe, and so speake, as they which shall be iudged by the lawe of libertie: that is such as trust by the mercie of God to bee deliuered from death and damnation through the gospel.

The reason of this exhortatorie conclusion is, there shall be condemnation mercilesse vnto him that sheweth no mercie; and mercie reioyceth against condemnation. Such as in disdainning and contemning the poore, and preferring the rich, being prophane and wicked, shew themselves mercilesse and voyd of loue: shall themselves tast, not of mercie, but of iudgement, not of loue, but of the wrath of God. But they which in this point fulfill the roiall lawe of God, commaunding men to loue their neighbours as themselves, and so shewe themselves mercifull, euen towards the poore brethren: shall triumph ouer iudgement and condemnation, whereunto they shall not be subiect.

This thing, as in the proposed matter it is moste true, so in other offices and duties, it is no lesse manifest. For generally who so is of an hard heart, mercilesse, curish and cruell toward men, shall finde God seuer, rough, and sharpe against him. For mercie shall be restrained from those which shewe no mercie: and iudgement, or condemnation mercilesse, shall be to them, which shewe no mercie. If in Christian assemblies, men preferre the rich with mercilesse contempt of the poore brethren: Almighty God in the assemblie of his saintes, and in the meeting together of thousandes and ten thousandes of his Angels, shall neglect and disdain them. In the workes of
mercie

Chap. 2. Sermon II.

Pro. 21. 13. mercy, who so is mercilesse, shall finde no mercie: for hee that stoppeth his eare to the crie of the poore, shall crie himselfe, and not be heard. **Luke. 16. 24. 25.** Wherefore the glutton in the Gospell, neglecting the humble suite of poore Lazarus, onely for the crummes which fell from his table, crieth in hell fire for euer, to haue the tip of his tongue onely to be cooled; and findeth no fauour. He in vaine expecteth & looketh for mercy from God, who shutteth vp all bowels of mercie from his brethren: neyther are they themselves heard, when they pray; who turne away their eares from the cries of others.

Isay 1. 11. 2. 13. Almighty God in his prophet, sheweth himselfe auer-
Psal. 18. 41. gic, not fauourable, to suche as by their avarice, vsu-
Mich. 3. 4. ric, oppression, extortion, fraud, deceite, and crueltie in
Psa. 109. 16 dealing, haue bene without pitie. Dauid the mā of God, protesting that God reiecteth them when they crie for helpe, eyther in paine or in feare, who reiect the crie of the poore afflicted, saith; They cried, but there was none to helpethem: euen to the Lord, but hee answered them not. In mutuall pardoning and forgiuenesse of sinne, when wee our selues are hard and straitlaced, wee finde God hard and seuerer toward our selues: for hee shal finde vengeance at the handes of God, who seeketh vengeance in his owne priuate quarrels, as Strach recordeth. The seru-
Eccles. 18. 3. 4. 5. uant who would not haue pitie vpon his fellow for one
Mat. 18. 32 hundred pence; is dealt withall in seueritie, til all the debt
83. of tenne thousand talentes, be discharged; in the Gospell, Who therefore (saith Cyprian) lost that fauour which before was shewed him, because hee shewed no fauour to his fellow seruant. In iudging of our brethren, and all other dueties to be perfourmed vnto men, wee must looke to receiue with the same measure, whereby we haue deli-
Vpon the
Lords
prayer,
uered.

Math. 7. 1. If we giue by hard measure of rashe and cruell iudgement, wee shall reape, and receiue againe by the like. Wherefore our Sauour Christ exhorteth men not rashly to iudge or condemne, least they bee likewise iudged and condemned: for with what measure wee meate vnto other men, it shall be measured with the like vnto

to vs again which is the iust iudgment of God against men, in the whole course of their liues, as plainly appeareth.

Such then as are mercilesse, and nourish not loue, shall not onely not obtaine mercie, but cannot aske mercie at the hands of God or man. For with what face, what look, what countenance can they aske that, which they haue denied to others? Yea, experience and vse of thinges doe plentifully teach vs, that mercie shalbe denied the mercilesse: and condemnation without pittie, shewed vpon them, which shew no mercie.

Haue we not scene many pinched with pouertie, bitten with famine, eaten with noysome diseases, spoiled of their wealth, robbed of their riches, vexed in their minds, tormented in their bodies, afflicted on euerie side: who in the dayes of their flourishing wealth, in the soundnes and health of their bodies, and quietnes of their minds, haue bene mercilesse towards such, as in this wise were afflicted? Hath not condemnation, execution, punishment, bene mercilesse towards them, for that they shewed no mercie? This is therefore generally in all thinges, particularly true in hauing the faith of our glorious Lord Iesus Christ, in respect of persons, that there shal bee condemnation mercilesse shewed vnto them which shew no mercie. See more. c. 3. v. Sermon. 14.

The opposite and contrarie member hereunto is, mercie reioyceth against condemnation and iudgement, and feareth not. For they which are merciful, find fauor, grace and mercy before the iudgement seate of God, and reioyce ouer condemnation, which through the grace of God they shall escape: in asmuch as by their loue, and fruites of mercy, they shew themselues truely inserted and ingrafted into the bodie of Iesus Christ, whereby they are exempted and freed from condēnation. For there is now no condemnation vnto those that are in Iesus Christ, which walke not after the flesh, but after the spirit. These being made by the mercie of God the liuely members of the body of Iesus christ, these being the children of the resurrection: these being the heires of the grace of god; these being the ioint-heires with Iesus Christ: these (by their vn-

Rom. 8. 1

Luke. 20.

36.
Rom. 8. 17

feined

Chap. 2. Sermon II.

Roh. 4. 17 feined loue) shewing themselves the faithfull and vn-
doubted saintes : shal not come into condemnation, nei-
ther see death : neither feare the seueritie of Gods iudge-
Rok. 21. 28 mentes, (as doe the wicked) but reioyce and triumph ouer
condemnation, in asmuch as at the appearing of Iesus
Christ, their redemption approacheth.

Wherefore, seeing that iudgement shall be mercilesse
towards them which shewe no mercie, and that mercie
reioyceth against condemnation : let vs not respect the
outward appearance of men, and regard the riche, with
disdainfull contempt of the poore, and so appeare mercie-
lesse : least that we fall into mercilesse condemnation : but
Ephes. 5. 27 let vs haue a right iudgement of the brethren, that we ser-
2. Pet. 5. 5. uing one another in the feare of God, and so geuing testi-
Galat. 5. 13 monie of the mercie whereof wee are partakers through
Christ ; by him may triumph, and reioyce ouer condem-
nation. This the God of all might, maieftie, and
mercie, graunt vnto vs : To whom, with the sonne
and the holy Ghost, be all praise, honour,
and glorie, both now, and for
euermore, Amen.

James Chap. 2. ver. 14. 15. 16. 17.

18. 19. *Sermon 12.*

Verse 14. What auaieth it, my brethren,
though a man saith he hath faith, when
he hath no workes? Can his faith saue
him?

15. For if a brother, or sister, be naked,
and destitute of dayly foode:

16 And one of you say vnto them, Depart
in peace: warme your selues, and fill
your bellies, notwithstanding hee geue
them nothing which is needfull for the
body, what helpeth it?

17 Euen so the faith, if it haue no works,
is dead in it selfe.

18 But some man might say: thou hast the
faith, and I haue workes, shew thou me
thy faith by thy workes, and I will shew
thee my faith by my workes.

19 Thou beleeuest there is one God, thou
doest well: the Devils also beleeue, and
tremble.



Here now beginneth the second part of this
second Chapter, and so is continued to the
end: concerning good workes necessarily
to be ioyned with true faith, in all the saints
of God. Whereof our faith destitute, is
dead; and not that liuely fayth whereby men are iusti-
fied before God.

^{2. Part of}
the 2. chap-
ter.

Chap. 2. Sermon 12.

The fixt
place of
Epistle is,
touching
good wor-
kes in the
Saintes.

In this part there are three things. 1. The propo-
sition, 14. verse 2. The prooffe, verses 3. 16. to 26. verse.
3. Conclusion, verse 24, & 26.

These wordes
red, contayne
two thinges.

1. The proposition of the place : *faith without good
workes, is vaine and dead.*

2. The two first
argumentes of
prooffe in this
place set downe.

1. Is from a si-
militude. In the
which 3. thinges
are to be noted.

1. The similitude
is selfe.
2. The application
therof.
3. A preventing of
an objection.

2. Is from an absurditie: It were ab-
surd to professe no better a faith then
the devils haue. So doe men whose
faith is void of workes.

The pro-
position.

Now to proceede vnto these thinges as they lie in the
Apostle. The first is the proposition, whereof thus faith
the Apostle; What auaieth it though a man say he hath
faith, when he hath no workes? Can his faith saue him?
As if he would say; That faith which is void and destitute
of good workes, as fruits, effectes, and tokens of faith: is
not to be reputed and taken for a true, sauing and iusti-
fying faith; but rather for a shewe and shadowe of faith,
then for faith indeed. For that no man is iustified and sa-
ued by faith before God, whose faith in due time, and in
conuenient maner, sheweth not it selfe in the fruites and
duties of loue. That our faith therefore may be on euery
part perfect, it must be accompanied with the fruites of
righteousnesse. For how can we beleeu the Gospell, vn-
lesse we liue after the Gospel? and as S. Cyprian sayth, *de*
simplicitate prelatorum: howe shall he say he beleeueth in
Christ, who doth not do that Christ hath commaunded,
and how shal he aspire and attaine to the reward of faith,
who will not keepe the commaundement of faith? their
faith is then in vaine, who do not in deed that, which by
profession they affirme they beleue; who are like the
Scribes and Pharisees, who say, but doe not. These by pro-
fession

De simpli.
prala.

Math. 23. 3

Chap. 2. Sermon 12. 127

profession of faith, enter into the marriage, but hauing not their wedding garment of holie righteousnesse, *Mat. 22. 13.* are bound hand and foote, and cast into vtter darknesse.

A doctrine most wholsome, most needfull, most necessarie, most profitable: containing a most graue discourse of the fruites of sanctification in all the elect of God, against such as make shewe of faith, without godlinesse, wherein men are taught that the verie profession of Gods word, and christian religion, profiteth nothing, vnlesse it be ioyned with the studie of good workes, whereby our faith is made manifest vnto men.

This matter and argument is often vrged against the shamelesse hypocrites of all times, who pretend religion in outward appearance: but practise not true holinesse, whereby their religion might be confirmed: as both in the former Chapter towards the end, and from this place to the knitting vp of this present Chapter. By Saint Paul, *1. Titus. 1. 6.* who enueryeth against their hypocrisie, who professe in wordes they know God, but in workes and deedes denie him: being abhominable, disobedient, and to euery good worke reprobate. wherof the world shalbe full towards the end thereof, as hee also foretolde his scholler Timothy: *2. Tim. 3. 5.* this euene of them which should haue a shew of godlines, but should denie the truth thereof. To whom Saint Peter subscribeth: who require in the Saintes, that vertue, *2. Pet. 1. 5.* action and practise of good workes, beioyned with faith: that there may be that golden chaine of all christian ornaments in the m, wherewith (aboue other thinges) theyr liues might be beautified. Wherof also Saint Iohn admonisheth, in calling men to the practise and doing of righteousnesse. And our sauiour himselve in the holie gospel, casting them off as workers of wickednesse, whose whole religion is in wordes onely; Lord, Lord: and counting the for truely religious, who endeuour to do the will of their Father which is in heauen. Finally, hereunto serue all the exhortations in holy Scripture, whereby the men of God moue vs to the practise of obedience, and studie of vertue in the whole course of our life, which is the onely and speciall

Chap. 2. Sermon. 12.

ciall drift in the Apostles discourse heere set downe, as is manifestly apparant.

True faith
neuer voyd
of good
workes.

Math. 25. 3

Mat. 21. 19

Albeit then men by their workes deserue not life, ne yet purchase their saluation by their deedes, but with god are iustified onely through faith in Iesus Christ, as the whole body of Scriptures, the examples of Fathers, the testimonies of the learned doctors of the Church, confirme: yet are good workes so necessarie in those which are once iustified by faith before God, as that where they are not, faith is dead and fruitlesse: yea, a shadow of faith rather then faith it selfe, whereby men are iustified and saued before God. Which thing the Apostle Saint Iames to intimate, in his affirmance heere auoucheth, What auayleth it my brethren, though a man say he hath faith, when he hath no workes? Can his faith saue him? Sure such sayth profiteth no more, then it profited the five Virgins to make a shewe of their lampes, when they had no oyle to make them burne, to the view of the worlde: Or then it profited the figge tree, to haue made a shew, by flourishing leaues; when there was no fruite to bee found vpon it, and therefore was it accursed by Iesus Christ.

That faith, then, which is without good workes, is not such a faith, as whereby wee are iustified and stand before God: but a fruitles, dead, & barrain faith, wherof we boast in vaine. For, outward profession without holy conuersation, is halting hypocrisie: and pretended religion, without true sanctification, is double iniquitie. This is the doctrine of holie Scripture, this is the state and proposition of this present Treatise: this is the thing carefully and continually preached by the Ministers and preachers of the Gospel now receiued. Yet our aduersaries, to bring vs into odious and hatefull contempt with men, with bitter backbiting, and reproachfull slander, say; We preach libertie to sinne, we lay loose theraignes in the neckes of men, to all iniquitie, we giue licence to all licentiousnesse and impietie, when we preach that good workes are necessarie in all those which are iustified, partly to set forth Gods glorie; partly to shew and expresse our vnfeyned sayth; partly to winne others by vertuous example, to godlines. Preach

we liberty when we teach that faith void of good works, when time, place, persons, and other occasions & circumstances serue is vaine, fruitlesse, and barraine? Teach wee licentiousnes to sinne, when we crie against the vain profession of men, carelesse of the duties of loue? Lay wee the raines loose in the neckes of men, to runne headlong into their owne destruction, when we auouch that euery one which calleth vpon Christ, must depart from iniquitie? Geue we bitte and bridle to iniquitie, when wee all with one mouth and one mind, crie out against verball religion, which is onely in worde: and drawe men to the practise of pure and holy obedience, if they willeuer look to inherite the kingdome of heauen? Doe wee (like heretikes) swarte from the truth, and not rather agree and meet iust with Saint Iames his doctrine, who affirmeth, that men in saying they haue faith, when they haue no workes, auaille nothing: neither that such a faith can saue them?

The proposition of the Apostle therefore is this: If a man say he hath faith, when hee hath no workes, it preuaileth nothing, neither can that faith saue him. In which proposition, and Apostolicke affirmance, is lively set downe vnto men, the necessitie of good workes, and fruites of sanctification.

2 This Proposition is proued from the fiftene verse to the sixe and twentie, by foure reasons; Whereof two are in these wordes of the Apostle, to the twentie verse contained. The first from a similitude, in the fiftene, sixteene, seuentene, eightene verses comprised: The second in the nineteene verse deliuered.

The confirmation of the place.

1 Reason, why faith (bringing not forth good works) cannot saue men, neither auaille any thing, is from a similitude. In which reason three things must be considered. 1 The similitude it selfe. 2 The application of the similitude. 3 The preuenting of an obiection.

1 The similitude in these words is expressed. If a brother or sister be naked, or destitute of dayly foode, & one of you say vnto them, Depart in peace, warm your selues, fill yo ur bellies, notwithstanding you geue them not those

T

things

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John 3. 18.

things which are needfull to the bodie: what helpeth it? For a man to say to the hungrie, go fill thy belly: to the thirstie, goe drinke: to the naked, go apparell and cloath thy selfe: to the harborlesse, get thee lodging: when yet he geueth them nothing at all whereby they may do so, profiteth the poore nothing, neyther helpeth it him at all. For he neither geueth meate to feede him; nor drinke to refresh him; neither cloath to couer him; nor house-roume to harbour him: what good then doth this bidding the hungrie to fill hys belly; the naked to warme him; the thirstie to refresh himselfe; the harbourlesse to get hymselfe lodging? This is no true charitie, nor sound loue; but charitie in shew, loue in worde, which Saint Iohn condemneth: My little children, let vs not loue in worde, neyther in tongue onely; but in deede and in trueth. For Christian charitie, and pure loue, standeth not in wordes but in deedes, and proceedeth from a pure and sincere affection towards our brethren, which vitereth it selfe when occasion iustly serueth, in doing good vnto them in their wantes and necessities. Of which practising and doing of good, (when wee may) if our faith be voide, it is dead, and all our good wordes we giue them, profite nothing our poore brethren.

For a man to say to hym that hath purse penniless, body cloathlesse, scrip meatlesse, remaining harbourlesse, go get thee meate go cloath thy backe, go fill thy bagge, go lodge thy selfe, maketh shew onely of false liberalitie. If a Surgeon say to the wounded person, get thee salue and heale thy selfe, yet giueth him neither salue nor plaister, nor any thing whereby his sore may be healed, comforteth but slenderly. A phisition bidding hys cure & patient to waxe strong, to recouer health, to walke abroad: & yet applieth nothing, neither prescribeth any thing whereby strength may be gotten, health recouered, former state restored, by bare wordes profiteth nothing. He that meeteth a wayfaring man, far from all path or high way, wandering; and faith, go aright: yet teacheth not which hand he must turne on, which way hee must take, which path hee must follow; helpeth the straier nothing towards his proposed

posed iouray. So to bid the hungrie go fill his belly, and yet to geue him nothing, is no charitie: to will the naked to cloath himselfe, and minister not whereby that may be accomplished, is no liberalitie. For the Surgeon to perswade the wounded man to cure himselfe; teaching not whereby he may do it, is no pitie: for the Physition to exhort his patient, to recouer helpe and health, & prescribe not whereby the sicknesse may be repelled; and former state restored; is no remedie: to bid a man keepe the right way, when he is altogether out, and not to set him in the path he must follow, is no courtelie: so to say to the cold, go warme thee; to the hungrie, go feede your selues: is no compassion nor mercie. Thus by this similitude, the Apostle sheweth, that that is no faith which is in wordes onely, and not accompanied with workes of charitie.

The application of this similitude is the second thing in this first argument and reason: thus by the Apostle expressed: as to say to the hungrie, go fill thy belly: and to the naked, go warme thy selfe, and giue nothing whereby his hunger may be slaked, and his nakednesse couered; and his bodie warmed; is no liberalitie indeede: so neither that faith is to bee counted faith in deede, which is voyd of good workes. Euen so faith Saint Iames, the faith if it haue no workes is dead in it selfe. Such faith therefore as bringeth not forth good fruites, neither is plentifull in good workes; is not true faith, but an image of sayth: is not a lively faith, but a certaine dead thing, set out by the name of faith: euen as to say to the hungrie, go fill thy belly, is no charitie.

A true faith, by the workes of lone is quickened, reuiued, and receiueth, as it were, life, in the sight and shewe of men. Wherefore that faith which is destitute hereof, is as dead, and not to be accounted of. For as when wee see our brethren naked, destitute of dayly foode, afflicted and distressed on euerie side, and say to them, God helpe you poore men; God comfort you, go in the name of God, and prouide for your selues, yet wee giue to them nothing: this our speach argueth not true liberalitie and charitie: euen so when we say we haue faith, & yet shew

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no deedes, whereby our faith may be knowen vnto men, when we vse thus to boast of faith: and say we haue fayth, thus to pretend that we do beleue, when we do nothing, doth not argue true faith: for faith saith Chrysost. without workes, is a figure, shewe or image without force or vertue. Whereof to boast, is to boast of a dead thing, wherein is no quicknesse, no life, no profitablenesse to men: and to incurre iust reproofe, and open reprehension with the world.

Hom. 8. vp-
on 2. Tim.

The bare name and profession of faith, which hypocrites and the common sort of men count for & call faith: which by a kinde of concession, and graunting may be so called, when men pretend in wordes that they beleue, and in outward appearance professe themselues to haue faith, which we may graunt to be a kinde of faith, being destitute and void of good workes, is in deed no faith, but vaine and dead: neither deserueth it the name of faith, more then a dead man, deserueth to be called a man: yet so men call him sometimes: or the image of Caesar, to be called Caesar: or the picture of king Henrie, deserueth to be called the king. Which names, if wee apply to those thinges, wee speake vnproperly, as to call a dead man, a man: or Caesars image, Caesar; or king Henries picture, king Henrie. So when wee call this dead faith, faith: wee speake vnproperly.

If a man (saith he) say he hath fayth, and that he beleueth, yet is mercilesse, cruell, couetous, reprochfull, blasphemous, riotous, vniust, vnrighteous, vngodly, an oppressor, extorcioner, vsurer, murtherer, drunkard, a proud person, or caried away with any such like iniquitie and sinne, from the study and practise of good workes: can that faith saue him? Can that faith bee counted such a faith, as whereby before God we are iustified? Or may we not rather say, that faith quayleth, dyeth, and is decayed in him? Which men may graunt to be faith in a speache vnproper: but not such a faith as is accepted with God, through Iesus Christ. Euen as that was no liberalitie, neither is it, for a man to say to the hungrie, go fill thy belly: and to the naked, go warme thy selfe: and yet to geue

them

Chap. 2. Sermon 12. I;0

them nothing needfull for the bodie : but rather a mocking, both of the distressed, and of God himselfe, vppon whom the contumelies, reproaches, iniuries, redound, which are done to his saintes, afflicted in this world, and distressed.

For as the poore is after a manner mocked, when in wordes we seeme to moane him, and for his case to bee moued, when notwithstanding wee shewe no fruits of compassion : so is God also after a manner mocked, when wee pretend wee haue faith, yet shewe forth no good workes, whereby our faith in God might bee testified, and the afflicted Saintes comforted : and so our faith is but dead in vs. For what the soule is to the bodie, that is Charitie and the fruites of loue vnto faith. And wee knowe that the soule quickeneth and geueth life vnto the bodie, whereby it is discerned and knowne from a dead bodie : so charitie and the dueties of loue geue life vnto our faith, and make it knowne to bee liuely, quicke and fruitfull. So then as the body is dead without the soule : so is sayth dead without good workes, which giue life, as it were, and quickeneth it, in the sight of men. And what health is to this bodily life, the same are fruites of charitie, and sanctification to the faith of each man and woman. Nowe health geueth strength to the legges, might to the armes, power to the body, conuenient abilitie to euerie member, for the performance of actions in this bodie and present state of lyfe, required : euen so vnfeigned loue, reformed life, the fruites of sanctification, the studie of vertue and good workes, maketh our soules nimble, and our faith strong to the performance of those dueties, which of the saints, iustified by faith in Iesus Christ, are expected, looked for, and required.

Of faith
and workes

If sayth and workes in Gods saintes be so necessarily ioyned, and so inseparably vnited and knit together, as that without good workes, faith is heere counted dead; and iustification before God be imputed to faith, as the Scripture teacheth : Abraham beleued, and it was imputed vnto him for righteousness : howe shall not iustification

Obiectione
Gene. 15. 6
Rom. 4. 9.

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fication be imputed to workes also, seeing they are inseparable?

Answer.

It may be answered: that faith and good workes in the Saintes of God now iustified, are inseparable, but to the obtaining of iustification, faith without workes only is required, and all workes excluded from the worke of iustification. Therefore Saint Paul saith, that by the workes of the law no flesh is iustified in the sight of God; and that all haue sinned, and are deprived of the glorie of GOD, and are iustified freely by his grace, through the redemption that is in Iesus Christ, whome God hath set forth to be a reconciliation through faith in his blood. A little after making an Antithesis, and opposition betwixt faith and workes, so that they cannot anie wise agree in the worke of our iustification: he saith, to him that worketh, the wages is not counted by fauour, but by debt. But to him that worketh not, but beleaueth on him that iustificeth the vngodly: his faith is counted for righteousness. In the same Epistle somewhat after, he reasoneth in like maner from thinges opposed one to the other, whereof both cannot be causes of the same effect, and so beateth flat to the ground all workes, from being either in whole, or in part, cause of our election: if election be of grace, then is it no more of workes; for els were grace no more grace: but if it be of workes, then is it not of grace, for then were worke no more worke. To the Church of Galatia: knoweth that a man is not iustified by the workes of the lawe, but by the faith of Iesus Christ. This doctrine he published to his scholler Titus, the Bishop of the Isle of Creta: wherefore hee saith in this wise, when that bountifullnesse of that loue of God our sauiour towards man appeared, not by the workes of righteousness, which we had done, but according to his mercy he saued vs. Finally, to the Church of Ephesus: By grace are you saued through faith, and that not of your selues, it is the gift of God: not of workes, least any mā should boast himself. Wherby it is apparant, that workes are excluded frō the worke of iustification before god, which is by faith only without works, according

to the Scripture. Howbeit then workes and faith be inseparably ioyned together in such as are already iustified: yet in such as are to be iustified before God, sayth is alone considered, and workes haue no place in the matter of iustification. Which consideration S. Augustin remembreth sayth wel to Sixtus: There are merites or good workes of the righteous, because they be righteous, but ther wer no good workes that they might be righteous. And again: Good workes begin, from that we are iustified but we are not iustified because they went before. And in his booke *de fide et operibus*, hee plainly distinguisheth this consideration, when he sayth, Good workes followe a man being once iustified: but they go not before him that is to be iustified: Whereby we see that in men iustified, good workes and sayth are ioyned: but in men to be iustified, they are seuered.

Epist. 105.

Epist. 120.
Honorato,

Rom. II. 6.

If our aduersaries replie, that Paule speaketh of the ceremoniall law, when hee excludeth workes from iustifying vs, I answer: that hee speaketh not of the lawe ceremoniall onely, but of the morall lawe also: so that no workes iustifie vs, but all are excluded from that worke before God.

Replicatio,

Answer,
No workes
do iustifie.

And this may thus appeare. 1. When Paule would proue that both Iewe and Gentile are vnder sinne, and so neither by their workes iustified before God: he alledgeth manie testimonies out of the Prophets, Dauid and Isay: whereby all men are conuicted of sinne: as, there is none righteous, no not one: there is none that seeketh after God, there is none that hath vnderstanding: they haue all gone out of the way, they haue bene made altogether vnprofitable, there is none that doth good, no not one. Their throte is an open sepulchre; they haue vsed their tongues to deceite, the poyson of Aspes is vnder their lips, and so forth, from the 10. verse to the 19. verse. In the twentieth verse vpo those former testimonies he inferreth: therefore by the workes of the lawe shall no flesh be iustified in his sight. His conclusion must holde in the same workes, whereof in the prooffe and premises he spoke: but his testimonies are touching the morall lawe, not the ceremoniall.

Rom. 3. 10.

11. 12. 13.

14. 15. 16.

17. 18.

Plal. 14. 1.

Plal 53. 4.

Plal. 40. 3.

Plal. 10. 7.

Isai. 59. 7.

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ceremoniall law: and therefore speaketh he also of the morall lawe; when he excludeth workes from iustifying vs in the sight of God.

Ro. 3. 20.

2 In that place, why wee, nor any fleshe, can by any meanes be iustified by the workes of the lawe, the reason of the Apostle is this: for by the law commeth the knowledge of sin. Wherehence I draw this argument: by those workes of the law whereby we haue knowledge of sinne, no fleshe is iustified before God. But by the workes of the morall lawe we haue greatest knowledge of sinne: therefore euen the workes of the law morall, are excluded from the worke of iustification. And that the morall law bringeth knowledge of sinne chiefly, Saint Paule shewed to the Romanes. Who in another place repeating the same, that knowledge of sinne commeth by the lawe: hee giveth instance, not in the part ceremoniall, but in the part morall, of the lawe: I knewe not sinne (saith hee) but by the lawe: for I had not knowne lust, except the law had said, thou shalt not lust. If the workes of that law, whereby the knowledge of sin commeth, iustifie no fleshe: and the chiefe knowledge of sinne come by the morall lawe: then doe not the workes of the morall lawe iustifie more, then the workes of the ceremoniall lawe of God.

Rom. 4. 15.

3 That lawe, whose workes Saint Paul excludeth from being meanes of mans iustification, causeth wrath: as in the same disputation is auouched: but to cause wrath is not proper to the ceremonies of the lawe, which were rather giuen to reconcile the people to God: but to the morall law, which thundereth out the fearefull wrath of God against all transgressions. Therefore not onely not the ceremonial, but neither the morall workes of the law do iustifie vs before God.

**Deu. 27. 26
Gal. 3. 10**

Gal. 3. 10.

4 Finally, Saint Paul to the Church of Galatia handling the same argument and question of iustification, and therein prouing that we are not iustified by the workes of the lawe, reasoneth thus from contraries: by the lawe wee are held accursed: therefore thereby wee are not saved and iustified, Hys antecedent or former proposition he proueth by the lawe it selfe, wherein it is thus writ-

ten:

ten : Cursed is euery one, that continueth not in all things, Deu. 27. 26 that are written in the law to doe them. Now this curse is not so much vnderstood of the breach of the ceremonies, as of the morall precepts: to the transgression whereof, from 15. v. to 26. verse, he setteth downe seuerall curses, as against idolatry, disobedience of children to their parents; remouing of land markes, whereunder he condemneth all iniuries and extortions: not counselling and helping our neighbour: hindering the sight of the straunger, fatherlesse and widow: incest, buggery, priuy hurt, and bribery: in the 26. verse, he concludeth: Cursed (saith he) is euery one that abideth not in all things that are written in this booke, to do them. Citing therefore that place in the matter, and question of iustification (which he applyeth to faith, and altogether taketh from workes) Saint Paul speaketh not of the ceremonies of the law onely, but of the morall precepts also: and so of all the workes of the law, which both in whole and in hart, are denied to iustifie vs before God.

Albeit this controuersie betwixt the Iewes and the Apostles, began about circumcision, which the Iewes would haue annexed to faith and the Gospell, as necessary to euery one which should be saued, as appeareth: yet the Apostles rising from the part to the whole: from circumcision to all the law of Moses, excludeth not onely circumcision, but all the workes of the law, from iustifying vs before God.

Ab. 15. 5.
Gal. 3. 11.
Rom. 4. 9.

It followeth not therefore because faith and works are both in Gods Saints together; therefore they haue the same effect, namely to iustifie before God. For albeit man hath at once, feete, hands, eares and eyes, yet followeth it not that they serue to one vlc, but to seuerall: the feet to walke, the hands to touch, the eares to heare, the eyes to see: so albeit in the Saintes now iustified, there is both faith and good works: yet by faith, not by works, are they saued and iustified before GOD. In the Sunne there are together both heat and light; yet is not the light, but the heate and influence, cause of the bringing forth of earthly creatures, and fruites of the ground: and by the

Though
workes be
joynd
with faith,
yet they
iustifie not
as faith
doth.

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the light, not by the heate, it shineth vnto men. In the Element of water, naturally there is moisture ioyned with colde: yet to purge and wash is proper to moisture, not to the colde: to coole, proper to the coldnesse rather, then to the moisture. So in like manner, albeit faith and good workes bee in the Saintes at once, yet are men iustified by faith and beliefe, not by workes: which in deede are not good, but in as much as we are iustified by faith in Christ, from whence, as fruites from a tree, they spring vnto men, and are manifest to the world, by order and consideration, faith going before as the cause, gendering good workes as the effectes in the Saintes of God,

Faith alone iustificeth. To apply iustification to workes as well as to faith, is a deceite and fallacy from the accident, in applying that to one, which is proper to another, because both are ioyned together. Saint Origen sheweth that faith alone without workes faueth, whereof he giueth the theepe for example, and the woman to whom Christ said, thy sins are forgiven thee, thy faith hath made thee whole.

Origen in Rom. 3. Saint Basil, citing the wordes of Saint Paul, Christ is made of God for vs, wisdome, righteousness, sanctification and redemption, that according as it is written, he that reioyceth let him reioyce in the Lord, saith: This is perfect and full reioycing in God, when a man is not puffed vp for his own righteousness, but acknowledgeth that he wanteth true righteousness, and that a man is iustified by onely faith in Christ Iesu. So Saint Chrysost. vpon 3. Rom. Hezechius on Leuit. Saint Ambrose also de vocat. Gentium. lib. 3. &c.

1. Cor. 1. 30
31.
Rom. 3.
Li. 1. c. 2.
S. Amb. 3.
& 4. Ro.
1. Cor. 1.
2. Gal.

Infinite are the authorities that to this purpose might bee alleaged, which to passe ouer, let vs notwithstanding remember that Saint Augustine in many places as both to Hierom. and Valentine, ascribeth our iustification onely to the grace of Christ, and not to workes in any manner.

Epist. 19.
Epist. 47.

Now that we say, faith and workes are ioyned together so inseperably, as that faith without workes is dead, according to this infallible doctrine, in them which

which are already iustified it is true: not simply. For in men to be iustified, they are not inseperable, as is before saide. For in them, first faith is, whereby they are iustified, and afterwarde good workes follow. In the poore Publican there were no good workes, but faith was in him, whereby moued, he humbled himselfe and saide O God be mercifull vnto me a sinner: and so destitute of workes, because as yet he hath no iust occasion, he departed iustified. The thiefe, who through faith intreated our Saniour Christ, that he would remember him when hee came to his kingdome, thereby was iustified: yet had hee no good workes apparaunt, with his faith. Faith therefore in men to be iustified, is without workes: but being once iustified, workes (as soone as occasion is ministred) shew themselves in the Saintes of God, according to this doctrine. Truly therefore saith Saint Augustine; When the Apostle saith, we suppose, or conclude, that a man is iustified by faith without the workes of the law: he doth it not, that men professing and obtaining faith, shoulde despise the workes of righteousness: but that euery man might know, that by faith he may be iustified. And writing to Sixtus the Priest, he saith: as hath been said before: The Saints haue good workes, in as much as they are iustified, but to be made righteous, they haue none.

Luk. 18. 13

Luke, 23.

41. 42.

De fide &

operibus.

c. 14.

Epist. 105.

Sixto.

Epist. 120.

Honorato.

To Honoratus he speaketh in like maner; Good workes begin after that we are iustified: but we are not therefore iustified, because good workes went before iustification. Thus must we wisely distinguish times and persons: the time before iustification, when faith is alone: fro the time when we are iustified, at what time faith and workes are ioyned together. The persons to be iustified, in whom faith onely is required: from those that are iustified already, in whom (besides faith) good workes must also shine & flourish. For they, together with faith, receiue also the holy Ghost, and Spirit of sanctification, as S. Luke recorderth to haue hapned to the Centuriō: & S. Paul auoucheth to the churches of Galatia, Rome, Ephesus: & to his scholer Titus. And this spirite receiued with our iustification, is not idle, but worketh so in the saints, as that he draweth them from

Act. 10. 44.

Gal. 3. 2.

Rom. 8. 13

Eph. 1. 13.

3. Tit. 2.

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from sinne, and pricketh them forward to all good works, that they may be filled with the fruites of righteousness, which are by Iesus Christ, vnto the glory, and praise of God.

Rom. 7. 6. Herence is it that Saint Paul teacheth the Saintes, that they are freed from the law, to serue God in the newnesse of the Spirit, and not in the oldnes of the letter.

Rom. 8. 1. Whome afterwards he exhorteth to walke, not after the
& 13. flesh, but after the Spirit: and thereby to mortifie the lusts of the flesh, that they might liue. Faith in these, is the

Math. 7. 17 good tree, which bringeth forth good fruit: in some
Math. 13. 8 thirty, in some sixty, in some an hundred folde: without

which, the grace of Christ is voide, the holy Ghost quenched, the Spirit of sanctification expelled; iustification in vaine; profession fruitlesse, and faith dead, according vnto this doctrine: Euen so faith, if it haue no workes, is dead in it selfe. Which is the application of his similitude, whereby he proueth faith without good workes to preuaile nothing.

After the similitude, and the application thereof, in the next and third place followeth an ironickall & mocking preuenting of an obiection: set downe of purpose by the Apostle, against those hypocrites, and counterfet professors, which so much brag and boast of faith: when as they haue no good workes at all in them: they might saye to Iames; What say you of vs? haue we no faith? doe not we protest that we belieue in God? is our faith a dead faith also?

Thereunto the Apostle aunswereth with their iust reproofe and mockage: Some man may say; that is, every man may thus conuict thee of hypocrisie, and beat down thine intollerable pride and insolency: thou hast the faith, and I haue workes: Shew me thy faith out of thy workes, and I will shew thee my faith by my workes. Let a man say he hath faith, yet hath no workes; he may be iustly reproued for his hypocrisie. For faith must be shewed by workes, as the cause is shewed by his effect. The effects of faith are workes. Good workes you haue none to auouch the vnfeignednes of your faith: therefore haue you indeed

no true faith. For if you haue faith, shew it by your works, as I will shew you my faith by my workes. If you cannot shewe your faith by your workes, then are you hypocrites, bragging of faith when you haue none. Thus therefore, may euery man beate downe your glorious boasting, and the pride of your hearts: Thou hast faith, & I haue workes: shewe me thy faith by thy workes, and I will shew thee my faith by my workes.

The force of this place is, that faith is an internal thing, and habite of the minde: impressed and imprinted in our hearts by the finger of God, and the power of his spirit: and therefore being a quality of the mind, it cannot be known or made manifest, but onely by workes, as by the signes & effects thereof. For as other gifts and qualities of the minde, as wisdom, knowledge, and learning: are not perceiued in men but by speech, practise, working or other like effects, whereby these qualities are expressed and vttered forth: euen so, faith (lying hidden secretly in the minde) is not known but by good workes, as fruits proceeding from it. And as the goodnes of the tree, whose sappe in winter season lieth lowe in the roote, is not known, but when in the Spring time it first giueth sappe to euery branch, then buddeth, blossometh, and finally in her due time bringeth forth fruite: So faith lieth inclosed in our breastes and bosoms, and is not known but by budding, blossoming, and bringing forth good workes in vs, the liuely fruites of righteousness, in some thirty, in some sixtye, in some an hundred folde. This S. Iames knew, wherefore, to beate downe the insolency and pride of these hypocrites, with mocking reproofe he saith: Some man might say; thou hast the faith, & I haue workes: shew me thy faith by thy workes, and I will shewe thee my faith by my workes. Hereby if wee cannot shewe our faith, it is fruitlesse, it is dead, it is barren. For the inward affection is shewed by the outward action, and the outward action sheweth of what nature or quality the inward affection is.

Faith is an inward gift of the minde

Gifts and qualities of the minde, are shewed forth by our outward deeds

Our Sauour would his outward actions to be the witnesses of his pure affection, wherefore he saith to the

Joh. 5. 36

Jewes:

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Ioh. 13:35. Jewes: The workes which the Father hath giuen me to finish, the same workes which I doe, beare witnesse of me, that the Father sent me. To like purpose wilte hee his to embrace loue, that thereby they might be knowen to be his Disciples, by louing one another.

Mat. 7:15 In another place, deciphering and discouering false Prophets: whose hypocrisie lieth secretly couered in Sheeps cloathing, when within they are rauening and deuouring wolues: he would their inward and secret disposition, to be knowen by their outward actions: therefore he saith: by their fruites you shall know them.

Gen. 22:3. The promptnes and obedience of Abrahams mind, was made apparant by his outward actions. Euerie inward habite of the minde, must by outward signes and tokens be made manifest. Faith therefore being a quality of the

Gal. 5:6. mind, must appeare, either sound, or counterfet, by works proceeding from it: therefore worketh it through loue, as Saint Paul affirmeth. And Saint Iames thus much signifieth by these words, Shew me thy faith by thy workes; and I will shew thee my faith, by my works. If therefore we will make our election sure and certaine; if we will shew the grace of Christ to be in vse effectually, if we will make it manifest that wee are sealed vp, with the holy scale of Gods spirit, to the day of redemption, if wee will make it known, that wee are inwardly moued by the holy Ghost: Finally, if wee will approue our faith for true and huely faith in Iesus Christ; then must wee bee studious and zealous of good vvorks, that thereby our faith may be shevved: least wee incur most iust reprehension, and for our hypocrisie be vvorthely thus mocked; Shevv me thy faith by thy vvorks, and I will shevve thee my faith by my vvorkes.

Obiection: Herence it then appeareth, that good vvorks are tokens and arguments of mens faith, Whereby it may bee knowen, vvwhether they haue true faith in Iesus Christ, or not.

If vvorks declare our faith, vvhat shall wee say of the vvorks of the Infidels, and mis-beleeuing heathen, vvwhose vvorks vvwere most glorious, most vvworthy, most excellent, in the sight of men? What shalbe saide of the vvorks

of the proud Pharisies, halting hypocrites, whose workes are often (to the view of men) more worthy and more precious then the workes of the very Saints.

Shall we thinke that their workes are expresse and liuely testimonies and arguments of faith? What shall we say to the works of men before their iustification? Can they shewe faith, being before, and without faith?

To these it may be answered; that no workes, whether without faith, as in Infidels and hypocrites: or before faith, as in the Saints before iustification, can be accounted or called good.

Many things are done of many men, which haue the shew and outward appearaunce of goodnes: yet proceeding not from faith, whereby they are sanctified, neither from the same causes, neither after the same manner, neither to the same end, Whence, how, and whereunto the workes of the Saintes, come, are done, and tende: they are farre from good workes. So that there is as great difference betwixt the workes of the Saints and faithfull people of God: and the workes of the heathenish people and Philosophers: as betwixt siluer and tinne: golde and copper: which are like, yet not the same. The workes of the heathen come from the law and force of nature onely; which is corrupt and viciate: they are attained vnto by vse, custome, and continuall exercise: their end is credite, glory, renoume, and estimation in the worlde. But the workes of Christians proceede from faith, growe of loue, spring out of the knowledge of the Gospell, & tend to the profit of our brethren, and to the glory of God. These meane workes shew forth and testifie their faith, but so do not the workes of the heathen, Pharisies, or hypocrites, whose workes are not good, neither please God for want of faith.

Faith maketh not onely our selues, but all other things which we doe with the good liking of God, to bee accepted and pleasant before him. From which fountain what soeuer floweth not, cannot please God. For without faith it is impossible to please God. And be our workes neuer so braue, or beautifull in our owne eyes; neuer so glittering and glorious in the sight of others: yet if they come not

Answers

Differenced
betwixt
works in
the Saintes,
and in the
heathen.

Aristot.
Ethi. 2. c. 1
Se. Origen
conr. Cels.
Tertull. A.
pol. 45.
Cypr. lib.
Epist. 4.
Epist. 2.
August. ci-
uit Dei. lib.
19. c. 25.

Heb. 11. 6.

Chap. 7. Sermon. 12.

Rom 14.23 not from faith, they are not only nothing, but naught also: because whatsoever is not of faith, is sinne.

Contra 2. Epist. Pel. lib. 3. c. 5. Bonifac. Saint Augustine therefore disputing against the Pharisical pride and presumption of the Pelagians, saith very well; Our religion discerneth the lust from the vniust, not by the law of works, but by the law of faith: without which faith, whatsoever seeme good works, are sinnes, and turned into sinnes.

Apolog. 39. & 48. Ciuic. Dei c. 20. li. 15. Traſtin Iohan. 86. Epist. 120. De Spiritu & litera. The workes therefore of the heathen, Pharisees, and hypocrites are not to be reputed for good: yea all works, which are either before, or without faith, are not good: as Tertullian, Saint Augustine in the place cited, and vpon Psalme 31. and 67. in his tract on Iohn. Against Iulian. lib. 4. chap. 8. of grace and free will, chapter 7. to Sixtus in his Epistle 105. and other places infinite, sheweth. Who also to Honoratus, and in his booke of the spirite and letter, chap. 26. affirmeth, that no woorkes are good; but in that they follow iustification by faith, through which they are reputed onely for good.

I. lib. 1. in Iob.

And Saint Origen thereunto subscribing, saith All that men doe, either in virginity, or in abstinence, or in the chastity of the body, or in the burning of their flesh, either in the distribution of their workes, all these are in vaine, vnlesse they doe them of faith. &c.

Whence then it may be apparant, that all workes shewe not, ne argue true faith; neither is it here the mind and meaning of the Apostle, to conclude in this maner: Workes shew faith: therefore all workes shew faith. Or thus: Good workes shewe and argue faith, therefore euery one that hath workes apparantly good, hath therefore true faith. But his scope and drift is, to shew that where there is true faith in deede, there it cannot be but good workes will appeare and follow: and that men boaste of faith in vaine, whose faith is not accompanied with good workes and christian actions: Seeing that there is no good tree, but in due time bringeth forth her fruite in conuenient measure: Whereof in summer time destitute, it is accounted naught, dead, fruitelesse, and rotten.

Mal. 1. 3. Math. 7. 17

Which

Which good workes, as they make shew, and doe testifye of our faith, so that men gather probably, wee hath works, therefore saith: but necessarily from the negatiue, (which here is respected chiefly,) he hath no works, therefore no true and liuely faith: So are these workes counted for good, and reckned pleasant vnto G O D, not for their owne sake, but for the faiths sake, whence they budde spring out, and issue.

Moses therefore, to intimate thus much in Abel and his sacrifice, putteth Abell with his faith first, then after-ward his sacrifice, when he saith, God had respect to Abel & his sacrifice: to shew, that because God accepted Abels faith, therefore he respected the sacrifice, proceeding from him: and not the man, or his faith; for the sacrifice. Saint Gregory thereof in a certaine place speaketh to the same purpose: in the iudgement of almighty God there is regarde had, not so much what is done or given, as of who, and how. Herence is it, that God is said to haue looked vnto Abel and his gift: For Moses being about to say; God looked vnto Abels gift; he setteth downe carefully before, That God looked vnto Abell By which thing it is manifestly shewed, not that the offerer had pleased, for his gift; but the gift, for the giuer pleased God: For this cause the gifts of the wicked please not God, because they come from them, with who God is not pleased. Thus workes are good in respect of mens faith, whereby they are accepted with fauour before God: and are such tokens of our faith, as without which wee boast in vaine of faith. Which thing in this place the Apostle giuing vs to vnderstand, with a mocking quippe, beating downe the vaine pride of hypocrites, saith, But some man might say; that is, any man, or euery man might thus mocke thee, thou hast the faith, and I haue works: shew me thy faith by thy works, and I will shew thee my faith by my workes.

And this is the first reason why true faith cannot be without workes: which reason is from a similitude: whereof, and of the other thinges in that reason; As of the application, and the mocking and ironically pre-occupating and preuenting of the obiection, this is suffi-

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cient haue beene spoken.

3. reason.

The second reason why iustifying faith cannot bee without good works, is drawn from an absurdity: if that faith which is without workes, be that true faith whereby we are iustified; then the diuels might bee iustified: for they haue a bare faith, whereby they also beleue there is a God, albeit they apply not themselves obediently to walke in his commmaundements. But it were an absurde thing to say the diuels be iustified; for, because they are not iustified, therefore they tremble at the iudgements of God: whereby it appeareth that their faith is not true, nor sufficient. Now to boast of such a faith as is common to diuels, what vanity, what folly, what absurdity is it? This reason the Apostle in these wordes expresth: Thou beleueest there is one God, thou doest well: the diuels also beleue and tremble.

It were an absurde thing to say the diuels are iustified: yet if thy faith be but a bare faith, in worde, without workes: in tongue, without truth; in shew, without substance; they may as well be iustified and saued, as thou by thy like faith maist be saued. But by such a faith as is destitute and voide of the workes of true sanctification, the deuils cannot be iustified: therefore neither canst thou (O man) be iustified by the like. The deuils beleue, and tremble: yet not iustified, nor saued.

Now that the diuels beleue there is one God, yea and confesse Iesus Christ to be his onely Sonne, yet tremble before his throne, and diuine presence: the holy word of God, and the most sacred scriptures doe teach vs. When our blessed Lord and Sauour Iesus Christ was come into the land of the Gergeens, there mette him two men possessed with diuels, which came out of the graues, very fierce and terrible, so that no man might passe by that way. And these diuels possessing these two men, cried out vnto Christ with trembling and feare, Iesus, thou Sonne of God, what haue we to doe with thee? art thou come hitherto torment vs before the time?

Math. 8.

18, 19.

Mark. 3. 11.

In another Euangelist in like manner, when the people praised & thrōged about Christ to be healed: the vnclean spirits

spirites which were in them whom Christ then cured, seeing him, fell downe before him, and cried saying: Thou art the sonne of God. The diuell possessing him, whome neither fetters could holde, nor chaines, could binde, nor bandes could bridle, seeing the Lord Iesusa farre off: ran and worshipped him, crying with a loude voice, what haue I to doe with thee, Iesus the sonne of the most high God? To this sense soundeth that also in the Euangelist S. Luke: who writeth that the vnclane spirite possessing the man in the Synagogue of Capernaum in Galile, knewe Christ, God blessed for euermore, and also confessed him openly. Whereof the Euangelist saith thus: In the Synagogue there was a man which had a spirite of an vnclane deuill, which cried with a loud voice, saying vnto Iesus Christ, Oh what haue we to doe with thee, Iesus of Nazareth? Art thou come to destroy vs? I knowe who thou art, euen the holy one of God. These places nowe cited with many such like, doe euidently shew a kinde of beliefe to be in the diuels: whereby they are perswaded there is a God. Their confessing also the sonne of God Iesus Christ to be God, euen the sonne of the most highest, and their prostrating and casting downe of themselues before his diuine presence: Finally their feare, least he should torment them, and their desiring of him, not to send them into the deepe, the place of their punishment, confirmeth this truth: the diuels beleeue also and tremble. The diuels then doe not onely beleeue there is one God: but also confesse Iesus Christ to bee his Sonne, and tremble for feare of his mighty power.

Marke. 5. 4

Luke 4. 33
item. v. 41
Luke. 8. 28

Rome. 9. 30

To conclude, this beliefe of the diuels and vnclane spirites, Saint Luke in the Acts of the holy Apostles setteth forth most euidently, in the story of the seuen sonnes of Sceua the Priest and Iewe. Which sonnes of his, being Exorcists, and taking vpon them, to call on the name of Iesus, whom Paul preached: coniuured thereby the foule and vnclane spirites to come out of men. But the euill spirite by them thus coniuured in a certaine man, answered them and said: Iesus I know, & Paul I know: but who are you? Thus did the diuell, not only beleeue that Christ was, but

Act. 19. 14
15.

Chap. 2. Sermon. II

confesse also, not onely Christ the sonne of the most high-
est, but Paul also the seruant of the Lord, and of our Sa-
uiour Iesus Christ.

Albeit these testimonies out of the new Testament
be most cleare, to reach vs that the diuels belieue there
is one God : yet let vs also cast our eyes vpon the for-
mer generations, and looke euen from the beginning,
and in the succeeding ages, and we shall see out of the
olde Testament also this same confirmed : and so haue
a most sweete and pleasant harmony of them both to-
gether.

Gene. 1. 16. When God Almighty had made man, and placed
17. him in the most pleasaunt garden of Eden : and had gi-
uen him commaundement, that he should not eate of
the forbidden fruite, which grew in the midst of Pa-
Gen 3. 1. 2. radise, euen of the tree of knowledge of good and
euill: Satan tempting man to disobedience, did not de-
ny that there was any God, which had giuen such com-
maundement to man : but as beleeuing there was one
God, and confessing the same vnto Euah, asked her
whether God indeede had commanded them not to eate
of the tree of knowledge of good and euill.

When the Sonnes of God, the holy Angels, stood all
about the throne of God, and Satan himselfe comming
Job. 1. 7. & from compassing of the earth, and the worlde, presented
2. 4. himselfe also before Gods diuine Maiesty : and God had
demaunded of him, whether he had considered Iob his
seruaunt : The diuell, as beleeuing the heauenly and di-
uine nature, confesseth the Godhead, in his accusation of
Iob : hath Iob serued God for nought? Thus the diuell
at that time also beleeued there was one God.

3. King. 23. Finally, when the Lord Almighty, sitting vpon his
21. 22. heauenly throne, and hauing all the hoste of heauen a-
bout him, as it were consulting and deuising to bring a
iust plague vpon Ahab, the wicked and vngodly King of
Israell: had but asked the question, who would entice
Ahab, that he might perish in Ramoth Gilcad : Satan the
deuill, as beleeuing that diuine nature, and excellent ma-
iesty to be God, submitting himselfe to Gods will, offer-
red

red himselfe to the execution of his iudgements, and said,
I will entice him.

Thus then both the testimonies of the olde, and
the authorities of the newe Testament confirme the doc-
trine of our Apostle: the deuils belecue there is one God
and tremble.

Now where the Apostle Saint Iames saith, thou be-
leeuest there is one God, thou doest well: the diuels also
belecue and tremble: this speech, thou doest well, may
haue a double sence. For either it may be taken ironical-
ly, and in taunting wise, as iustly vpbraiding and repro-
uing them for their vaine ostentation of faith, and their
boasting in their beliefe, which is no better then the faith
of diuels. Wherefore, as when men doe most wickedly,
yet we, in reproofing, in taunting, in mocking and chec-
king manner say: O, it is well done: and so reproofe
their iniquity: So here S. Iames, bitterly and sharply in-
ueighing against the wicked, and iustly reproofing their
vaine faith, saith; Thou beleeuest there is one God: thou
doest well, the diuels belieue also, and tremble, and so
condemneth their hypocrisie, and vpbraideth them for
their vaine ostentation of faith: As who should say, is it
well done in deede, when thou doest beleue no better
then diuels doe? for they belieue and tremble.

Or else it may be spoken affirmatiuely, and to this
sence: thou beleeuest there is one God, thou doest well.
For it is a good thing thus to doe: but yet is not this all,
neither is it inough or sufficient, neither must thou rest
in that degree of faith, but goe on, and proceede, and
growe from faith to faith and then to beleue there is one
God, is well. Otherwise thy faith shall not profite thee: for
the diuels also beleue there is one God, yet tremble they
through dreadfull feare, and extreame desperation.

Wherefore then, if a man should describe vnto vs faith
in this manner and wise: it is faith, to beleue there is one
God: this definition, declaration, or description of faith,
were altogether imperfect: neither is this the faith where-
by a man may be saued; for the diuels themselues haue as
good a faith as this, and yet are not saued.

Chap. 2. Sermon 12.

As then it were absurde for any to say, that the diuels shall be sau'd, which no man affirmeth, vnlesse hee be voided of knowledge, bereft of reason, enwrapped in errour, doting through folly: so it is no lesse absurde for men to seeke to bee sau'd through that faith, which is common vnto the diuels also, & yet can not saue them, which thing our Apostle here teacheth and telleth vs: thou beleeuest there is one God, thou doest well: the deuils beleeue also and tremble.

Credere
Deum Cre-
dere Deo.
Credere
in Deum.

To make a plaine, euident and apparant difference, betwixt true faith and feigned, the faith of the Saints, and the shadow of faith in the wicked: the holy auncient and reuerend fathers haue shewed, that it is one thing to beleeue that God is, and another thing to beleeue God, and another thing to beleeue in God.

To beleeue
that God is

I To beleeue that God is, is to beleeue there is a God, and the same the creator and the gouernour of heauen and earth. Which the very sight and view of the creatures and the frame of the worlde, doth teach all Nations and people, be they neuer so rude, neuer so sauadge, neuer so barbarous, as the heathen man, and Orator of the Romaines, Tully in sundry of his bookes and workes hath confessed. And the very diuels themselues, seeing the wonderfulnesse of his workes, the omnipotency of his power, the incomprehensiblenesse of his wisdom, the terror and seuerity of his iudgements, and the excellency of his Maiessty: are also forced, will they, nill they, to beleeue and perswade themselues there is one God. This faith then is common to the heathen and to the Saints: vnto men and vnto diuels: and therefore thereby can we not be sau'd.

1. Lib. de
natur. De-
orum.
2. Tuscul.
3. de Legi.

To beleeue
God,
Pla. 145. 17

2 To beleeue God, is to beleeue Gods worde to be true: to beleeue that God is faithfull in all his sayings and holy in all his workes. Which thing, albeit the wicked sometimes seeme to doe: yet simply can they not bee saide to beleeue God. For if they eyther beleeued him to be true in his promise, or constant in his threatnings: then would they, neither so maliciously persecute vertue, neither so greedily follow after vice, as experience doth teach

teach they do dayly.

If they beleueed God, then either the hope of heauen promised in mercy to the righteous, or dread of damnation threatened in iustice to the wicked, woulde withdrawe them from wickednesse. But neither the one, neither the other doth perswade them, therefore doe they not rightly beleue God.

3 To beleue in God, is not onely to beleue that God is, neither onely to beleue all things in his holy word contained, to be most certaine and most sure: but also particularly to embrace, and specially to apply vnto our owne selues, all the promises made by God the Father, in his sonne Iesus Christ, of his true grace and mercy for full remission of sins, vnto the Saints. To relie, rest, and stayeremission vpon his mighty power: to haue all hope of happiness in his only fauor: to perswade our selues of true righteousness, release of sinne, imputation of iustice, eternall saluation, onely through his deare sonne our Sauiour Iesus Christ the righteous: who onely died for our sinnes, & rose againe for our iustification: who onely once suffered for vs, the iust for the vniust, to bring vs to God: who only is the fulfilling of the law, for all the that beleue: & therefore alone of God for vs is made wisdom, iustification, sanctification, and redemption: that according as it is written, he that reioyce, let him reioyce in the Lord.

Rom. 4. 25.
1. Pet. 3. 18.
Rom. 10. 4.

1. Cor. 1. 30

This faith who so hath from God, doth not only beleue that GOD is, neither alone acknowledge him as a most mighty Lord, and most iust iudge, neither onely perswade himselfe generally the things in scripture contained to be true: which in some sort is common both vnto men & vnto diuels, to the saintes, and to the wicked: but also doth loue God, as a father full of all mercy: hope in him for pardon of sinnes, as in the onely fountaine of all grace and goodnesse. And this faith is chiefly proper vnto the Saintes, in whom also it bringeth forth the fruites of righteousness, that in them God in all things may be glorified through Iesus Christ.

To beleue therefore that there is one God, is faith more large and more generall, then may be accounted

Chap. 2. Sermon. 12.

found and liuely faith: whose proper mark and specificall difference is, to apply the sure promises of mercy by God made vnto the Saintes, vnto our selues: which neither the wicked of the world, neither the diuels doe: therefore by that their faith, can they not be saued: yea rather as vterly without all hope, through dread of endlesse damnation, they tremble and feare at Gods iudgements.

Obiection. But a man might say, that the faith of Gods elect seruants is not void of feare: for to be void vterly of feare, is a thing most wicked. Wherefore Paul hauing
Rom. 3. 18 in many wordes noted the wickednesse of the naturall and vnto regenerate men, setteth downe this as the full measure of their iniquity: the feare of God is not before their eyes.

Answer. True it is, there is feare in the Saints: which GOD himselfe commendeth vnto vs, by his Prophet: to whome
Isay 66. 2. shall I haue respect; but to such as are poore, humble in heart, and tremble at my sayings? This feare Salomon
Prou. 1. 7. commendeth as the beginning of wisdom: and Saint Paul opposeth it to wicked presumption: be not high
Rom. 11. 20 minded, but feare: and requireth it in the Saintes, as a marke of saluation: worke out your saluation with feare
Phil. 2. 12. and trembling. This feare proceedeth from loue, and care we haue to please God; loth in any thing to offend him, as our father most mercifull, most bounteous and
Epist. 120. louing; not so much for feare of receiuing punishment,
Honorato, as for care not to loose the benefite of mercy: as Saint Augustine wisely hath obserued.

But for the feare and trembling of wicked men and damned spirites, it is alwaies through remembrance of Gods iudgements, and their owne endles tormentes, which in hell they shall suffer; which are prepared for Satan and his Angels. They feare, because hee alwaies threatneth tormentes, neuer promisseth reconcilment: alwaies appeareth rigorous, neuer fauourable: alwaies dreadfull, neuer amiable. Wherefore they carying daily in their breastes and bosomes tormenting furies, which holde them day and night vnder dread of endlesse destruction: when they see continually the countenance of God

Mat. 25. 41.
Psal. 1. 5.

God against them, armed with all the weapons of his vengeance to persecute them: when they see they can take no hold-fast of Gods mercie; for their intollerable pride, and finall oppositac and falling from grace, and wilfull rebellion against his heavenly maiestie: they cannot but feare, they cannot but tremble.

Nowe if the deuils belecue there is one God; then the Epicures, the Atheistes, the wicked fooles of the worlde, which say in their heartes there is no God: are worse then deuils.

Plalm. 14. 2

If the deuils feare Gods iust iudgementes, and tremble before his presence, and throne of Maiestie: then are many men and women, which iest at the day of iudgement, make a mocke at, appearing before the tribunall seate of God, to receaue according to their works, worse then the deuils.

If then hypocrites haue no better faith then the deuils haue, and it be a most absurd thing to say the deuils are saued; then is it no lesse absurditie to say, that wicked men by like fayth can be saued: seeing they are destitute of all goodnesse, voyde of all righteousnesse, farre from all fruites of sanctification. Which thing this holie Apostle teacheth vs in this place, thou beleuest there is one God, thou doest well: the deuils also belecue, and tremble.

Finally then, it may herchence appeare to be right necessarie, that as men are truly iustified before God through faith in Christ: so they should by their workes, the liuely testimonies of true faith, shewe themselues before men to be indeed righteous: that as, inwardly with God they are made iust by their beliefe, so outwardly with men, they might be known to be iust by their deeds: that so they might adde to their faith, vertue: to their profession, sanctification: to their religion, holy conuersation: which is the scope and drift of the Apostles doctrine.

2. Pet. 1. 3

Neyther is this doctrine, a doctrine, cyther rarely heard of, or vnusuall in other places of holie Scripture: For the whole bodie of the Scriptures teach vs, the necessitie

of

Chap. 2. Sermon 12.

Isay. 1. 16. sitie of good workes and fruites of sanctification in the
17. saintes, without which all holinesse, is hypocrisie, all deu-
Isay. 58. 6. uotion, dissimulation. And to this end, not only the Pro-
7. phets in their books, but our sauiour Christ in the gospell,
Zach. 7. 9. and the holy Apostles in their sacred writings, haue mo-
Mich. 6. 8. ued men professing godlinesse, to the fruites of righteous-
Mach. 7. 12. nesse, least they otherwise doing, be iustly reproc'd for
Ephes. 4. their hypocrisie.
2. &c.

And for asmuch as it is not onely a matter of moſte
 great account in all times; to haue this godly care of bring-
 ing forth fruites of true sanctification vnto Gods glo-
Ephes. 1. 4. rie, but also the moſte liuely testimonie of our calling,
 who are therefore called of God, that wee might be irre-
 prehensible through loue: and the signe of our regene-
 ration and newe birth; whose chiefe ende is to walke in
 good workes, which God hath prepared for vs; as witnes-
Ephes. 2. 10 seth the Scriptures: wee are the workmanship of God,
 created in Iesus Christ, vnto good workes, that we should
 walke therein: but also the chiefe end of our redemption
 by Iesus Christ, and of the appearing of the grace of God
 in the day of his most blessed incarnation and passion vp-
 on the crosse, when our redemption was fully accompli-
2. Tim. 11. 12 shed; as S. Paul teacheth vs: That grace of God that bring-
13. 14. geth saluation to all men, hath appeared, and teacheth vs
 that wee should denie vngodlinesse, and worldly lustes,
 and that we should liue soberly, righteously, godly in this
 present world, looking for that blessed hope, and appear-
 ing of the glorie of that mightie God, and of our sauiour
 Iesus Christ, who gaue himselfe for vs, that hee might re-
 deeme vs from all iniquitie, and purge vs to be a peculiar
Luk. 1. 75. people vnto himselfe, zealous of good workes: Which
 thing also, Zacharie the father of S. Iohn baptist maketh
 the end of our redemption: wee are redeemed by hym
 from the power or handes of our enemies; that we should
 serue him without feare, in holinesse and righteousness
 all the daies of our life: Therefore must this doctrine
 sound euermore in our heartes, which for so great causes
 is so highly commended vnto vs in the scriptures. Much
 more, not onely might, but also ought to be spoken tou-
 ching

ching these matters; but I hope this may suffice for the present occasion, and vnderstanding of the Apostle, in this present argument heere handled: touching the office of faith, and vse or end of good workes in the saintes of God.

Now God, which is the fountaine of all goodnesse, the father of all lightes, the giuer of all spirituall grace, the sender downe of all vertues into our heartes, poured downe ypon vs that most excellent gift of vnfeined sayth, without which nothing is acceptable, nothing is pleasant in his sight: that, it in vs working through loue, and wee replenished with all frutes of righteousness, and abounding in all sanctification, may thereby giue infallible testimonie of our iustification; and in the whole course of our life, may alwaies through righteousness and holinesse, so glorifie God heere, that by him wee may bee glorified in the life to come; not through our merites, but of his onely mercy, through Iesus Christ

our onely Lord and Sauour: who with the father and the holy Ghost, liueth and raig-

neth, one immortall, inuisible and

onely wise God, both now

and for euermore,

Amen.

James

James Chapter 2. verses 20. 21. 22.
23. 24. 25. 26.

Sermon 13.

Verse. 20. But wilt thou vnderstand, O thou vayne man, that the fayth which is without workes is dead?

21. Was not Abraham our father iustified through workes, when he offered vp Isaac his sonne vpon the altar?

22. Seest thou not, that fayth wrought with hys workes? and through the workes, was the fayth made perfect.

23. And the scripture was fulfilled which saith, Abraham beleeued God, and it was imputed vnto him for righteousness, and hee was called the friend of God.

24. Ye see then howe that of workes a man is iustified, and not of faith onlie.

25. Likewise also was not Rahab the harlot iustified through works, when shee had receined the messengers, and sent them out another way?

26. For as the body without the spirit is dead, so faith without works is dead.

In these
wordes of
the Apo-
stle, there
are two
thinges to
be conside-
red, as ap-
peareth.
Namely.

1. The other
part of his con-
firmation, contei-
ning the two o-
ther reasons,

The third from the example
of Abraham, 20. 21. 22.
& 23.

The fourth, from the exam-
ple of Rahab. 25.

2. The conclusi-
on of the whole
discourse,

First made and set downe.
Verse, 24.

Secondly, repeated. V. 26.

The third reason why true faith is not without good
workes, is drawn from the example of Abraham : who
had no doubt, a true and liuely fayth : for which cause hee
is highly praised, both of Moyses the Prophet, and Paule
the Apostle of Christ : yet did this great and holy Patriark,
by offering vp his sonne Isaac, in whome the hope of hys
posteritie, and the truth of Gods promise consisted, shew
what maner faith hee had; not a dead, barren, and fruit-
lesse faith; but quicke, liuely, and plentiful in all good
workes, to the glorie of God. For which cause he receiued
a true testimonie from Gods owne mouth, and it was
set downe by Moses, for all posteritie for euermore, that
he was righteous indeede, and the friend of God. Such a
faith ought euerie one of Gods saintes to haue therefore,
whereby they may receiue a testimonie from God and
man, of their integritie, righteousness, and iustification.

3. Reason

Gen. 15. 6.

Rom. 4. 9.

& 17. 13.

The force of this reason is this; what maner of fayth
Abraham (the father of the faithfull) had, such faith ought
all his children, all the Saintes, all that rightly belecue
in God, and his sonne Iesus Christ, for to haue also. But
the faith of Abraham was no shadowe nor shewe, but a
substance and soundnesse of faith. His faith was not in
words only, but in workes also : not in tongue and talke
alone, but in truth and veritie : not a bare, barren, fruit-
lesse

Chap. 2. Sermon 13.

lesse faith, but a liuely, working and plentifull faith. Such faith therefore ought the faith of all Gods saintes to be, and not dead, without workes. Which thing S. Iames to insinuate and giue vs to vnderstand, breaketh forth in to these wordes, but wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead? was not Abraham our father iustified through workes, when he offered vp Isaac his sonne vpon the altar?

Cardinall
Caietane.

Wherein let vs with Illericus, see the annotation and obseruation or note of Cardinal Caietane one of the Romish clergie, vpon these wordes: wilt thou vnderstand O thou vaine man, that faith which is without workes is dead? Marke reader (saith hee) that Iames meaneth not, that faith without workes is dead, because it is manifest that we are iustified by faith euen without workes, as appeareth by infantes baptised, and in olde folke also, baptised, and forthwith deceasing & dying: but he meaneth faith without workes, that is, faith refusing to worke, is dead, vaine and not able to iustifie. Thus euen one of their owne, (who would herehence conclude the necessitie of workes in the matter of iustification,) spoke that same which we all speake and defend, and for which wee are wrongfully condemned of them, that faith which is not prepared to doe well, when occasion is offered, but then refuseth to worke, is dead and profiteth nothing: for as much as true faith worketh alwaies (when matter, occasion, and opportunitie is offered) through loue, as Saint Paul auoucheth. This sence of Saint Iames, if the Romanistes would hold, if not with vs, yet with their own Cardinall, there should remain out of this place no such great controuersie betwixt vs and them, in the matter of iustification.

Gal. 5. 6.

This foretolde, the wordes of the Apostle are plaine, the storie euident, the matter manifest, therefore a brieue and paraphrasticall running ouer them may be sufficient.

Wilt thou vnderstand (saith hee) O thou vaine man, that faith without workes is dead? Faith in men iustified, destitute of workes, or as Caietane saith; refusing to doe well

well when occasion is offered, is dead in deede : because all the Saintes shewe forth their faith in the practise of workes, and vertue, when iust occasion of well doing is ministred vnto them.

The Apostle Saint Iames also heere calleth hypocrites and men vaunting and boasting of faith, without the fruites of righteousness, emptie, or vaine. Borrowing his similitude from barrells, or other like vessels, which the emptier they be, the more they do sound when they are stroken: So likewise these men, the voider they are of true faith, they more they prate and prattle thereof: the lesse substance they haue of sound religion, the greater shewe and sound they giue, and therefore may bee well called vaine, or emptie.

Was not Abraham our Father iustified, when he offered his sonne Isaac vpon the Altar? was he not iustified through workes? Moses recordeth, that when Abraham had obtained a sonne, (according to the promise which was made vnto him by God; both when hee talked with Abraham, and gaue him circumcision, the scale of the covenant, & also in the day of the destruction of Sodom and Gomortha) hee was commaunded to go to the mount Moriah, and there to offer vp that Sonne, whome G O D had witnessed should be his heire : and in whome all the nations of the world should be blessed. Which thing Abraham willingly obeying, causeth his Asse to be sadled, wood to be prepared, fire, and a knife to be in a readines: and the next morning, he, and his sonne Isaac, and two of his seruantes, tooke their iourney towards the mount Moriah, there to offer vp Isaac. Abraham a farre off seeing the place, commaunded his seruantes to stay, layd the wood vppon Isaac, tooke the knife, and fire in his owne hands, and so with his sonne came to the place which the Lord appointed.

Where he taketh and bindeth his sonne Isaac, he stretcheth out his hand for the knife to haue cut his throate. This his obedience the Lord seeing, sendeth his Angel, stayeth Abraham from touching the childe, and saith vnto him; Now I know that thou fearest God, in that thou hast
not

Gen. 22.2

Gen. 22.3

Gen. 17.

34.&c.

Gen. 22.10

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not spared thy sonne, for my sake. This was the worke of Abraham, whereby he made manifest, and declared his liuely faith: for which worke S. Iames saith he was iustified, that is, known to be iust before men.

This his faith wrought with his workes, and was effectually and fruitfull through his obedience. And through that worke of his obedience, was his faith made perfect, declared to be sound, shewed to be true, known to be liuely and acceptable before God and man. Who the more he by his obedience shewed his faith, the more was his faith thereby known to be perfect. Not that his faith or any mans faith in this world, can be perfect and absolute on euery part. For we haue here no gift in the highest degree of perfection, which may not dayly be increased. And all men must learne in humilitie of their spirites, daily to pray with the most holy Apostles, Lord increase our faith. But inasmuch as by good workes our faith dayly riseth, and groweth to greater measure of perfection, and is dayly more and more thereby confirmed, and known to be perfect: as the more often the tree bringeth forth fruit, the more plainly it is knowne to be good: it is called perfect. See double perfection c. 1. v. 4.

First that Iames here saith of Abrahams faith, that it was made perfect by works, we may not therefore conclude, that the beginning, and first rising, and springing vp of faith is from God, but the consummation and perfection thereof, from our selues, and our owne works. For what were this, but intollerable pride, in ascribing the lesse to God, the greater to our selues: the beginning of good to him, the consummation and accomplishment thereof to our selues: to challenge and arrogate praise vnto our workes, and to derogate from his glorie? where against the Princely Prophet Dauid praieth, when he saith; Not vnto vs, O Lord, not vnto vs, but vnto thy name geue the praise.

For were the beginniges from God, and the perfection from our workes; then look how much more excellent the perfection and end of euery thing is, then the beginning, and the consummation of faith, then the entrance

I. Cor. 13. 9
& 12.

Iak. 1. 7. 5.

Psal. 115. 1.

or inchoation thereof: so much more praise should belong to vs, then to God himselfe. Which thing to desire, were great vngodlinesse, to attempt, were horrible pride: boldly to challenge, were not onely shamefull presumption, but the full measure of all impietie.

Wherefore let vs learne a better profession, and ascribe all in all vnto God, who both beginneth, and also maketh perfect whatsoeuer is perfect in vs. Hee it is that worketh in vs, both to will, and also to perfourme, according to his good pleasure. From whom wee haue all our sufficiencie, who of our selues, as of our selues, are not able to thinke a good thought, much lesse to make perfect any thing in our selues: but all our sufficiencie is from God, from whom euerie good, and euerie perfect gift proceedeth, as from the father of lightes. So that not onely the beginning of fayth, but the increafe and perfection thereof, is from him.

For which cause as the Apostles prayed to Christ, (who is GOD, blessed for euer) for increafe of fayth; So Saint Paul and Saint Peter, ascribing the perfection, establishment, and consummation of all thinges vnto God, haue therefore praied vnto God, as plainly appeareth in their Epistles; The God of peace, that brought againe from the dead our Lord Iesus, the great Shepheard of the sheepe, through the bloud of the euerlasting couenant, make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, thow Iesus Christ, to whome be praise for euer and euer, Amen.

Likewise also, Saint Peter; The God of all grace, which hath called vs vnto his eternall glorie by Christ Iesus, after that ye haue suffered a little, make you perfect, confirme strengthen, and stablish you: to whom be glorie for euer and euer.

Thus then the beginning, continuance, and encrease: yea the perfection and establishment of the verie fayth of Abraham, was onely from God, as from the cause: yet is it known to be perfect, and declared so to be, before men, through workes, as the Apostle witnesseth: and

Phil. 2. 13

2. Cor. 3. 5

James. 1. 37

Luk. 17. 5

Rom. 9. 5

Heb. 13. 20

1. Pet. 5. 10

Chap. 2. Sermon 13.

Gen. 15. 6.

How men
are heere
said to be
perfect.

Lib. 3. ad
Bonifaciū.
6. 7.

Phil. 3. 12.

Mark. 9. 24

Moral. in
Iob. 29. 6.
30.

Rom. 15. 1.

Rom. 14. 1

2. Cor. 2. 6

the Scripture was fulfilled, when by his obedience it did clearly appeare, howe truly it was written of Abraham, by the Prophet Moses, that Abraham beleueed, and it was imputed vnto him for righteousness. So that his work is said in the Scripture, to haue made the testimonie of Moses true, cleare, and euident, that Abraham beleueed, and that his faith to that word of promise, (that one of hys owne loines and bowels should be his heire) was imputed vnto him for righteousness. Secondly, where the Apostle here saith, that Abrahams faith was made perfect by his worke of obedience, we must consider howe the Saintes may truly be said to be perfect in vertue. 1. When they most of all acknowledge their owne imperfection: then are they indeede most perfect in vertue. Whereof Saint Augustine saith: the vertue that now is in a iust man, is so farre forth called perfect, as that it appertaineth to the perfection thereof, both the knowledging in truth, & the confessing in humilitie, of the imperfection therof. For then according to the infirmitie, after his measure, this small righteousness is perfect, when it perceiueth what is wanting to full perfection in it. Thus S. Paul shewed his perfection in vertue, in that he acknowledged and confessed; that as yet he had not attained vnto perfection. And the father in the Gospel; I beleue Lord, helpe my vnbeliefe.

2. The Saints of God are called perfect, not simply, but in comparison of the wicked, in respect of whome, the holy men of God shine in perfect vertue, as Gregory saith: perfect are those men, who practise goodnesse among the wicked: or in regard of the feeble and weake in faith, in comparison of whom, the strong in faith are called perfect. So that perfect in that respect is opposed agaynst weake: which opposition as S. Paul setteth downe in her proper termes; we that are strong ought to beare with the infirmities of the weake; & not please our selues: by strong and weake vnderstanding, strong and weake in faith; as before he did: So, as touching this purpose, he toucheth it elsewhere: we speake wisdom among them that are perfect. And S. Paul in comparison of the weake brethren, ascribeth

ascribeth perfection to the Saints : who went on without stopping or staying in the race of the Gospel : let vs therefore as many as be perfect, be thus minded. 3. Philip. 15

3. Men are called perfect also, not because they are absolute in vertue: but because they go on therein, and profite dayly in studie of godlinesse, and in the true knowledge of Iesus Christ: of which kind of perfection S. Paul may also be vnderstood in the place before alledged. Let vs therefore as manie as be perfect, be thus minded : men may not be said to be perfect here, as if they were without all sinne, and imperfection; but as S. Augustine saith: Because they are commended for great increase in vertue: And no man is to be thought to be without sin, because he is called perfect in some thing : for he is not so called, because there is not any thing wherein he may not profite, but because in a great part he hath already profited, he is worthy that name. 3. Philip. 15 De meritis remissi. pec. lib. 2. c. 12. c. 16.

4. A man may be called perfect not in regarde of the qualitie of vertue, which may alwaies be encreased: but in respect of the nature, substance, or trueth of vertue, as hee that hath true faith, is perfect in faith; he that hath true loue, is perfect in loue : yet both his faith and his loue, in qualitie, may be encreased. Abraham all these wayes may be called perfect.

This being the argument of S. Iames, from the example of Abraham, that what faith was in him, the like ought to be in al Gods saints: and that as his faith was ioyned with the worke of obedience to God, when occasion was ministered, so ought the faith of euerie one of the children of God, to bee bewtified, accompanied, and shewed forth through good works. The conclusion is inferred; You see then how that a man is iustified of workes, that is, proved, and knowen to men, to be iust and righteous before God by workes, and not by faith onely. Not of a cold, dead, bare, barren, fruitlesse, idle faith only. Such a faith as is in wordes, when we say we haue faith, though wee haue no workes : Of which faith hypocrites so much glorie, and make boast in vain, as of that faith which is no true faith in deede, nor accepted with God.

The conclusion made.

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And this conclusion must agree in the same sence of tearmes, wherein the example was proposed : and the tearmes therein to be noted, are specially two : Iustified, and faith. Iustified, in the example proposed, signifieth to be knowen for iust with men : not to be made iust before God. Faith signifieth that bare profession, wherby in wordes we say wee haue sayth, and the religion of Christ. Such faith was not in Abraham, therefore neither is anie other man by such a faith reputed for righteous, nor knowen so to be before men. And these wordes thus in the same and right sence taken, the conclusion is true : a man is not iustified by faith onely, but by workes. For sayth onely in wordes, maketh not men to be knowen for righteous among men : but sayth in workes and deedes.

4. Reason.

These things thus set downe in the example of Abraham : the fourth and last argument, why sayth in Gods Saintes is not without works, is drawn from Rahab the vittailer, tauerneer, hostesse, or harlot of Ierico : whose example teacheth the same that Abrahams did, that the faith of Gods saints is not fruitlesse, or void of good works: for she also was iustified through workes, when she receiued the messengers, and sent them out another way. The storie is recorded in the booke of Iosua, wherein it is set down, that at what time as Iosua, by the counsell and commandement of God, purposed the siege and sacking of Ierico the Citie, he sent before him two men, to spie out, and to view the land, and the Cittie. Which thing comming to the eares of the king of Ierico, that there were such men come to the house of Rahab : he sent to her to send him the men : she seeing that, being perswaded they were the true seruants of the God of heauen & earth, and that the land should be giuen by God into their handes (wherein her faith consisted :) shee hid the men: and tolde the messengers of the king, that they were gone, and so sent them away. The king of Ierico his men being gone, she came to the spies, and tolde them how their feare was vpon the inhabitantes of the land, therefore desired she them, that as she had shewed them mercie, so they would shewe her
mercie,

Iosua 2, 1.
2. &c.

mercie, when the Cittie should be destroyed. This was promised, a signe and warning was giuen, shee sendeth them away, and so they escaped. This her fact S. Iames commendeth, affirming that thereby shee was iustified: euen knowen for righteous, and declared thereby to the spies of Iosua, and to al Israel, by faith to haue bene righteous before God.

The force of this place then is this: as Abraham, thorough bare and naked faith deserued not the prayse of iustice, righteousness, and iustification before men, so neither did Rahab. But as Abraham hauing occasion thereto, shewed his faith by his holy obedience: so Rahab shewed the vnseignednesse of her faith, by her sauing and sending away safely the messengers of Iosua: and so both of them were iustified before men, and in the view of the world, not by faith onely, that is bare sayth, but by workes, whereby their faith was shewed and made manifest to the world.

In these two examples, all men are contained, whether Iewes, or Gentiles, whether righteous or prophane and openly wicked. Abrahams example containeth al Iewes, and all men of vertue and godlinesse. Rahabs example containeth all Gentiles, strangers from Gods people, all wicked persons, which yet through the grace of God are planted in the Church, and made members of the body of Christ: wherein the diuersity of y argument consisteth.

Thus the holy Apostle culled and picked out two most diuerse & vnlike examples, the one of a man, the other of a woman: the one of one of Gods people, the other of a stranger: the one of one godly, the other of one wicked: to the end that thereby hee might teach men, that none, neither man nor woman, neither Iew nor Gentile, neyther of the people of God, nor straunger, neyther godly, nor wicked: can bee reputed or reckened for iust, and righteous before GOD in deede, whose prayse appeareth not in due season, and when iust occasion is offered, in the practise of vertue and good workes, by which they are shewed and knowen for righteous before men, So that in none, what kinde or con-

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dition, what people or nation, what coast or countrey so euer they be of, true faith can be voyde and destitute of workes, as by these argumentes now appeareth most manifest.

The conclusion repeated,

Now the Apostle againe repeateth the conclusion: that as the bodie voyd of the soule and spirit, is dead, so faith without workes is dead also. That when the soule is out of the body, the body is voyd of office, of action, and of all thinges which argue life: So faith destitute of good workes, sheweth no ductie of loue, giueth no testimony of life, hath no power, no force, no efficacie, profiteth not, is like a dead carcasse, is but an idoll or shadow of faith, And this is the conclusion.

Rom. 4-7.
Gal. 3.6.8.
p.

These thinges thus set downe, howbeit it may plainly appeare, what the drift and scope of saint Iames was, onely to beate downe the pride of hypocrites, who bragged and boasted of faith without the fruites of iustification and righteousness: and not to oppose himselfe agaynst S. Paul, who in so many places proueth that we are iustified by faith without the workes of the law, and therunto alledgeth the same Abraham for example of iustification by faith, whom the Apostle S. Iames here vseth for iustification by workes, (as our aduersaries oppose them, and set the one against the other: as if the spirit of God in them were deuided) yet that all doubting and halting betwixt diuers opinions, may be remooued, all contrarietie which in appearance seemeth great betwixt these Apostles, may be taken away; that the controuersie betwixt vs and our aduersaries may the better be appeased; and al occasion of abusing this place for their iustification by workes before God, secluded: there ar foure thinges diligently to be examined and discuffed, wherein the whole matter consisteth. 1. What faith Saint Iames meaneth, when in this place he so inuieteth against it. 2. In what sense iustification is to be taken in this controuersie. 3. What workes hee meaneth, workes before or after faith, when he ascribeth iustification to workes. 4. What manner of men and people he dealt withall, and to what persons he speaketh.

Foure thinges rightly considered, Paul and Iames shal easily be reconciled.

1. Touching faith, all men almost boast thereof, all men glorie therein : yet the hundred thousand person scarcely knoweth aright, what true, sound, and iustifying fayth meaneth. In respect whereof, and in regard that the diuerse significacions thereof breed controuersie betwixt vs and our aduersaries, in the matter and argument of iustification, therefore may we profitably consider thereof.

Faith is diuerse.

The acceptions and significacions of faith, visuall and common, are chiefly five. 1. Is ciuill faith, consisting in ypright dealing, and keeping touch, worde and promise with men. Of which the Philosophers speake much: and M. Cicero geuing the deriuation of the name and word, faith : that fayth is so called, because that is done, which is said. The Prophet Dauid seeing faithfulnessse to perishe and decay in men, touching the trades and businesse of this life, complaineth thereof before G.O.D. Helpe Lord, there is not a godly man left : for the faithfull are perished from the children of men. And the decay hereof Ieremie lamenteth in like manner : let euerie one take heede of his neighbour, and trust not in any brother : for euerie brother will vse deceite, and euery friend will deale deceitfully. This faith, is the trueth and constancie which ought to be in our deedes, and words, and the keeping of promise in matters of this life : and is therefore called ciuill faith, as being conuerfant in ciuill thinges.

Five significacions of fayth.

1. Off.

Psal. 12. 1.

Ier. 9. 4. 5.

2. There is also faith, which is hystoricall : which is the knowledge and confession of the things to be true, which wee read in the olde or newe Testament. Thus in general we call the knowledge of these thinges faith. The knowledge of the storie, which the Diuels themselves had, is called faith, the Deuels beleue : they beleue the storie of the creation of the worlde, and other thinges therein contained. They beleue the storie of Christes life, death, passion, suffering, myracles, to be true : yet are not saued. This faith is hystoricall, because it beleueth onely the storie written. As they that beleue the Chronicles of England, Fraunce, Ireland, Italie, Germanie : that

James. 2. 19

Chap. 2. Sermon 13.

such Cities, Townes, Riuers, Mountaynes, are therein: haue true faith, and are sayd to giue faith thereunto. To beleue that Carthage was destroyed by the Romaines: Numantia, by Scipio: Hierusalem by Titus and Vespasian: the kingdome of Israell to haue ended, when Shalmanasar the king of Assiria ouercame them: the Kingdome of Iudah and Hierusalem, by Nabuchodonosor of Babylon, who caried them into captiuitie into Babylon: that the Babylonians were subdued by the Medes and Persians, is to haue an historicall sayth, and to beleue the thinges thus reported. Moreouer to beleue, that God made the worlde, that Christ was borne of a Virgine; that hee was conuerfant vpon earth thirtie yeares or thereaboutes: that hee was put to death by the malice of the Iewes, through the treason of Iudas: that hee rose agayne, and afterward ascended, and so therein to goe no further: is an hystoricall sayth, which is common to men and diuels; to Turkes and Christians; the Godlesse, and Godly; the righteous and the wicked: For anie man, may beleue thus much.

3 Sometimes faith is taken for the power which is giuen men, whereby they are able to worke and do great myracles. That faith which thereabout is conuerfant, is called a faith myraculous, as occupied in doing myracles. Saint Paul also vseth it, when hee sayth, to one is giuen the worde of wisdom by the same spirite; to another the worde of knowledge by the same spirite; to another is giuen sayth by the same spirite. Whereof Theophilact faith, not faith of doctrine, but faith of signes, which when they are wrought, haue power to moue mountaynes.

In which sense in the next Chapter Paule is to be vnderstoode, where, intreating of the faith which consisteth in working of myracles, sayth; If I had faith, so that I coulde moue mountaynes out of theyr places, and haue no loue, I were nothing. Which kinde of faith Saint Ambrose affirmeth may bee euen in them which are wicked, and not of good conuersation. Which

our

4. Kin. 17. 5

4. King. 25.
1. 2

1. cor. 12. 9

Theophi-
lact. in lo-
cum pre-
dictum.

1. Cor. 13. 2.

Ambrose.

our Sauiour putteth out of doubt, when to many which prophesied and wrought miracles in his name, hee saide: Away from mee yee workers of iniquity, I knowe you not. This faith might be in the Traiour Iudas, who with the rest happily wrought miracles, and did wonders among men. This faith also, if it stay in working of miracles, profiteth nothing to saluation: in that wicked and vngodly men are capable thereof.

4 Moreouer, faith is applied to the outward pretence of men, when in words and shewe they seeme to beleue in Christ, yet are carelesse of the fruites of sanctification and righteoutnesse, whereby faith is knowne vnto the world. This is the faith of hypocrites, and therefore called hypocriticall. Saint Iames calleth it deade, fruitlesse, barren: This faith beareth great sway and swinge in the world: this ruleth and reigneth in the most part of men, and in the comon multitude of professors: whereof the number is infinit, which professe great faith, great holinesse, great religion; yet are carelesse to walke woorthy their profession: and indeuour not to be fruitfull in the workes of righteousnesse, to the glory of God: therefore is their faith vaine, idle, detestable and shamefull in the sight of God.

5 The last kind of faith, is Christian faith, which is a sure trust in the mercy of God, through the merites of Christ: vndoubtedly perswading our selues of remission of our sinnes, by his righteousnes, and of eternall saluation by his passiō. Whereby hauing peace in our consciences with God, we rest and walke in obedience vnto his commaundements. Whereof the Prophet speaketh, The iust shall liue by faith, and Saint Paul, We conclude, that a man is iustified by faith without the workes of the lawe. Againe, being iustified by faith, we haue peace with God, through Iesus Christ our Lorde. To the Church of Ephesus: Wee are saued by grace through faith: and that not of our selues, it is the gift of GOD: neither of woorkes, least any should boast. And againe, by Christ wee haue boldnesse and entraunce with confidence,

Mat. 7. 23.
23.

Ephes. 4. 1.

Abac. 2. 4.
Rom. 3. 28.

Rom. 5. 1.
Ephes. 2. 8.

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Ephes. 3. 12 dence, by faith in him. Of this faith Paul alwaies speaketh, when hee entreateth of iustification, which wee obtaine onely by this faith in Iesus Christ. And
Gen. 15. 6. this is the faith whereby Abraham was iustified before G. O. D, when it is auouched: Abraham beleueed, and it was imputed vnto him, for righteousness.

And this faith is neuer idle in the Saintes of G. O. D, hauing iust occasion ministred: but it worketh through loue, and hath most singular ornaments and vertues joyned vnto it, as inseperable companions in all those that are truly iustified: as inuocation of God, gratefull memory for benefites receiued, patience and inuincible constancy vnder the Crosse, bounteous liberality, and louing mercy towards the distressed Saintes in their necessities, obedience to the word of truth, mortification of our earthly members, renouation of the spirite of our mindes, with al the works of sanctification, which as effectes of faith, make it shine and be manifest in the sight of men.

There then being many acceptions of faith: whereof speaketh this Apostle? not of the last as Paul doth, but of the second, and of the fourth. That he speaketh of the second, it appeareth in the 19. verse; for hee speaketh of that faith which is common to men and to diuels; and saith: thou beleuest there is one God, thou doest well: the diuels also beleue and tremble. Now the diuels haue no true nor iustifying faith: that were absurde to graunt. For they beleue not in Christ, neither hope they for mercy, but tremble in dispaire at the iudgements of G. O. D. But their faith is, to beleue there is one God, to acknowledge the things contained in the scripture of the olde and new testament to be true, to confesse Christ to be the son of God: but neither Messiah, nor mediator for them. That he meaneth faith in the 4. sence, which is the outward pretence of faith, which is rather a shew and shadow, than any substance, rather an imagination & conceiued opinion of faith, then faith in deede, as when we say we haue faith,

Of what kinde of faith S. Ia. speaketh. James 2. Verse 19.

Verse 14.
Verse 19.

S. Thomas.

faith, and in wordes pretend it, yet shew it not in deedes. It appeareth also out of the Apostle. For Saint Iames speaketh of that faith, when men say they haue faith: as himselfe in the proposition of this place speaketh. What auaieth it my brethren, though a man (saith he) say he hath faith, when he hath no workes? Can his faith saue him? The Apostle inueieth against a bare pretence of faith, against that faith which is in wordes onely, which is a verball faith. As also Saint Thomas of Aquine their angelicall Doctor confesseth. Who expounding the similitude, in the fifteenth and sixteenth verses expressed, following the same sence of faith, saith: As liberality in words helpeth not the poore, vnlesse meat & other necessary things be giuen and ministered: so neither that faith which is in wordes, can saue vs. Thus he expoundeth Saint Iames, of verball faith, which in wordes onely consisteth. Seeing then Saint Paul speaketh of a true, liuely, and fruitesfull faith, whereby we liue: and Iames of a dead, rotten, barren faith, whereby men are counted dead: they speake of faith in diuers significations: and therefore are not contrary, neither to be opposed: neither can one and the same effect of iustification before God, be applyed vnto both these kindes. Yea the faith whereof Paul speaketh, iustifieth before God: and the faith whereof Iames speaketh, doth not iustifie before God, but before men. Therefore speake they not of one kinde of faith. For which cause the conclusion of Saint Iames can not be ment of the faith mentioned in Saint Paul, but of another: when he saith, yee see then that a man is iustified through workes, and not of faith onely.

This faith then is the faith of diuels and hypocrites, not the faith of Christians. And so the place serueth nothing at all against the doctrine, which wee out of Paul preach, that we are iustified by faith only, by a liuely faith onely, wherein we consent vnto Saint Paul. But not by a bare, dead or fruitlesse faith onely: which with Saint Iames we also preach vnto the world, and so also truly consent vnto this doctrine. So then it is true, that Saint Paul saith, we are iustified by faith, without workes, speaking

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king of liuely faith: and it is also true, that Saint Iames faith, we are not iustified by faith onely; speaking of a dead, fruitelesse, barren, and counterfeit faith, as it is apparaunt this Apostle doth in this place. Thus the aduersaries of the Gospell playe and dally sophisticallie in the worde of faith, and make a doubtfull argument out of Saint Iames, from the manifolde signification of faith: when they conclude that faith onely doth not iustifie vs.

Double iustification.

2 Now as faith is manifolde, so iustification, or to be iustified, is double. There is iustifying before God, which is, to bee reputed as righteous, to haue our sinnes forgiven, and our iniquities pardoned in the sight of GOD, which is the righteousnesse and iustification mentioned of the Prophet, and remembred of Paul: Blessed is that man whose vnrighteousnesse is forgiven, and whose sins are covered: Blessed is that man vnto whome the Lord imputeth not sinne.

Pl. 32. 1. 2.
Rom. 4. 7. 8

Gen. 15. 6.
Rom. 4. 3.

This iustification is by faith, as Moses confesseth in Abraham: and Paul by his example proueth in the rest of the Saints: Abraham beleued God, and it was counted vnto him for righteousness. Of this iustification Paul to the Romanes, Galatians, Ephesians, Philippians, and in all other places speaketh, whensoever he affirmeth, that we are iustified by faith: by which, men, onely are iustified before God.

Iustification before God onely by faith.

Iustification before men by works.

As there is iustifying before God which is through faith: So there is iustification before men, which is to bee shewed; declared, and known of men, to be iust & righteous. And this iustifying is by works, which onely shew foorth our faith to the knowledge of men, and make it known to the worlde, that we are righteous and iust indeede. Thus by his obedience (as, the fruite of his faith) was Abraham iustified in offering of his son: the offering whereof made him not righteous before God, but his faith. But it made him known to men, to haue bene iustified before God through faith, and so he was iustified before men through works. Thus to be iustified by works with men, is to be shewed and knowen for righteous, or as

Gen. 22. 10

Saint

Saint Augustine saith, To bring to passe that one be known and reputed for iust and righteous : as in the Gospel, the tempting Lawier would, who demanding of Christ, what he should doe to inherite eternall life, being tolde by Christ, that if he would loue the Lord with all his heart, with all his soule, with all his strength, with all his thought, and his neighbour as himselfe, hee shoulde liue: Willing to iustifie himselfe, that is, to auouch his righteousness, and to shew men, that he was righteous, voide of fault, and iust, saide vnto Iesus, Who is then my neighbour? Thus also a little after, the Pharisee falsely perswading him selfe of righteousness, sought to haue iustified himselfe : that is, brought to passe, that he might haue beene reputed for iust, by fasting, paying of tithes, giuing of almes, and such like works as he did. Thus the Scribes and Pharisees by their pretended works, & shewe of godlines, by the outward appearāce and actions which they did in the knowledge and sight of men : thereby beforemen sought to be reputed, esteemed and reckoned for righteous. Which being done in singular and notable hypocrisie, our Sauour worthely and sharply inuiceth against them for the same. Yee are they which iustifie your selues before men. (How? by their workes, and outward life) But God knoweth your hearts: for that which is highly esteemed among men, is abominable in the sight of God.

Seeing there is a double iustifying, one before God, through faith alone, the other before mē, & that through workes: of which kind speaketh Saint Iames? he speaketh of being iustified before mē, not before God: which thing shall appeare euidently.

I Out of the story it selfe, whererein it is recorded, that when Abraham was ready to haue slaine his son, the angell of God restrained him, and helde his hand, and saide to Abraham, Do nothing vnto him: for now I know that thou fearest God, for that for my sake thou hast not spared thine onely sonne. In that the Angell saith, now I know : it must not be vnderstood of the knowledge of God, as if then

Of the spirit and letter c. 26.
Luke 10.
28. 29.

Luke 18.
11. 12.

Luk. 16. 13

What 3.
Iam. meaneth by iustification.

Gen. 22. 13

Chap. 2. Sermon. 13.

So other
fathers. So
Dionisius
Carthusia-
nus vppon
s. Iames.

then onely he knewe, but of the knowledge of men, now I know, now I make knowen to men: and so doth Saint Augustine expound it. This Angel was God, for it is said, that for the Angels sake he spared not his sonne. Nowe I know thou fearest God, in that for my sake thou hast not spared thine onely sonne. Godly Abraham was not ready for any Angels sake, but for Gods sake, to haue offered. This Angell being God, and God knowing all thinges from all eternity: it could not be vnderstood of his knowledge, but of the knowledge of men: who by Abrahams obedience, whereunto he was stirred vp by the commandement of God, were now assured, and certified, that he was truly righteous in the sight of God.

Seeing then it appeareth, that the very story it selfe hath relation, specially to the iustifying and being reputed for righteous in the sight of men, but not of God: Saint Iames alleadging it, must speake in the same sence as the story it selfe doeth, of iustification: that is, of iustification before men, not before God. Now all men know, that he could not be iustified, that is approued and knowen to be righteous before men, but by his workes. Therefore that iustification is onely before men through workes, and not before God by faith, whereof Saint Paul speaketh.

z Moreouer, Saint Iames could not say, that in that action that was done, which long before that time was not done onely, but also openly witnessed: But Abraham before God was iustified before, and he had the testimony of Moses, who said, that he beleeued God, and that was imputed and reckoned vnto him for righteousness.
Gen. 15. 6. Now this promise, for beleeuing whereof, he was reckoned for righteous: was made thirty yeares before he offered vp his sonne. If he were righteous before God thirty yeares before his sacrifice, how could his sacrifice be cause of his righteousness before God through faith?
Gen. 22. 3.

Then seeing Iames saith, that he was iustified by that obedience, and he were before God iustified thirty yeares before: then can he not be vnderstoode of iustification before God, but of being iustified before men. The like reason from the circumstance of time Saint Paul vseth:
Rom. 4. 10 Who

Who speaking of the same righteousness of Abraham before God, saith; That he was counted for righteous before he was circumcised: But he offered vp his sonne long after his circumcision, therefore the offering vp of Isaac made him not righteous before God.

For when he was commaunded to be circumcised, he receiued but the promise onely, of Isaac: and afterward it was repeated: and the destruction of Sodome and Gomorra being past, and he hauing dwelt a time in Gerar; receiued the promise made vnto him. And it is recorded, that God visited Sarah; and she did beare Abraham a son, and they called his name Isaac. Who then being borne, growing vp, and being now about thirteene yeares olde, his father, was by God commaunded to offer him vp in Mount Moriah.

Gen. 17. 16
Gen. 18. 10
Gen. 19. 29
Gen. 20. 1.
Gen. 21. 1. 2.
3.

Gen. 22. 2.

By the circumstance of time Abraham being proued to haue beene righteous so many yeares before his sacrifice: he was not thereby made righteous. If Saint Iames apply righteousness vnto that sacrifice then of the Patriarke Abraham, it must be righteousness before men, not before God: and this also conuicteth that Iames meant of being iustified before men, not before God.

3 What? Doeth not the very place of Saint Iames import the same? The Apostle speaketh of that iustification which is by the shewing of workes: but righteousness before God, is not by the shewing of workes, but by the assurance of faith. Therefore speaketh he of iustification before men, which is, by the shewing of works. To this end (saith he) some man might say; Thou hast faith, and I haue workes: shewe me thy faith by thy works, and I will shew thee my faith by my workes. Besides this, it is saide of Abraham, that his faith was made perfect through workes. Now our faith is not made perfect by workes, before God, but before men: therefore speaketh he of being iustified before men, and not before God.

Iames 2.
Verse 18.

Iames 2.
Verse 23.

Thomas Aquinas their owne Doctor, of whom they make no small account, saith; That to be iustified, signifieth the shewing and declaring of righteousness: For here, by Abraham declared (by so excellent and expresse fact of

T. Aquinas

Chap. 2. Sermon 13.

of offering his son) both to men, and the whole Church, yea to the Angels of God: that he was obedient vnto God.

Vpon 2. Ia.

Gene. 15. 6

Ordinary
Glosse.

Dionisius Carthusianus (another of their owne writers) saith: That the wordes of Moses in Genesis, Abraham beleued, and it was imputed vnto him for righteousness: were spoken and done before his circumcision, & before his offering of his sonne. But the greatnes of his faith whereby he beleued God, was afterward supplied, and approued vnto God, and declared vnto others, in that he offered vp his sonne, or was ready to haue offered him. The ordinary Glosse saith: That offering was the work and testimony of faith: so that his faith hereby was testified. By which it appeareth, that Saint James speaketh not of the cause of iustificatiō before God, but of the effects, whereby our iustification is shewed to men, which are our workes, whereby before men we are iustified, but not before God.

Vpon the
place.

Deu. 27. 26

James 2. 10
Rom. 10. 5

4. Finally, if Saint James here should speake of being iustified before God: then howsoever Abrahams example might passe, yet Rahabs example could not passe without great absurdity. i. It were the easiest thing of a thousand for wicked men to be iustified before God, if Rahab for one worke, (and that no very hard worke, & that also ioyned with liying and counterfetting in the thing) had beene iustified before God, being otherwise wicked, and sinfull, yea a strumpet, as Carthusian witnesseth, and many other vpon the doubtfull significatiō of the word gather. And what mā is so wicked, which in his time doth not some one worke or other, whereby he might be iustified as well as Rahab, if shee had beene iustified by workes? 2 The law also counted them for cursed, which perseuere not in all the thinges which are written in the law, to doe them. This Apostle affirmeth, that who so keepeth the whole law, and yet faileth in one, is guilty of all. Saint Paul disputing of righteousness by workes, saith, Moses describeth thus the righteousness of the law: that the man which doeth these thinges, should liue in them. But it was manifest that no man (if GOD should deale with them in rigour of iustice) shoulde be found to haue done all thinges in the lawe, commaun-

ded;

ded; and it is more cleare that shee had not done them, but was guilty of the whole law, and therefore vnder the curse of God. Therefore could not her worke iustifie her before God, but before men. Wherefore Saint Iames affirming that by her worke shee was iustified: cannot bee vnderstoode of iustification before God, but before men. So then this doth not impugne the doctrine of free iustification by faith, as whereunto our aduersaries have violently wroong and wrested it.

The next thing necessarie to the deciding of this controuersie, is, of what manner of works S. Paul, and of what Saint Iames speaketh of. Saint Paul speaketh of works going before faith, which he denieth to bee able to iustifie vs. Saint Iames speaketh of works which followe faith: as may appeare by the place it selfe, wherein the Apostle would haue our faith to be shewed by works. Now works going before faith shew it not, but workes following it. Saint Augustine thus by this distinction of workes; reconcileth the Apostles, Sainte Paul and Sainte Iames: shewing that there is no contrariety betwixt them: in that they speake of diuers workes. Saint Thomas their holy Doctour, expounding those wordes, His faith wrought with his workes: and, by his workes his faith was made perfect, faith; Faith wrought through workes: that is, faith whereby he was iustified before, lodde and brought him vnto the workes: and by workes, (namely, following faith) was his faith made perfect, that is, augmented, declared, and shewed:

Works are
diuers. 10.
Verse 18.

Questions
83.
76. questi-
on.

Thomas
Aquinas.

Then hee also affirmeth, that Iames spoke of workes following faith. The authour of the Epistle to the Hebrewes, shewing that that obedience, and sacrifice of Abraham, was a worke following faith, ascribeth and applieth it to faith, & faith; that Abraham by faith offered Isaac vp. If therefore S. Iames speake of workes following faith, as hee must needs doe, alleadging this example, which (as the truth is in God, & as it is also confessed, both by Th. & the ordinary Glosse also) he doth: then can he not speake of iustification before God: for that cannot bee accomplished by workes following faith and iustification.

Heb. xi. 17.

Chap. 2. Sermon 13:

For how can that which followeth a thing, be cause of that which it followeth? Seeing reason requireth that causes of thinges should goe before their effects. Seeing workes then follow iustification, they cannot be causes thereof.

The persons
with whom
they dealt.

Act. 15. 1.
Philip. 3. 2.

Gal. 3. 1. &
5. 2.
Rom. 4. 1. 2.

3. Pet. 2. 16
Iude. v. 4.

4 Finally, we must diligently consider, and carefully weigh, with what people, hearers and persons, these two had to deale withall. S. Paul (as appeareth in many places of the new Testament) had to do with such as perswaded men, that vnlesse they obserued the law of Moses, they could not be saued: whom he confuteth, out of the lawe it selfe, out of the Prophets, Dauid, Abacuk, and others: out of the Gospel, and the true end and vse, both of it, and of the law of Moses: To which purpose he setteth downe a doctrine in words, quite contrary herunto: that men are iustified by faith in Iesus Christ, without the works of the law of Moses. To the establishing of which assertion, affirmation and opinion, the Epistle to the Romanes, Galathians, Ephesians, and Philippians, seemed to haue been penned and written. In proceesse of time, this assured doctrine was wroong and wrested by some: gathering that it was not needefull for such as by faith in Iesus Christ, were iustified, to be followers of good works, but that to beleue onely barely, without care of holy conuersation, was sufficient. Which to preuent, as S. Paul in those forenamed Epistles oftentimes ioyneth to the doctrine of free iustification by faith with God, sundry exhortations to maners: so S. Iames seeing the carnall professors greatly to abuse the Gospell, to the liberty and loosenes of the flesh: in this Epistle encountreth with them: testifying and protesting to al men, that faith in men pretending iustificatiō, without works, is but a dead carkas. And thus hee writeth not against Paul, but with him, against such as peruered S. Pauls most certaine and true doctrine, and abused their liberty and free iustification, to the wantonnesse of the fleshe. As men now doe also, who hearing iustification by faith onely, thinke them selues thereby discharged, and set at liberty from the practise of holinesse: which is their error, in that they perceiue not, that as wee are freely iustified

Chap. 2 Sermon 13. 154

ified before God through faith, without the helpe or respect of our works: so are we known to be iust by works before men: whereby God for his mercy is glorified, and therefore ought they to be performed by vs.

Ioh. 13. 39.
Math. 5. 16
1. Pet. 2. 12

Thus Paul disputeth against those which attributed too much to works, as helping causes of Saluation. Saint Iames reasoneth against such, as making too vile account of works, vtterly neglected them. S. Paul had to doe with pharisaical hypocrites, who swelled with the pride of their owne works and righteousness: S. Iames with Epicurelike professors, Who boasting themselues, of their historicall and bare faith and profession: refused to bring forth the fruites of righteousness. Seeing then these two speake of diuers kindes of faith; seeing they speake in diuers senses of iustification; seeing they speake of works diuersly: and contend finally against diuers persons: seeing Paulestablisheth true, Christian, liuely faith: S. Iames condemneth bare, fruitlesse, idle faith: Seeing Paul speaketh of our iustification with God: Iames, how we are known for righteous before men: Seeing Paul speaketh of works before faith, denying them in any manner to be causes of saluation: Iames of works following faith, allowing them for effects and fruites of iustification: Seeing Paul denieth good works to goe before men, to be iustified: S. Iames confesseth them to follow men being iustified: Seeing Paul contendeth against such as too much preferred works: S. Iam, against those which too much neglected them: therefore is ther no controuersie or contrariety indeed between the holy apostles, but a perfect consent & harmony in their doctrine. Whereby it appeareth more cleare (I hope) then the Sun at noone day, how shamelesly our aduersaries abuse this place, against free iustification by faith: for the establishing of works, as causes of saluation & iustification w god.

And thus much of faith and works: the cause and the effects necessarily ioyned together in all those that are iustified in Iesus Christ: To whom, with the Father, and the holy Ghost, three persons in Trinity, one coeternall and euertlasting God in Vnity, be rendered all praise, dominion and maiesty: now and for euer. Amen.

The Analysis or resolution of the third Chapter of Saint Iames.

The third Chapter of Saint Iames, hath three partes.

The first is of not vsurping authority to iudge and censure other men rigorously. v. 1. & part of the seconde, wherein there are two things.

1 The exhortation it selfe: Brethren be not many maisters, Verse 1.

2 The reason thereof, and it is double: { The first fro the iudgement of God. 2. part v. 1. The second fro our owne imbecillity. 1. part v. 2.

1 The proposition of the place. 2. part Verse. 2. and 1. part of v. 3.

The second is of refrayning the tongue. From 2. Ver. to 13. v. Wherein two things are handled. Namely

2 The handling and tractation, which is double: { Partly from the profits thereof: sette downe in two similitudes. 3. and 4. v. and part 5. Ver. 1 Of horses. 2 Of the rudder of a shippe.

Partly from the euils: { 1 Generallie: 2 part 5. & and 1. part v. 6. 2 Particularly: 2. part. v. 6. and 7. v. to 13.

The third is concerning gentlenesse and meekenesse of wisdom: Verse. 13. to the end. In which discourse 4. things are handled

1 An exhortation to gentlenesse and meekenesse of wisdom. v. 13. 2 An opposing of the contrary, which is contention. v. 14. 3 A distinguishing of wisdom, whereby the doore and gate is shut to many euils and mischieser. v. 15. 16. 17. 4 A reason from reward, why gentlenesse and meekenesse of wisdom is to be followed. v. 18.

THE

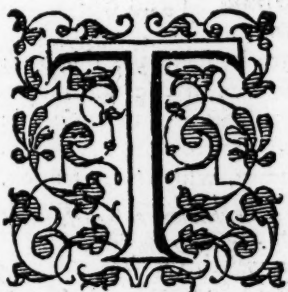


THE THIRD CHAP. OF S.
IAMES, THE FIRST VERSE,
AND PART OF THE SECOND.

The seventh
place of
the Epistle,
is against
vlturped au-
thority.

THE XIII. SERMON.

- 1 My brethren, bee not many maisters,
knowing that wee shall receiue the
greater condemnation.
- 2 For in many thinges wee sinne all.



HIS thirde Chapter of
Saint Iames, as by the Ana-
lysis and resolution appea-
reth, containeth three pla-
ces or principall matters.
The first is, that no man v-
surpe authority ambicious-
ly, to iudge and censure his
brother in sharpenesse and
rigour of iudgement: in the
first, and part of the second verse contained. In which
there are two thinges to bee noted. 1 The exhortation
it selfe: My brethren, bee not many maisters, 2 The
reasons of the exhortation: first from the iudgement
of G O D, secondly, from our owne imbecillity and
weakenesse, who our selues in many thinges offen-
ding, we ought not to bee too seuer and rigorous against
others.

Chap. 3. Sermon 14.

The second place of this Chapter, is concerning the gouvernement and refraining of the tongue: beginning from the latter part of the seconde verse, and continued to the thirteenth verse hereof. In which part there are two thinges to bee noted. First the proposition it selfe, in the 2. part of the 2. verse. If any man sinne not in his tongue, or in word, he is a perfect man, and able to bridle the whole body. Secondly the traſtation and handling of the matter concerning the tongue, which is double: first from the comodities of moderating the tongue: which S. Iames expreſſeth by two ſimilitudes: the one of horſes, who are governed by the bit, and check of the bridle. 3. v. Then by the ſimilitude of a Ship, which is guided by the ſterne or rudder. 4. & 1. part 5. v. Then he handleth the matter of moderating the tongue, from the euils of the tongue: which he ſetteth downe, first generally: in the ſeconde parte of the fiſt verse, and in the first part of the 6: then particularly: from the ſeconde part of the ſixt verse, to the thirteenth verse, wherein he noteth three particular euils of the tongue: First, that it deſileth the whole body: Secondly, that it is a thing vntameable, & vnbridled. Thirdly, That it is reprochfull, contumelious, and giuen to curſed bitterneſſe.

The thirde part and place is, from the thirteenth verse to the ende, concerning gentleneſſe and meekeneſſe of wiſedome. In which diſcourſe foure thinges are touched. 1 An exhortation to meekeneſſe, verse 13. 2. The oppoſing of the contrary, which is contention, condemned and ſpoken againſt by the Apoſtle, verse 14. 3 The diſtinguiſhing of wiſedome, which is either earthly, or heauenly: by the which the way to manifold miſchiefes is precluded and ſhutte vp, 15. 16. and 17. verſes. 4 The laſt is a reaſon drawne from rewarde, why the Saintes of GOD ſhould embrace and followe meekeneſſe of wiſedome, verse 18. Becauſe ſuch as are peaceable, gentle and meeke, ſhall in the harueſt of the worlde, reape the fruites of righteousneſſe, which they haue ſowen in peace. And this is the Anatomie of this place or chapter. Theſe wordes in the firſt, and part
of

Chap. 3. Sermon 14. 156

of the second verse of this third Chapter contained, concerne the first part and place, which is of not vsurping ambitious authority to iudge & censure the brethren, sharply, and rigorously: and why we should not so doe, as shal appeare.

This first Verse and part of the second Verse of this third chapter of Saint Iames, being concerning not vsurping authority of condemning the brethren, containe two things.

First an exhortation, or admonition: that the Saintes of God, doe not ambitiously or rigorously censure their brethren.

Secondly the reses of that his exhortation: which are two:

1 From Gods diuine iudgement, which shal be the heauier ouer vs, if wee shall iudge others so sharply.

2 From the imbecillity and frailtye of our nature, which are subiect to sinne as well as other men are.

I Touching the exhortation it selfe: it teacheth vs not ambitiously as commonly men doe: neither too rigorously and austerely to iudge, censure and condemne our brethren Which exhortation the Apostle inferreth vnder this forme of speech and wordes: My brethren, bee not many maisters: that is, let not the Saints vsurpe authority ambitiously to iudge and censure, their brethren, with sharpenesse and rigour.

Wherein, by maisters are not vnderstoode such as are called to publike place and office of reproouing: but such as being priuate men, or as priuate men, challenge & arrogate to themselues, in the ambition of their minds, an absolute authority, as it were to iudge, giue sentence of, and censure their brethren, in rigour and austerity of iudgement. A vice and euill common to all times, and with hypocrites in Sainte Iames his daies most vsuall. Whose steppes men in our daies most needrely and narrowly

Chap. 3. Sermon. 14.

rowly following, take vpon them to iudge all other men, and to search, sift, boult out to the very branne, the manners, liues, actions of their brethren: altogether carelesse of their owne offences. This euill the very heathen haue condemned, counting it great folly in men, to iudge of the liues of other men, which we alwaies cary in sight, and set before vs: and to be carelesse of our selues: whose vices to forget, wee cast alwaies behinde vs, Horace the Poet seemeth to checke men in his time for this euill: for that they being purreblind in the view of themselues: would notwithstanding be so sharpe of sight, and seuer in iudging of others. Tully the Romane orator affirmeth, that it is an intollerable thing for men, not onely severely to iudge, but sharply to reprove other men, when themselues are likewise faulty. Our Sauour Christ, willing men to take heede of reproofing and condemning their brethren, rashly, rigorously, ambitiously, thereby to seeme holier then all others: exhorteth them not to iudge, least they be iudged: neither to condemne, least they bee condemned. Not forbidding all reproofe, finding of faultes, or condemning one another: but the ambitious hypocrisie of such, as without cause, to appeare holier then others, vsurpe authority to iudge, condemne, and censure their brethren.

This thing is mere pharisaicall: for men ambitiously to chalenge authority to iudge other men at their owne pleasures. For so did that proude Pharisee, who censured the poore Publicane, euen to God himselfe, when in his praier to God, he saide: I thanke thee O God, that I am not as other men, extortioners, vniust, adulterers, or as this Publicane. Elephas the Themanite vsurped authority ouer Iob, and rigorously condemned him as wicked. The wicked Iewes, whose liues were full of all hypocrisie and iniquity, challenged authority ouer the Gentiles, to censure and iudge them at their owne pleasures: which as singularly faulty in them, the Prophet reprooueth: they say, Stand a part, come not neere mee, for I am holier then thou: these are as smoke in my wrath,

and

1. r. Sermo
num.

2 Oration.
against Ver
ris.

Mat. 7. 1.

Luk. 18. 11.

Iob. 4. 7.

Isai. 65. 5.

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and a fire that burneth continually.

Christ in the gospel inuighing against the ambition & Math. 7. 4.
hypocrisie of such as winke at theyr owne horrible and Luk. 6. 41.
haynous sinnes, yet are too curious to spie out, and too
rigorous in condemning the faultes of their brethren, cri-
eth out against them in this manner: why seeest thou a
moate in thy brothers eye, and considerest not the beame
in thine owne eye? Saint Iames the holy Apostle in like
manner, dissuading from the same euill, and teaching
the Saintes not ambitiously to challenge authoritie to
iudge their brethren, saith: My brethren, let there not
bee manie maysters: or brethren, be ye not manie may-
sters.

Such haue all times and ages brought forth: and our
time is not voyd thereof. Wherein manie are so austere,
so seuer, so rigorous and sharpe: as that they condemne
all men, and all women almost, beside themselves. A pre-
sumptuous, proud and superstitious sort of men, whom
nothing pleaseth, which themselves doe not: and by
whom all are condemned, which daunce not after their
pipe, which walke not after their rules, which liue not
after the order of their liues. Who hunting after the o-
pinion of holinesse, and seeking the estimation and ac-
count with men, of greater precisenesse then is common-
ly in others, too rashly in their wordes, too rigorously in
their deedes, too ambitiously in their conuenticles and
assemblies, censure their brethren. Which as a thing vn-
lawfull in the Saintes of God, vnseemely in the seruantes
of Christ, vncharitable in the fellow members of the same
body of the church, Saint Iames dissuadeth, My brethren,
be not manie maysters. Howe great soeuer our holinesse
be, how singular soeuer our pietie, how perfect soeuer our
profession, howe vpriight soeuer our conuersation, howe
sound soeuer our faith be, howe vnblamable soeuer our
behauour, how ample soeuer our measure be, how ma-
nifold soeuer our graces; how large soeuer our talentes be:
how rare soeuer our giftes receiued: yet must wee learne
Christian humilitie, and shew charitie to the brethren, &
hold fast the exhortation of the Apostle, that wee be not
many

Chap. 3. Sermon 14.

many maisters, in vsurping ambitiously authority, to censure others rigorously. Thus condemneth the Apostle, that censure-like arrogancie of the proud, challenging authoritie to themselves to iudge others as they lust: and forbiddeth, that euerie one should thinke himselfe a fite reformer and censurer of the life of his brethren: My brethren, be not many maisters.

Reasons
why men
may not
vsurpe au-
thoritie o-
uer their
brethren.

2 This being the exhortation, in the next place the reasons are to be considered: whereof the first is drawn from the feare of Gods iudgement: which shall be the sharper and heauier against them, which are too hard and seuer towards others. Whereof Saint Iames: Brethren, be not many maisters, knowing that you shal receiue the greater condemnation. The force of this reason is: they which are rigorous and streight laced towards others, shall finde God seuer and straight towards themselves. Whose maner is in all things to mete to men, as they haue measured vnto other: whether it be in crueltie of deedes, or rigorousnesse of iudgement: for that of Christ is generally true in both: what measure you mete vnto others, by the same it shall bee measured vnto you againe. And first in the crueltie of our actions wee prouoke God to repay vs with seueritie. Which thing Adonibeseck confesseth of himself: who being taken of the, ouer whom Iudah was captaine, and his hands and feet being cut off; he acknowledged it the righteous iudgement of God against him, for the crueltie of himselfe towards others; therfore he said: seuentie kings hauing the thumbs of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so hath God rewarded me. His crueltie was punished from God by like crueltie. Samuel telleth the same tale to Agag, king of the Amalakites: when he cut his body in peeces in Gilgal, as thy sword hath made women childles: so shall thy mother be childlesse aboue other women: and so hee slue him, and cut him in peeces before the Lord. Thus crueltie with crueltie: bloud with bloud, was repayed from the Lord.

Mat. 7. 2.

Iudg. 1. 7.

1. Kin. 15. 33

Eze. 35. 11

And this is the thing which God by his Prophet threatneth against Mount Seir, for their crueltie against Israel

the

the people of God : therefore, as I liue, sayth the Lord God, I wil euen do according to thy wrath, and according to thine indignation and hatred, which thou hast vsed against them : euen as thou hast dealt cruelly, euen so shalt thou be cruelly handled. The Angel cōmendeth the righteous iudgement of God, in executing the feueritie of his wrath against them, who were sharpe, seuer, and cruell against his people ; Lord thou art iust and holy, because thou hast iudged these thinges. For they shed the blood of the Saints, and Prophets : and therefore hast thou giuen them blood to drinke : for they are worthy. Thus haue they the heauier iudgement from God, whose deedes are cruell and seuer toward others. Neither is this true onely in the crueltie of mens deedes : but also in the rigour of their iudgement against others : who incurre so much heauier wrath and iuster condemnation from God : howe much the sharper they are towards their brethren in iudging and censuring them : according to the Apostles doctrine.

Reue. 16.5

Our Sauour Christ had respect and regard to this, who Math. 7.1. dissuaded men from rash, ambitious, and rigorous iudgement ; iudge not, least you bee iudged : condemne not, least you be condemned. For they incurre the worthier iudgement, and shall assuredly finde the heauier condemnation, which offend themselues in iudging and condemning their brethren. S. Paul maketh those mē subiect to the greater cōdemnation, who being themselues faultie, yet ambitiously censured their brethren therfore (saith he) thou art inexcusable, O mā, whosoeuer thou art, which condemnest : for in that thou condemnest other, thou condemnest thy selfe. Seeing then, we heape heauier iudgement vppon our owne heades, by rigorously iudging our brethren, we must thereby be withheld from this ambitious authoritie, and challenging (as it were) a priuiledge or prerogatiue of censuring al others. Wherby the Apostle S. Iames dissuadeth men from vsurping authoritie of rigorously iudging of other : My brethren, saith he, be not many maysters, knowing that we shal receiue the greater condemnation. See, c. 2. v. 13.

Rom. 2.1.

By

[Chap. 3. Sermon 14.]

By which it euidently appeareth, that howe much the more rigorously we iudge others, so much the heauier condemnation we heape against our selues: but most especially being guiltie of the same sinnes, or of as great, as we rigorously condemne in our brethren. If we condemne a theefe to the bottomlesse pit of hell (as vnworthy of life) yet our selues steale, be oppressors, vsurers, or extortioners of the people: if we condemne without fauor or pittie, the adulterous person, and yet our selues break wedlocke: if we condemne lying, & yet vse our tongues to deceite, slaunder, and horrible blasphemie: if we condemne dronkenesse with austere seueritie, yet geue ouer our selues to riotousnesse, banquetting and faring deliciously euerie day: if we condemne couetousnesse, yet be rauished with loue of money; making our gold our God; our siluer our safeguard; our substance our succour: if wee reprove anger in our brethren, and burne and boyle in irreconciliable hatred, & deadly malice of hart: if finally, we be rigorous against our brethren, and vsurpe ambitiously authoritie to iudge and condemne them: we procure the greater wrath; we heape vp the seuerer iudgement, we receiue the iuster condemnation against our selues. Which Saint Iames here vseth as his first reason, why wee should not so do; My brethren, be not many maysters: knowing that we shall receiue the greater condemnation.

2. Reason.

The second reason why men ought not to vsurpe this authoritie ouer their brethren, is from the viewe of our owne weakenesse, the consideration of our owne condition, the facilitie in our selues to fall, through naturall frailtie: therof the Apostle saith thus: In many things we offend all: therefore wee must not be too rigorous against other men, seeking, and looking rather into our owne readinesse to sinne, then poaring and peeping into the liues of others. For if we looke well about vs, and each man carefully consider himselfe aright, he shall finde such infirmities, such imperfections, such wantes in himselfe, as shall abate his pride, coole his heate, and moderate the rigour and seueritie which he sheweth vnto others: and enforce him to deale more kindly and more courteously

towards

towards hys brethren.

Let vs take the viewe of al estates and degrees of men: Princes and people; maysters and seruantes; fathers and children; husbands and wiues; rich and poore; learned & ignorant; high and low; wise and foolish; preachers and hearers: all, all (I say) are subiect to the same imbecilitie, and frailtie of nature: that in many things we fall all.

Is there a body without a blemish? is ther a day without a cloud? is there a man without offence? is it not true that Salomon saith; the iust & the righteous man falleth seue times a day, and riseth vp againe? are wee not all subiect to sundrie infirmities, and offend in many things euerie one of the sonnes of Adam? shall not the remembrance of this our common condition, remoue so great seueritie and rigour of iudgement from vs? This ought then to make vs lesse seuer, and more remisse and gentle towards the offences of the brethren.

The verie Heathen knewe that all men are subiect to: Horatius, this condition: wherefore one of their owne Poets said;

No man liueth without crime or sinne.

The continuall meditation whereof; should induce vs to follow gentlenes, and not to vse too great rigour towards others.

I. Men fall and sinne (as Lactantius hath noted) three waies: in deeds; in spraches; in thoughts and cogitations: and there is no man which doth not fall through euerie one of these, sundriwise. In deedes men sinne be they neuer so holy: for who is he whose life is incorrupt; whose feete haue neuer slipt; whose whole life is cleare from all sinne? Shew him me, and I will praise him; tell me where he is, and I will honour him; let mee see him and I will worship him as a mortall God. He shalbe (in my iudgement) holier then Abraham; hee shalbe more renowned then Moses and Aaron; he shalbe more pure then David or Daniell; hee shall be more perfect then Iob the righteous; hee shall be more glorious then Paule, the elect vessell of Iesus Christ: for all these in action and deece, haue sinned.

Pro. 24. 16

Men fall three ways.

Lib. 6. c. 13

Pro. 20. 9

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2. In wordes, whereof in the next place our Apostle shall speake, who offended not? Who, either in anger moued, or in mirth pleasant, or in pastime delighted, or by importunitie of men pricked forward, hath not fallen cyther to cursing, or to slaunder, or to swearing, or to loosenesse or vanitie of his talke? that hee hath not in respect thereof, iust cause with Dauid and Sirach, to pray to haue the dore of his lips kept, and a scale of wisdomeset before his mouth, that he offend not in his words.

Psal. 141. 3.
Eccl. 22. 26

3. In thought, our falles are so many, as that it passeth the strength of man, by cogitation not to admit the thing which is either wicked indeed, or euill to vtter. In so much as righteous and holy men, who abstaine in many things from wicked actions: yet oftentimes (through infirmities of nature, are carried by cogitations, to euil thoughtes: so that there is no man, vnlesse hee be translated (as it were) into the nature of God, who sinneth not in cogitation. So that the Apostle, in respect of these, hath heere truly auouched, in many thinges we fall all. Which thing men considering, shal the better refrain their seueritie of iudgement, and rigour in censuring their christian brethren.

Three ways
men re-
presse se-
ueritie to-
wardes o-
thers.

Three respects there are in men, whereby their rigor to-wardes others should be abated. 1. To recount what in former times themselves haue beene. 2. To think what hereafter they may be. 3. To remember what presently they are.

Tit. 3. 2.
1. Cor. 6. 11
Rom. 11. 17
Eccle. 7. 24

1. If wee consider what our selues haue beene in former times, it shall mittigate greatly the seueritie of our iudgements and rigorous censuring of our brethren. S. Paul exhorting men to patience, and gentlenes towardes other, and not to bee seuer against their offending and weak brethren, thus reasoneth; They now are what you in former times haue been: call therefore to minde your former condition, and be patient; shew all meeknesse therefore to all men. For wee our selues were in times past vnwise, disobedient, deceiued: seruing lustes and diuers pleasures: liuing in maliciousnesse and enuie, hatefull, and hating one another.

The recounting therefore of our former condition, must

must allwage the seueritie of our iudgement, and make vs more moderate toward such, as now are, what we haue beene. We our selues once were ignorant; we once went out of the way; wee sometimes haue beene ouertaken with naturall infirmitie: whereby wee haue committed thinges not conuenient. Let vs not seuerely iudge, and rigorously condemne such as are subiect to the common infirmities, and frailties of nature.

2 Asto record our former state, shal abate our sharpnes: so to thinke with our selues whereunto wee may fall: being compassed about alwaies with these infirmities. S. Paul (to perswade men to shew meeknes, & not sharpnes of iudgement towards such as fall through occasion) reasoneth from the frailtie of our state, whereby we are subiect to like falling: to which purpose he thus speaketh to the Saints of Galatia; Brethren, if a man be sodenly taken in any offence: ye which are spirituall, restore such a one in the spirite of meeknesse: considering thy selfe, least thou also be tempted. Wherein he wisely condemneth importunate rigour; and worthely reproveth those, which are commonly most seuerie iudges against their brethren; whe they altogether forget their owne infirmitie, whereby they may fall into like offences.

Gal. 6. 1.

Nowe there is no infirmitie; no iniquitie among men; (final impenitencie, and the sinne vnto death, or agaynst the holy Ghost, excepted): whereinto, euen the best men, sometimes do not fall. Which if they consider, it will easily moderate their rigour and seueritie against their brethren, and make them take heede. least ambitiously they vsurpe this authoritie against others.

And how true it is, that euen the best may fall, euident examples, and wofull experience may teach vs. Who knoweth not, that lying is a sinne against the ninth commandement, condemned by God and his Prophetes: yet holy and faithfull Abraham; godly Isaac, fell therinto, as the storie beareth record.

Gen. 12. 13.
18. c. 20. 2.
Gen. 26. 7

Murmuring is a great sinne against GOD, arguing impatiencie; yet Moses was thereof guiltie, as it appeareth. Idolatrie seemeth to bee sinne in the highest degree; yet that

Numb. 13. 18.

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Exo. 32.2.4 that by Aaron, the Saint of God, was committed. **Adulteric**, a grieuous euill, whereof God in his lawe hath forewarned, and in sundrie people, men, and Nations, punished, yet Dauid (the mā of God) was tardie therin. To denie Christ, with execrable cursing, banning and sweating, is great vngodlinesse; yet Peter the blessed Apostle therein offended. To persecute the Church, to blasphemie the trueth, is horrible impietie; yet S. Paul (the chosen vessel of God) committed both. As these examples shewe that the best may, because these haue done, with whome none are now, or haue bene since to be compared: So dayly experience conuinceth the same: While we see dayly before our eyes, men of farre greatest excellencie to fall into sundrie infirmities.

What profite cometh to vs by the falls of great men.

1. Tim. 1. 16

1. Pet. 4. 18

Lib. 2. mor. in Iob. c. 1.

Out of whose falls a foure fold profit insueth. First thereby the glory of God, his power and mercie, is made manifest, in making them vessels of glorie, who by theyr sinnes deserued his eternall displeasure; for which cause S. Paul crieth out; that in his conuersion Christ shewed all clemencie. Secondly by the falles of great persons, both themselues haue cause to humble themselues before god, and not waxe proud of any thing: and others (seeing the most excellent men subiect to infirmities, are therence to be admonished of their greater infirmities. For if the great oakes of Basan, and the mightie and tall Cedars of Libanon fall: what is to be looked for of the lowe trees of the Forrest? if the righteous be hardly saued: what shall become of the wicked? S. Gregorie to this purpose sayeth well: affirming that in holy scripture both the vertues and the falles of the Saintes are set downe, that in their vertues we might see what to follow; and in their fallinges, what to feare. For beholde saith hee, Iob is described to haue encreased by his temptation; and Dauid to haue bin cast down: that both the vertue of our forefathers might nourish our hope: and their falles might prepare vs to the caution of humilitie. &c.

3.

1. Cor. 10.

12.

Thirdly, men may thereby, gather the frailtie of their nature: that all men euen the holy Saintes are subiect to sinne: and so pray to God, when they stand, that they fall not,

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not : As S. Ambrose saith : thou shalt finde and spie in Lib. 3. in
notable and blessed men, great vices ; that thereby thou Lucam:
mightest know, that as men , they lie open to temptati-
ons : and least for their excellent and worthy vertues,
they might be thought to haue bene more then men.

Now seeing all men are subiect to this condition, that
they may fall, if they be not vpholden and supported by
the helpe of God : and that when they continue in any
vertue, it is not by their owne power, but by Gods grace
and mercie: it ought to qualifie our hasty iudgement, and
to moderate the seueritie of the same against the bre-
thren.

3 Finally, wee shalbe more temperate towards other
men, if we consider whereunto we are presently subiect :
which is the reason heere vrged . The conscience of our
owne sinnes, and the diligent view of our owne weaknes
and wickednesse, maketh vs more gentle towards others:
which men then forget , when they are too seuerie iudges
of their brethren. To this purpose Siracides exhorteth men
not to despise such, as hauing sinned, turne there-fro: nei-
ther to cast it in their teeth; but rather to remember , that
we are all worthie of blame. When we consider our owne
selues, we shall see ther are in vs many things to be amen-
ded. This diligent consideration will make vs more care-
full of not rigorously and rashly iudging our brethren.
Are we not couetous, as they are? yet are wee proud and
disdainfull. Are we not prond? yet are we fleshly & wan-
ton, Are we not wanton? yet are we slaunderous and re-
proachfull. Are we not reprochfull? yet are wee enuious
and malicious. What are wee not malicious? yet are wee
riotous and intemperate. What, are we not intemperate?
yet are we prodigall and wastfull. If not prodigall, yet ly-
ers and blasphemers: if not blasphemers, yet extortioners
and oppressors of our brethren: Or finally, geuen to these
or these iniquities ; so that it is as cleare as the sunne in
his brightnesse, that in many things we offend all. Which
who so considereth, and pondereth in equall ballance: shal
thereby bee counterpeized , and brought to a moderate
censure and iudgement of the sins and liues of others: &

Eccles. 3. 9

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taught effectually, not to vsurpe authoritie, rashly to iudge and condemne the brethren.

This I would to God our sharp censurers, and seuer iudgers would weigh, who giue definitiue and peremptorie sentence of all men; who challenge a chiefe power, and absolute authoritie ouer all their brethren; who condemne without charitie, whatsoeuer doth not please themselues. Would God they would but turne ouer the leafe, wherein their owne infirmities are registred, and turne the other ende of the wallet before them, to fixe their sight vpon their own blemishes, and blottes of corruption: then would their pride be abated, their heate aswaged, their chollor cooled, their iudgements moderated, their arrogancie delaied and qualified, and themselves brought to a temperature: not so ambitiously to vsurpe and arrogate to themselves, the censuring of their brethren.

Which to effect and compasse in the Saintes, the Apostle vseth this reason also; My brethren, be not many masters, knowing that we shall receiue the greater condemnation: for in many things we sinne and fall all.

Causes and
occasions
of mens
fallinges.

Of our manifold fallinges, many are the occasions, sundrie are the causes. 1. The originall corruption which lieth couched in our bosomes, whereby wee are led captiue vnto sinne.

2 The snares of Sathan, which hee layeth to take vs, and intangle vs in the pitfold of iniquitie.

3 The euill examples which are presented before vs, whereby we are drawn to all vngodlinesse euerie day.

4 The lenitie of the gouernours of discipline, who (according to the rule of iustice) take not execution vpon sinne: whereby others are pricked forward to like sinne.

Eccle. 3. 11.
Psal. 101. 8

For, whereas punishment is not executed (saith Salomon) speedily, there are the heartes of men set vpon mischiefe. Therefore Dauid saith, he would betimes destroy all the wicked of the land, that he might cut off all the workers of wickednesse from the citie of God.

5 Finally, the fearefulnesse and flatterie of the Ministers of the word: who either for feare, or for fauour, tell
not

not men of their manifold offences, whereby they are occasioned sundry wayes to fall.

The reason then of the Apostle is this: Seeing all men are subject to many falls & infirmities, therefore must they not be to severe against their brethren: be not many may-
flers (saith the Apostle) knowing that wee shall receiue the greater condemnation: for in many thinges wee offend all.

Now the fall of man in his deeds is double: either particular, or generall. Particular, as to fall into any one sin, Men in deedes fall two wayes. or more: as theft, dronkenesse, adulterie, murther, couetousnesse, vsurie, extortion, slander, lying, blasphemy, and the like. Into some or many of these, euen the most holie saintes haue, may, and do fall dayly. From whence they notwithstanding in conuenient time, through the fauor and mercie of GOD, by repentance rise againe, and are restored: as sundrie in holy scripture are mentioned; but chiefly, holy Dauid, falling into too haynous sinnes, rose vp againe, whereof hee hath left testimonie. Saith Peter who falling through feare, rose by vnfaigned repentance, testified by bitter weeping. And Mary Magdalen, who falling by vnclane conuersation, witnessed her rising againe; by washing Christes feete with teares of repentance; and wiping them with the haire of her head. In his Psal. 51.
Generall falling, is when men fall away, not in one only sinne, but generally in all: and resist the grace of God. Mat. 26. 75
offered. This is apostacie; this is the sinne vnto death. Luk. 7. 37. 38.
this is the sinne against the holy Ghost: euen a generall, Heb. 6. 4.
and vniuerfall falling away from the knowne trueth. 5. 6.
Whereof the authour to the Hebrewes affirmeth, that 1. Ioh. 5. 16
who so doth so sinne, cannot be restored by repentance. Mat. 12. 13.
Heb. 6. 6.
10. 26.
2. Pet. 2. 21

And Saint Peter aunceth, that it were better for men not to haue knowen the trueth: then after that they haue knowen it, to fall away from the holy commandments. Thus do not the saintes fall; but onely the reprobate. Of the former kinde the Apostle speaketh; for all men fall particularly in many thinges: which we ought alwaies to consider: that it might teach vs, not to vsurpe authoritie ambitiously to censure and iudge our brethren: whereunto

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this place and exhortation serueth ; My brethren, be not many maysters, for we shall receiue the greater iudgment: for in many things we offend or fallall.

Where as Saint Iames willeth, that wee be not many masters: doth it take away the authoritie of masters ouer their seruants? No assuredly: for the would neither S. Paul so carefully, nor Saint Peter so diligently, haue geuen preceptes concerning obedience of seruantes to their masters. Saint Paul exhorteth seruants to be subiect to theyr masters, and to please them in all things; to be obedient to them which are their maisters according to the fleshe, with feare and trembling, in singlenesse of mind; as vnto the Lord. In another place in this wise hee counelleth them; Let as many seruantes as are vnder the yoke, count their maisters worthy all honour: that the name of God, and his doctrine be not euill spoken of. To whom Saint Peter subscribeth: seruantes (saith he) be subiect to your masters with all feare: not onely to the good and courteous, but also to the froward. Seeing these Apostles haue enioyned this obedience to seruantes towards their masters; and the same spirit spake in them, and in Iames our Apostle: it followeth then, that the authoritie of maisters is not here abandoned.

If we must not be many maisters, neither be iudges ouer our brethren; shall we thinke that power is taken away hereby from Princes, iudges, and magistrates, ouer their subiects, and such as are vnder them? Neither. For then would not the Scriptures teach what magistrates should be in common wealthes, neyther enioyne obedience to be perfourmed vnto them. Moses being wearied with the gouernment of the whole people of Israel, is taught by Iethro his father in lawe, the priest of Midian, to chuse more officers and gouernours vnder him, whose qualities are foure. Men they must be, 1. of courage: 2. fearing God: 3. dealing truly: 4. hating couetousnesse. Moyses according to this counsell ordaining officers and iudges ouer the people, taught them their duties, and set downe the qualities in them required. To whom obedience by the lawe of GOD is to bee perfourmed,

Which

2. Tit. 9.
Ephes. 6. 5.

1. Tim. 6. 1

2. Pet. 2. 18

Exo. 18. 19
20. 21, 22

Deut. 7. 16.
17.
Deu. 16. 19

Exo. 20. 12

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Which GOD contained in the fift commaundement: where it is faide, honour thy father and thy mother: not onely the parentes of our bodies, but the parents and fathers of the countrie, which are princes and magistrates in common wealthes. This obedience here requireth, when he geueth them authoritie to determine causes, and wil-
Exod. 22. 8. &c.
 leth men to stand to their verditte. Our sauour Christ Mat. 17. 25. 26. 27.
 taught the same by his owne example, who in token of ciuill subiection paid tribute to Cæsar. And afterward being tempted by the Scribes and Herodians, and deman-
Mat. 22. 32
 ded the question, whether it were lawfull to geue tribute to Cæsar or no? aunswered them in this wise: Geue to Cæsar that which belongeth to Cæsar, and to God, that which belongeth vnto God. Saint Paul by Christes spirit
Rom. 13. 1.
 taught, willetheuerie soule to be subiect to hier powers, because their power is from God. Finally. S. Peter exhorte-
1. Pet. 2. 13
 teth all men to submit themselves to all maner humane ordinance for the Lordes sake. The soueraintie of the prince ouer the people: the correcting, controlling and iudging of the magistrate & ciuill officer of the transgressing, and offending persons, is not hereby then, by this place of S. Iames the Apostle, remoued.

What if we may not be many masters: shall we think that men are here hence forbidden, to professe themselves teachers and maisters, to informe others in humane artes, liberall sciences and faculties belonging to this life? No doubt we may not so thinke: for thus to professe, is lawfull.

If we may not be many maisters, shall wee suppose that the office of preaching and reprouing, iudging and condemning out of the word of God is forbidden? No, for it is a thing of all others moste necessarie. Without which men would runne on headlong into all sin. Saint Ambrose therefore saith: hee that sinneth so long as he is
Vpon the 9 chapter to the Ephes.
 not reprobued, seemeth to himselfe not to sinne: and vices growe into maners, and are receiued in stead of vertues. The rebuking of sinne, is a bridle and bit to restrain others from the like iniquitie. Which when Saint Paul
1. Tim. 5. 20.
 considered, he willethe Timothie to rebuke such openly, as
 openly

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Job. 13. in
Job. cap. 4.

Pro. 6. 23.

Pro. 13. 14.

Mat. 18. 15.

Ecl. 19. 13
14.

Leui. 19. 17
Heb. 3. 13.
Col. 1. 28.

openly offended, that others thereby might feare. S. Gregorie saith, that when men sinne, others knowing thereof, they must also be rebuked in the sight and knowledge of others, least if the preacher holde his peace, and be silent, he thereby seeme to allowe of sinne: and that growe into example, which the tongue of the minister cutteth not off: (namely by reprovuing and condemning it as sinne, and euill by the worde of God). And as the offences of men giue incouragment to others, when they are not reprovued: so being corrected and reprovued, others are restrained. Yea, reprehensions out of the word bring life, as Salomon affirmeth, corrections for instruction are the way of life. Wherfore commending the most excellent vse of reprehension, by the word of God, hee auoucheth, that the instruction of a wise man, is as the welspring of life, to turne away from the snares of death.

Seeing therefore common reprehension of the ministers of God is the bridle and stay from sinne, and the way whereby wee may come to life, and bringeth singular profite vnto men: it is not to bee thought that the Apostle heere condemneth it, which both the Prophets, and the Apostles also, haue oftentimes vsed. Neither doth this place take away, the names and titles of men: the honour vnto men in place of honour and dignitie, due.

Finally, seeing wee are forewarned not to bee manie maisters, shall we thinke that priuate reprehension, priuate exhortation, priuate admonition is forbidden? If it were so, why would our sauiour, that one man should tell another of his fault priuately, for reconciliation? Why doth Siracides exhort men, to tell their neighbours their offences, that if they haue done them, they doe them no more? Why doth GOD will that euerie man shoulde friendly reprove his brother? Why doth Saint Paul exhort vs to admonish one another, and prouoke one another to vertue by instruction and exhortation? None then of these are here condemned: but wee are admonished to surcease from that maisterlike and proud finding fault with others, when ambitiously we vsurpe authoritie to iudge and condemne, to censure and giue sentence of

our

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our brethren, without charitie, rigorously: without pittie, feuerely: without due regard of common imbecillitie, auſterely. Which thing in this place condemning, Saint James giueth this exhortation: My brethren, be not many maisters: knowing that wee shall receiue the greater condemnation: for in many things we fall all. And thus much concerning the first place. God for his mercie sake graunt vs true humilitie of heart, that we humbling our selues before the mercie seate of God, may shew likeloue one toward another: that wee being not too rigorous towardes other men, may haue regarde of our owne imbecillitie and weakenesse of nature, that wee in true loue supporting one another, may beare one anothers burden, and so fulfill the law of Christ who died for our sinnes, and rose againe for our righteousness: to whome with the father, and the holy Ghost,

be all praise, dominion, and maiestie,

nowe and foreuermore,

Amen.

A a 4

James

James Chapter 3. verses 2. 3. 4. 5.
6. 7. 8. 9. 10. 11. 12.

Sermon 15.

- 2 It a man sinne not in worde, hee is a perfect man, and able to bridle all the body.
- 3 Beholde, wee put bits into the horses mouthes, that they shoulde obey vs, and wee turne about all theyr bodie.
- 4 Behold also the shippes, which though they be great, and are driuen of fierce windes, yet are they turned about with a verie small rudder whether soeuer the gouernour will.
- 5 Euen so the tongue is a little member also, and boasteth great thinges : behold howe great a matter a little fire kindleth.
- 6 And the tongue is fire, euen a world of wickednesse : so is the tongue set among our members, &c. To the thirteenth verse.

The second
place, and
part of this
chapter.



Herein, from the second, or latter part of the second verse, to the end of the twelfth, is the second part of this chapter contained, which is touching the moderation, and bridling of the tongue,

First, the proposition or state of the place. 2. part. 5.
 2. that man which offendeth not, ne falleth in his words,
 is perfect, and able to rule the whole body.

The eight
 place of
 the Epistle,
 istouching
 the tongue

Secondly, the handling thereof, which is double.
 1 From the pro. fites of a bridled tongue: set forth in two comparisons or similitudes: whereof the
 First, is of horses, checked with the bridle. 3. Verse.
 Second is of ships governed by the rudder. Verse. 4.

1 Generally: therefore it is called bere.
 2 From the evils of an evil tongue, two waies: namely
 1 A fire. Se. 5.
 2 A worde of wickednes. 1. p. 6. 6.
 1 By the hurt done thereby to the whole body. 2. part. Ver. 6.
 2 Particular: lie by 3. effects: namely
 2 By Enbridelednes. Ver. 7. 8.
 3 By reprochfulnessse. 9. 10. 11, 12.

Hereof to come to the first member, the proposition: that man which falleth not in his tounge, is a perfect man, and able to bridle the whole body. It seemeth to haue a necessary coherence, and a fit dependance with the former words of the Apostle. S. Iames hath saide: that in many thinges we fall all. Seeing then there are so many fals in the life of man, & men most easily of all things fall in their tongues and lips, then which to gouerne and keepe from falling, there is nothing more difficult: therefore after that hee had affirmed that in many thinges wee all offende, to giue a caueat against that mischief whereunto man is most subiect, which is, The falling in words:

The pro-
 position.

Saint

In this second part of this first Chapter, are two things noted.

Chap. 3. Sermon 13.

Saint James teacheth in the second place, that hee is a rare and most perfect man, and able to bridle all the body, which offendeth not in tongue. Not that there is any which attaineth vnto this perfection: but hereby is shewed how truly it was said before, that in many things we offend all. And most chiefly by that slippery member of the tongue, wherein who so sinneth not, is perfect, hath attained to an excellent vertue, and is therefore worthy to be accounted singular among men.

Whereby the Apostle insinuateth vnto vs, that the Saintes and seruantes of God, whose chiefe care is not willingly to fall, must haue a speciall regarde to their tongues, bee warie and charie ouer their lippes, circumspect and carefull to keepe the doore of their mouthes: Wherein, of all men is most easily offence committed. So that to bridle our tongues, to moderate our mouth, to keepe our lippes, to guide our wordes with discretion: is a rare point of perfection, and a great steppe to excellent vertue.

- Howe good a thing, howe great perfection, howe rare a vertue it is, not to stumble in the tongue, neither to offend in worde, Sirach perceiued, when he pronounceth him blessed, which hath not offended in the wordes of his mouth: when he auoucheth, that the man which refraineth his tongue, is able to liue with a disordered and troublesome man, (which is a greate matter) and that hee which hateth babling, shall haue lesse euill. Which thing to doe, hee reputeth as a point of perfect wisdom, and the contrary a signe of dotting folly, wherefore hee saith: A wise man will holde his tongue, till hee haue opportunity: but a foole and trifier, regardeth no time. To refrain and bridle the tongue, is singular perfection: to launch and lauish out wordes lewdly, is condemnable folly. For a man of wisdom, saith Salomon, spareth his wordes, and he that vnderstandeth, is of an excellent spirite, Saint Paul exhorting the Saintes of God, to growe to all perfection in Christian vertue and loue, as a pointe and part of this perfection, commendeth the moderation of the tongue: by teaching them
- Ecclu. 14. 1
- Ecclu. 19. 6
- Ecclu. 20. 7
- Pro. 17. 27
- Ephc. 4. 29

to abstaine from all corrupt speech and communication, that none such proceede out of their mouthes, but that which is good and gracious, and bringeth profite vnto the hearers. And more particularly entreating of the same matter not long after, that the Saintes in wordes and wordes might be blamelesse before the Lord: he aduise them, that neither fornication, neither couetousnesse bee once named among them, as it becommeth Saintes: neither filthinesse, neither foolish talking, neither iesting, which are not comely, but rather giuing of thanks. The very heathen, seeing by the very light of nature, how excellent a thing it is, and of how great perfection wisely to gouerne the tongue, haue commended moderation and silence, as a crowne of glory: babling and prating, vnbrideled and disordered garrulitie haue they condemned, as a great mischiefe among men. Euripides the Poet therefore saide wisely: comely silence is the crowne of a man: but prating and much speech hath neuer good in it. Yea is hurtfull to conuersation and Citie. Faustus saith, that as there is nothing better then a brideled tongue: so is there nothing worse then a tongue vngouerned, which alwaies beareth dangerous and deadly poison, with sweetehony. Zeno reckning it a singular point of perfection, to guide his tongue: absented himselfe therefore from banquets, least through wine, and the prouocation of other men, he might happily haue fallen in his talke. One of the Philosophers, whether this or another, I now remember not: counting it a most rare thing to keepe silence, and refraine the tongue, that a man fall not therein being asked of certaine Legates, what they should say of him to their maister and King, answered that he was a man, which could keepe silence.

Cato the wise man saith, that hee is next vnto God, that with reason can rule his tongue. Wherevnto the Apostle in his proposition here subscribing, affirmeth that that man is perfect which falleth not in wordes. Therefore Pambus, as it is in the Triperite historie, being desirous to learne a Psalme, and hearing the first

Eph. 5. 4.

Euripides.

Faustus.

Zeno.

Pambus.

Tri. pertis. hist. li. 8. c. 2.

Chap. 3. Sermon 1st.

first verse of the 39. Psalme, where the Prophet saith, I thought I would take heede to my waies, that I offend not with my tongue: would heare no more, saying, If I can in deede performe this, this one verse is sufficient. And when he which had taught him that verse, blamed him that in sixe moneths he came not vnto him: hee answered, that in deede he had not fulfilled that verse. And liuing long after, being demaunded of a familiar friend if he had learned his verse: hee answered, hardly (saith he) haue I fulfilled it in forty and nine yeares.

It is a thing worthy praise, in anger to keepe our hands from fighting: in hatred to withhold our feet from shedding of blood: in abundance of delicate fare, to bridle our affections and appetites from riotous lust: in company of lewd women, to keepe our selues from carnall desire: in plenty of wealth, to refraine from couetousnes: in great prosperity, to bee farre from pride: but the falling by the tongue, being so easie, and the way thereof so slippery, not to fall in tongue and wordes, is a vertue so rare, a thing so seldomiely scene, as that Sirach counteth it most marueilous, when he saith, Who is he that falleth not in his tongue? And Saint Iames esteemeth it as great perfection, when he saith, He that falleth not in his tongue and worde, is a perfect man, and able to bridle all the body: which is the proposition and state of this second place.

Eccles. 19
16.
Iam. 3. 2.

The handling or tractation.

2 The proposition premised and set downe before: in the next place followeth the tractation or handling thereof, which is double. 1 From the profits of the bridled tongue. 2 From the euils of the vnbridled tongue.

1 From the profits and commodities of bridled tongues: great good, and singular profite groweth and riseth vnto men by moderation of the tongue, and no small matters are compassed and brought to passe thereby: as by the two similitudes and comparisons of the Apostle here, appeareth.

For to shew what great matters may be done by moderation of the tongue, the Apostle compareth it to the bridle or bitte of an horse. Like as the bitte is but a little thing

thing in comparison of an horse, yet it guideth and ruleth the strongest horse that is, and maketh him follow the will of the rider: Euen so, the tongue is but a small matter in the body of man, yet it (being gouerned with discretion) ruleth the whole body.

Wee put bittes (saith Saint Iames) into the mouths of horses, that they should obey vs, and thereby we turne about their whole body. Which comparison (it may be) hee borrowed out of the Prophet Dauid: who exhorteth men not to be like horses & mules, which haue no vnderstanding, whose mouthes we binde and holde with bit and bridle, least they fall vpon vs. By both which places it appeareth, that horses are guided by the bitte and bridle, at the pleasure of the rider. Hereby the horse is taught to runne, and to stay, to turne, and to winde, to leape, and to sing out, to stand vp, and karere, to scoure out, to retire, and giue backe; and what else soeuer the valiant warrior, or skilfull rider lusteth: yet is there not a stronger beast almost, then the sturdy steede, and the great horse is.

Notwithstanding his great strength, hee is turned and tost with the bitte, at the pleasure of the rider. The bitte being little, in comparison of the horse, preuaileth so greatly. Euen so the tongue, a small part, and one of the least of all our bodily members, guideth the whole body to good or to euill: being moderate by reason, then it profiteth (no doubt) greatly. This when Theophrastus the famous Philosopher considered, hee said not amisse; That it were better trusting to an vntamed and an vnbrideled horse, then to an vnbrideled tongue: for the daunger of the horse (by not meddling with him) may be prevented: but because wee carry our vnbrideled tongues alwaies about vs, the perill and daunger thereof cannot be auoided.

The other similitude is from the sterne, or rudder of the shippe. Beholde the shippes also, although they bee great, and driuen with fierce windes, yet are they turned about with a small rudder, whether soeuer the gouernour lusteth. The rudder is but a small peece of wood, in respect of the whole shippe, yet it turneth the greatest ship that

that is, whether for euery the maister pleaseth: to auoid dangerous rockes, sinking sandes, and other perils, of sea and waters, and to bring it to the desired haueu whereunto they bende their iourney. So the tongue is a little member, (yet ruled by reason) it guideth the body and keepeth it from falling into sundry mischiefes, whereunto otherwise we are endangered. It is little, and small, among other members of the body, yet it boasteth great things, and is effectuell and of force to compasse, or at least to attempt great matters.

Wherefore, what the bitte in the horse mouth, is to the gouerning of his whole body: and the rudder of the shippe to keepe it from dangers, to turne it, to winde it, to direct it in all pointes as shall seeme bett vnto the maister: euen the same is a moderate tongue to the ruling of the whole body. If thou drawe and piucke in the bridle, thou restrainest: if thou giue the head, vnbrideled horses will endanger thee. If thou holde wisely the rudder, thou maist saile in safety: if thou let it goe as it wil, the windes take holde of the shippe, and carrie it into perill. If thou plucke the raines of the tongue, thou restrainest it: if thou giue liberty to the tongue, it will bring thee to destruction. If thou holde thy tongue with wisdom and reason, thou liuest in security: if thou let it runne at randonne, thou shalt be plunged into vnrecoverable daunger.

Thus by these two familiar similitudes of horses and shippes, the one by the bitte, the other by the rudder gouerned and directed; the Apostle plainly setteth down, what profit and benefit redoundeth by the moderation of the tongue, vnto men, which is the first part of the handling of this matter.

These two similitudes, in the third, fourth, and part of the fifth verse contained, are set down to shew the profit of moderating our tongues. In the other part of the fifth verse, & in the other verses to the thirteenth verse, the Apostle setteth downe the other part of the treatise, and handling of this matter: namely, how good a thing it is, to bridle and moderate our tongues; from the euils and inconueniēces which follow the vnbrideled tongue. For as

The 2. part
of the handling.

the

the profit of moderating our tongues is great, so contrariwise, the discommodities of the vntamed tongue, and vnbrideled mouth, are many. Which thing hee sheweth, first generally, then particularly.

Generally, the euils and discommodities of an euill tongue, are set downe by two comparisons. First the vntamed tongue is like fire: a little fire is able to destroye much matter: the tongue being little, yet doth great mischief. A coale, yea a sparke of fire, oftentimes hath raised great flames, whereby whole houses, villages, townes and cities, woodes, fieldes and forrestes, haue beene deuoured. Costly buildings, gorgeous houses, goodly cities, large kingdomes, huge countries, ample wildernesses, and pleasant forrests, by a little fire may be subdued, and brought to nothing. So the tongue is a fire, which destroyeth and wasteth the greatest matters. One word of the tongue hath kindled fire of hatred in mens hearts, which vntill death, hath neuer beene extinct and put out: yea, it hath caused so great a flame, as hath destroyed many people, and burnt vp many Nations: Therefore Salomon saith **Pro. 16. 27** well, A wicked man diggeth vp euill, & in his lips is like burning fire. For with his tongue oftentimes hee consumeth both himselfe and others. Therefore he saith, a foolles mouth is his owne destruction, and his lippes are a snare **Pro. 18. 7.** for his soule. Thus may we see the flames of mens own destructions kindled and raised by the wickednes of their tongues, so that with Saint Iames, we may worthely compare it to fire.

The euils
of the
tongue in
generall.

Which to signifie, it may be that God almighty hath made it of forme, coulour, and fashion, like vnto fire, The tongue is sharpe, rounde and small at the tippe, or toppe: but greater, wider, and broader downeward. So fire, vpward is sharpe, small, round: but greater, larger, and broader downeward. So that the vpper end of the flame is sharpe; but the nearer we goe to the matter whereon it feedeth, or burneth; the larger, wider, and greater, is the flame and fire. Wherefore, in shape and forme, the tongue is like fire. For that, at the tippe is smallest, but to the rootes thereof, is greater.

The forme,
colour, and
shape of
the tongue,

The

Chap. 3. Sermon. 15.

The tongue in colour is reddish: so is the colour of the fire: so that therein they agree together. The fire is swift and runneth speedily, sending out flame, now this way, now that way. So the tongue runneth and rouleth this way and that way: it is swift also and nimble, sending out sound farre and neare; and therefore not vnlike vnto fire: so that for these, and many like respectes, it may not amisse be compared vnto fire.

Now as it is compared vnto fire, so it is called a worlde of wickednes. It is a sea of sinne, a pitte of vice, without bottome, a masse of mischiefe, an heape and full measure of all iniquity, and the originall or instrumentall cause of manifold euils: so that very heathen poetes & persons, haue confessed it the cause of all euill as the Po-
Menander. et Menander did.

It is a worlde of wickednes, because most mischiefes, and greatest sinnes among men, by vnbrideled and wicked tongues are determined, attempted, and performed. By the tongue theeuers conferre together, talke and determine of robberies: manquellers and murtherers by their tongues raise vp brawlings, the causes (oftentimes) of cruell murder. By their tongues, adulterous and leach-arous persons, first tempt the chastity of others, and with their wordes agree vpon the wickednes. By the tongue, lying, dissembling, flatterie, and counterfetting is committed. By the tongue, slander, backebiting, swearing, blasphemy and periury, is vttered. By the tongue, false sentence is pronounced, either to the condemning of the
Pro 17.15 righteous, or absolving of the wicked: both which are abominable before the Lord. By the tongue men are led into error through false doctrine: drawn to wickednes by lewde counsell. Through the tongue, by false reports, priuate men and princes, kingdomes and countries, townes and cities, societies and families are set at variance. By the tongue, familiars and friends haue bene set at daggers drawing, and their quarrels thereby haue ended in blood. By the tongue, quarrels are picked, contentions caused, braulings growe, to the great hurte of priuate estates, and the marueilous hurte and disturbance
of

See Basil in
Pla. 33. fol.
85. pag. 2.

of weales publike. With filthines of speech it corrupteth with dissembling and flatterie it deceiveth: with lying and cogging it beguileth: with false reportes it flaieth: with slanders it defameth: with vaine swearing it blasphemeth: with inticing it inueighleth: with smoothnes of talke it inforceth: yea almost euery wickednes, among the children of men, is either determined, attempted, executed, or finished by the tongue. Insomuch that Sirach hauing great experience thereof, falleth into a large discourse of those euils which come of the wicked tongue: as, that it hath destroyed many which were at peace; that it hath disquieted many, and driuen them from nation to nation; that it hath broken downe strong cities, and ouerthrowen the houses of great men, abated the strength of the people, and beene the decay of mighty nations; that it hath cast downe many vertuous women, and robbed them of their labours; that it causeth, that such as hearken vnto it, shall neuer rest and liue quietly, that it striketh deeper then any rodde, and deuoureth more then the sworde of the enemy, and such like. Al which, and the like mischiefs, the Apostle in generall speech containing, calleth it a world of wickednes. And thus by these two comparisons the apostle sheweth the gret discommodities of vnbridled tongues in generall.

Ecclus. 28.
13. 14.
Pro. 11. 12.

Now, as generally the vnbrideled tongue causeth great euils, and ministreth matter of great mischiefe among men: So particularly, the discommodities of vntamed tongues are three. 1 The euill tongue defileth the whole body. 2 It is vntameable. 3 It is giuen to slander, and reproach of the brethren. Which are three great euils.

The euils of the vnbrideled tongue in special, are three.

First, it is saide to be so set among the members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. How great an euill is this?

That it defileth the whole body, it appeareth: Our Mat. 15. 2.
Saviour Christ disputing against the curious Scribes and Pharisees, who in greater curiousnes, & superstitious obseruation of ceremonies, then for any sound godlinesse,

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found fault with the disciples for not washing their hands before meate, according to the traditions of the Elders, testifieth vnto them, that the meates which they eat with vnwashed hands, corrupted and defiled them not, but the thinges which came out of their mouthes: as, false testimonies, flanders, and such like. Thinges therefore framed in the heart, and vttered by the tongue, defile the liues of men.

1. Cor. 5.
33.

Mat. 12. 37.

3. Ad fra-
tres in ere-
mo.
Vpon 4.
Ephe.

Pro. 10. 19

Saint Paul condescendeth hereunto, when he affirmeth, that euill words corrupt good manners. Neither are euill speeches and tongues, the waies and meanes only to corrupt the whole life of man: but also they witnesse the corruption of the heart: which is the fountaine of all our actions. For the tongue speaketh from the heart, and by our talke our heartes are discerned: Insomuch that wee shalbe either iustified, or condemned, by our words and speeches, as our Sauour hath taught vs.

Saint Augustine, to the brethren in the wildernes confesseth the same, auouching, that what manner of man one is in his hart: such speech he hath in his mouth. Saint Ambrose vpon the wordes of Paul, Let no corrupt speche proceede from you, writeth thus: What profiteth it a man to haue a cleane life, and a filthy mouth, seeing our Sauour saith; by our wordes wee shalbe saued, and by our wordes we shalbe condemned: Neither is it credible, that he liueth well, which speaketh wickedly. Insinuating that the filthy tongue doth defile the whole life of man: and so (no doubt) defileth the whole body. It filleth our liues with lyings, flanders and blasphemy: it pricketh vs forward to adulteries, murther, and all wickednesse: it stirreth vs vp to all mischiefe, so that it is true which Salomon affirmeth; in many words there cannot be wanting wickednesse, and he that keepeth his tongue, is wise. Hereby the whole life of man is corrupted, & the wicked tongue leadeth vnto mischiefe, and the lewde speeches of wicked and vngodly persons, drawe men forward to manifold sinnes, whereby their whole liues are polluted and defiled.

Neither that onely, but it setteth on fire the course of nature,

nature; for the intemperancy and vnbridelednes of the tongue, is as a flame of fire, kindied and blowen by Sathan the diuell, to destroy the course of nature, the worke of God. Yea the euill tongue is also able to peruert the order of thinges; enough to set the whole worlde a burning: sufficient to itaine the whole conuersation of man, by the wickednes thereof. Then the which there is neither any thing sharper to pearce, neither any thing hotter to burne or set on fire, then a venemous and wicked tongue. Therefore the princely Prophet Dauid, speakinge of the ineuitable, and vncurable mischiefe of the euill tongue, saith; It is as the sharpe arrowes of a mighty man, and as the coales of Iuniper. Where the man of God compareth the tongue to dartes-cast, or to arrowes shotte of men most mighty, which sticke deepe: and to the coales of Iupiner, which, both burne sooner, & keepe fire longer. Such is the force of the viperous tongue; as it setteth on fire the course of nature, and it selfe is set on fire of hell. The diuell himselfe kindleth it, Sathan himselfe (for whom hell fire is prepared) beeing both a liet and a slaunderer from the beginning, vseth the tongue oftentimes as his instrument: and blowing it with the bellowes of all mischiefe, sendeth flame thereinto, whereby it burneth to great destruction. As he set on fire the tongue of the serpent to deceiue the woman: then the womans tongue to deceiue the man: so setteth he on fire the tongues of all wicked persons, whereby great coales of wickednes are kindled. And this is the first particular euill which is of the tongue.

Psal. 120. 4

Mat. 25. 42

Gen. 3. 4. 5.

and 13.

Gen. 3. 6.

and 12.

2 As the tongue defileth the whole body, and setteth on fire the course of nature, it selfe set on fire of hell: So is it a thing vntameable, and vntractable. For whereas the whole nature of beastes, and of birdes, and of creeping thinges, and things of the sea, is tamed of the nature of man; yet the tongue cannot be tamed. It is an vnruely thing, full of deadly poison. More vnruely then the beastes of the field; more vntameable then the birdes of the aire; more vntractable then the venemous serpents; more slippery, and more suddenly gone, then the fishes of the seas,

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and waters: more hardly gouerned, then any other creature. For all these are tamed and made milde and meeke by mans wisdome, practise, diligence, vse and labour: But of all creatures the tongue is most disordered, and vntameable.

Cruell and
wild beasts
made tame

And for beastes, though they be most cruell, savage, and vntactable by nature, yet by practise, vse, industry and labour, are they tamed. As Beares, Panthers, and Leopardes, Woolues, Tygers and Lions haue beene: insomuch that some of the Romane Emperors haue had of these beasts to run, and draw in their chariots and coaches. Other Princes haue Lions made so tame, that they might play with the as with spaniels, whelps, or beagles. The Tyger which was sent from India, to Anastasius the Prince, was made meeke and tame in like manner.

Birds ta-
med.

Birdes, and Fowles of the aire are made tame by like manner. The crowe, the rauens, the hauke, the fescant, the eagle, the vulture, the parrat, the pigeon, and innumerable the like, are so tamed, as that they will sitte on fiste, eat at hande, come at the lure of him that keepeth them.

Serpents &
creeping
things ta-
med.

Serpents, adders, snakes, and creeping things haue beene tamed: the Aspis, and venemous serpent in Africa, whose sting is incurable, hath beene so tamed by a certaine householder, as that he came daily out of his caue and denne, to take meate at his table. Snakes haue beene so meekened, as that men haue carried them without daunger in their bosomes. The fishes of the waters haue beene so tamed, as that the Dolphin hath been familiar, to acknowledge him that well deserued: the Carpe, the Tench, and such fishes, are made so tame, as to bee ready to receiue meat at the hands of their maisters, as some men haue reported, which haue had thereof experience.

Fishes ta-
med.

Thus the beastes of the feld, the birdes of the aire, the serpents of the earth, the fishes of the waters, are tamed, by the trauell, vse, and industry of man: though by nature they were not familiar, yet vse and custome, traue and labour hath wonne it. But the tongue, more vntameable and vntactable then these are, cannot be gouerned nor made tame by man: being more barbarous then

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then beastes; more wilde then birdes; more vnttractable then serpents; more insensible then fishes of the seas and waters, more cruell then lions, more hurtfull then beares, more byting then woolues, more bitter then tygers, more fierce then leoparden. For of all these, and the like, some at sometimes haue been tamed: but the tongue is a thing most vntameable. Either because no man is able to tame the wicked tongue of another: for speake some men or women faire, or deale with them roughly: entreat them gently, or handle them sharply: pray them dailie, or strike them continually: thou shalt remoue life, and breath sooner out of their bodies, then speach from their tongues, or make them silent: Either because no man is so perfect, as can keepe his owne tongue at all times, but that therein sometimes hee offendeth. Thus is the tongue an vntameable creature, an vnruely euill.

How is
the tongue
said to bee
vntamea-
ble.

That it is called an vnruely euill, men must not therefore giue it all scope, to doe and speake what it list, because it is vntameable, and vnruely: but looke howe much more vnruely it is: so much more ought it to bee restrained: and seeing it is a thing that passeth our strength, either sometimes to tame the tongue of others, either alwaies to bridle our owne tongues: therefore ought wee more earnestly to pray to God to guide our mouthes, and to rule our lippes to his honour: and also to keepe the tongue of other men, that wee suffer no euill thereby,

Psal. 51. 15;
Psal. 141. 3.
Eccl. 22. 28
Psal. 110.
2. 140. 133.
Eccl. 28. 24
Psa. 140. 3.

Now the euill tongue is not onely vnruely, but ful of deadly poison also, and greatly infecteth the children of men, and cannot be preuented. Which the princely Prophet Dauid vewing, and marking carefully the deadly hurts which by wicked tonges are done vnto me: (whereof himselfe had felte, and had very greate experience) compareth them to Adders poyson; affirming that Adders poyson is vnder the lippes of the vngodlye. For looke what poyson and venome is in venomous thinges: As the Scorpion, Crocodell, Basiliske, Adder, and venomous Serpents: in plantes, herbes, rootes, as in Cicuta, which being like the Hemlocke, with extreem-

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Phocion.

Socrates.

Pfal. 140. 3.

Iames 3. 8.

The poison
of euill
tongues, is
moit dead-
ly.

nesse of colde killeth : which the Athenians vsed in ex-
ecuting punishmentes vppon men : And Phocion was
made to drinke that, and so perished, being enuied of his
ynkinde Countrey men the Athenians And it may bee
that the same poison was the ende of famous Socrates:
who beeing enuied for his vertue, and glory of those
which were then in chiefe authority : was accused by
Anytus, Melissus, the Poet, and Lycon the orator, for spea-
king against their idol Gods, and so dranke poyson, and
died . Or looke what venome is in Aconitum, Long-
wort, the roote whereof maketh needling powder, in black
Poppie, which killeth by sleepe, or in Colloquintida, or
wilde Gourdes, which slaieth a man by vehement and
ouer great purging: what deadly hurt is in any of these,
or the like: no lesse is in a venomous and wicked tongue:
so that the Prophēt by his experience could say truly: that
the venome of Aspis was vnder the lips of his lying, slan-
derous and backebiting enemies. And S. Iames by his
knowledge: that the wicked tongue of mā, is ful of dead-
ly poison: as lies, blasphemy, false doctrine, heresie, er-
rour, deceite, flatterie, false accusations, euill reports, slan-
ders, contumelies, filthy talke, and infinite the like, where-
by the soules of men are often poysoned and venomed to
death: and the poyson thereof is moit dangerous, & more
infectiue then any poyson.

For the poyson of the Scorpion, is only such, as hur-
teth them alone whom he striketh with the tippe of his
taile: the Viper infecteth none, but such as hee bireth
with his venomous teeth: the Crocodile and Basiliske
killeth none, but such as they reach and fetch off, either
with the sharpenesse of their sight, or the strength of their
breath. Venomous rootes, hearbes, plantes, infect none,
but those which either touch, taste, smell, or handle some
of them: But the tongue stingeth and striketh: infec-
teth and poysoneth: killeth and destroyeth, at hande
and farre off: at home and abroad: by sea, and by land:
in time of peace, and in time of war: our friends, and our
foes: such as meddle not, as well as such as meddle,
such as haue not to doe, as such as haue to doe with it.

So that no place is so farre in distance, no loue so neere by friendship, no man so bound by dutie, no one so deare by good desert, whom the poysoned tongues of the wicked, doe not, or haue not molested. Thus for the vntameable- nesse, vnrulinesse, and hurtfullnesse, is the tongue most dangerous. And this is the second euill in particular of the tongue, wherefore it ought to be restrained, the vntameable cruelty, with deadly venemousnesse therein contained.

3 The last and third particular euill here, is that it is reprochfull and slanderous: giuen to cursed bitterness: therewith we blesse God, and curse, backebite, and slander our brethren: therefore it must bee restrained. And this is an euill euen in those which pretende greatest godlinesse: who pretend they serue, loue, feare, and worshippe God: blesse, praise, and magnifie him: yet doe they curse, reproch, slander, and reuile their brethren, which cannot be. For no man can blesse and praise God aright, and yet curse and speake euill of his neighbour. For that blessing and praying God, is rather a cursing, in that that it proceedeth from an euill and slanderous person whom God hateth, and of whom he denieth, so much as to be named.

Which thing hee prooueth by two reasons. 1 No man can giue glory to God, and praise him in his creatures, and yet reuile, curse, reproch man, the chiefest of the creatures of G O D on earth, framed and fashioned in the chiefe part of him, in the soule, to the very resemblance and Image of God himselfe, as Moses recordeth. This Image is, 1 in the soule, which is spirituall, heauenly, and immortall as God is. Betwixt our soules, and Gods substance, albeit the inequality be infinite, yet is there a resemblance of God in vs. 2 The image is in sanctification and holinesse, wherein as first we were created, so againe by Christ are wethered to restored. The first is common to all men: the second is proper to the faintes. Man being made to the image and likeness of God: of all the creatures on earth most excellent: little inferiour to the Angels themselues, beeing diuine

Psa. 5. 9. 10

v. 7.

Psal. 50. 19

28. v. 3.

Pf. 52. 2. 3.

Psal. 62. 4.

Psal. 120. 2.

3. 4.

Psal. 140. 3

Reasons

why we can
not blesse
God, and
curse men
with our
tongues.

Gen. 1. 27.

Eph. 4. 24

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natures and substances, Who so speaketh eill of him, curseth and reuileth him, so excellent a worke of GOD: howe can hee reuerence, honour, blesse, and glorifie GOD, the maker, creator, and woorkemaister of man? The ignominie and reproch done to man, redoundeth vnto GOD: to whose likenesse man is created. Whereby it is euidently apparant, that no man can rightly blesse God, who curseth or flaundereth man: Which Saint Iames noteth, when hee reasoneth from things vnpossible: therewith blesse we God euen the father, and therewith curse we men, which are made after the similitude of God.

Psal. 145. 17

If God then be blessed in his creatures, as Dauid saith, God is faithfull in his sayings, and to be blessed in all his works: and man the most excellent of all Gods creatures vppon the vniuersall face of the earth, onely of all creatures made into the image of God: then cannot a man honour God himselfe, which vseth cursed speech and bitternesse vnto man. Let all men and women herehence learne an infallible truth, a resolute conclusion, a singular point of wisdom: that they pretend Gods Religion in vaine, that they honour not, woorshippe not, serue not, blesse not, ne yet glorifie GOD aright, so long as they are giuen to cursed speaking, reprochfull flaunder, bitter backebiting one of another.

Psal. 15. 3.

Psal. 50. 16

27. 18. 19.

29.

This Dauid the princely Prophet weighing, excludeth from the Lodes Tabernacle, from the holy hill of God, as hypocrites, all such as pretende seruice to God, yet giue themselues to flaundering their brethren. And almighty God himselfe protesteth to the wicked, that it is a vaine thing, and profiteth nothing, to talke of the lawes of God, and take them in their mouthes, If they flaunder their brethren: to which purpose hee saith in this wise to the wicked: What hast thou to doe to take my ordinaunces in thy mouth, and declare my couenaunt, seeing thou hatest to bee reformed, and castest my woordes behinde thee? When thou seest a theefe, thou runnest with him, and art parraker with the adulter.

adulterer : thou geuest thy mouth to euill, and with thy tongue thou forgest deccite. Thou sittest and speakest against thy brother, and slaunderest thy mothers sonne. These thinges who so doe, haue not to declare, or speake of Gods ordinaunces, or to take his couenaunts in their mouthes. They pretend Religion, they shew a countenance of godlinesse, they set a face of honestie, they seeme to bee desirous to praise and blesse G O D: yet they slaunder and curse their brethren. This no man can doe. For no man can rightly honour the worke-maister, which speaketh euill of the worke: no man can praise the Creator, which reuileth his creature: no man can blesse G O D, which curseth man, made to the image of G O D himselfe. If they in whome the general image is, ought not to be cursed: much lesse they in whome the second and speciall resemblance appeareth.

2 Nowe as this cannot be, by the reason from the worke to the worke-maister: from the image, to him whose image it is: from the resemblance or patterne, to him whose patterne and resemblance it is indeede: so in like manner sheweth hee the impossibilitie of this, by an argument from contraries: the order and course of thinges, which God the establissher of nature hath set, will not suffer contrarie effectes to proccede from the same cause. Thinges in nature opposed, and repugnant in extreame contrarietie, cannot agree together, and be at one in the same thing. Now, to blesse and curse; to prayse and slaunder, are thinges contrarie: therefore can they not agree in one tongue, & at once together. And this appeareth evidently by two similitudes, whereby the matter is amplified and enlarged. 1. As the fountaines and heades of water, issuing and springing from the same places: cannot send out sweete water and bitter: 2. And as the figge tree cannot bring forth Oliues, nor the vine tree, figges: Our sauour himselfe confirming the same, Mat. 7. 16. when hee auoucheth that good workes cannot come, 17. from an euill man, no more than thornes come of grapes or figges of thistles, which were against nature: So neither

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neither can blessing and cursing come out of one mouth. Praise, and dispraise, speaking well and slander, godliness, and impiety, truth, and falsehood cannot at once come out of the same tongue, for these are contrary. Cursing, and blessing are contrary, so that they cannot agree in one mouth and man together, but it were as monstrous as for sweet water, and bitter, to come at once naturally out of the same fountaine: and for the same tree to beare figges and olives, grapes and figges together. As euery tree in nature beareth one kinde of fruit, and not diuerse and sundrie: much lesse the fruit of other trees: so must the tongue haue her proper effect, fruit and worke, and that one, not diuerse much lesse contrary: it must blesse therefore both GOD and man, and curse no bodie, as Paule and Peter haue exhorted. Wherefore if wee pretend to blesse God in our tongues, and therewithall doe curse our neighbour: the bitterness of our cursing so turneth the nature of our blessing, that it is vnseasonable and vnauerie before God. For as sweete and bitter water, mingled and blended together, the bitter easily taketh away the nature of the sweete: and as hony and poyson tempered together, the poyson farre lesse in quantitie turneth the hony: so when cursing and blessing are in one mouth together: the bitterness of the curse, turneth the sweetness of the blessing, and maketh it odious before God. Wherefore it is apparant, that we cannot blesse God, if we curse and slander our neighbour. The doctrine of this place, may then be this: that with this instrument and member, which is the tongue, there is no dutie acceptably performed vnto God, when thereby we harme or hurt our neighbours and brethren. Whom when we thus harme, if we thinke to please GOD, wee deceiue our selues through hypocrisie.

And thus much concerning the moderating of the tongue: both in respect of the profites, and commodities thereof. Which out of this place may be sufficient to haue obserued, specially seeing in the first chapter, verse 26. and in the next Chapter, beeing the fourth,

Ro. 12. 14.
1. Pet. 3. 9.

Hook:

fourth, verse 11. more may be gathered.

Nowe the GOD of peace, and the father of our Lord Iesus Christ, powre downe into our heartes his heavenly spirite, that not onely our liues may be reformed according to his blessed worde, but our tongues also restrained after his holy will: that all the powers of our mindes, and partes of our bodies, may be instrumentes of his prayse, that in both hee may bee glorified, through Iesus Christ our Lord, to whom with the Father, and the holy Ghost our sanctifier, bee all praise, dominion, power, and maiestie, now and foreuer.

Amen.

James

James Chapter 3. verses 13. 14.
15. 16. 17. 18.

Sermon 16.

13 Who is a wise man, and endued with knowledge among you? let him shew by good conuersation hys workes in meeknesse of wisdom.

14 But if you haue bitter enuying, and strife in your heartes, reioyce not, neither be liers against the trueth.

15 This wisdom descendeth not from aboue, but is earthly, sensuall and diuellish.

16 For where enuying and strife is, there is sedition, and all manner of euill workes.

17 But the wisdom which is from aboue, is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good fruites, without iudging, without hypocrisie.

18 And the fruite of righteousness is lowen in peace, of them that loue peace.

The third
place, of
this third
chapter.



Hese woordes are concernning the third and last parte or place of this Chapter, which is touching meekenesse and gentlenesse, to bee perfourmed of Christians.

These

1 The exhortation to meeknes, Ver. 13.

2 The opposing of strife and envying,
to the worthy vertue of meeknesse,

Verse 14.

3 Adversing wishing of wisdom, where-
by a gate is shutte vp to many evils.
Verses. 15. 16. 17.

4 A reason wherefore the saints should
follow peace and meeknesse, drawn
from reward, Ver. 18.

The ninth
place of
the Epist. is
of Christi
meeknesse
of wisdom.

These words in these
six verses contayned,
minister the conside-
ration of foure things
vnto vs: Namely,

1 Of these foure, the first is the exhortation to mee-
nesse, inferred and brought in by the way of an interroga-
tion: Who is a wise man (saith he) & indued with know-
ledge among you? Let him shew by good conuersation
the meeknes of wisdom. As who shoulde say; All men
seeke to be counted wise; but if any will bee wise indeed,
let him by meeknesse shewe his wisdom: For therein
indeed wisdom consisteth.

The exhort-
ation, the
first thing
here.

The occasion of this exhortation may be the sin which
the Apostle in the first place condemned: namely, that
manic challenged authoritie to themselves, to reprove
and checke their brethren, and to bee as censurers ouer
them, thereby seeking the opinion of wisdom among
men: which (notwithstanding) were themselves enuious,
and contentious.

Saint Iames here (to abate their pride, to beate downe
the arrogancie of their spirits, to assuage their malice,
and to coole the heate of their madnes and furie,) telleth
them, that it is not the way to be counted wise, to be co-
tentious among men: but rather that heerein wisdom
consisteth, that they shew themselves modest, quiet, meeke,
and gentle, in their whole conuersation.

This place condemneth the sophisticall schoolmen;
this condemneth the brauling Anabaptistes; this condem-
neth al such, whose liues are spent in contention of words:
this

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this condemneth popish persons, seditious seminaries, tumultuous Iesuits, the vain, curious, & contentious men of our time: who giue themselves to tumultes, contentions, seditions, dissensions, brawlings & brabblings moste deadly: to the disturbance of the commonwealth, disquietnesse of the church, slander of the gospel, hurt to priuate states and conditions of men. In which practise wisdom consisteth not, but in meeeknesse. Christian wisdom is not in ambitious vsurping authoritie over the brethren: neither in quarrellous brawlinges and contentions about trifles: neither in vnbrideled pride and arrogancie of spirit: neither in tumultuous vprores, and disquieting of the people: neither is it sillogistically & sophistically to strue about wordes, neither insolently to oppose our selues against such as are in chiefe authoritie: neither standeth it in foolish affecting of rigorous seueritie. But in gentle behaviour, in tractablenes of life, & meeknes of conuersation: whereof the Apostle telleth vs; Who is wise, and indued with knowledge among you? Let him shewe by good conuersation, his workes in meekenes of wisdom.

Meekenesse is a vertue moderating pride and anger, repressing desire of reuenge, forgetting offences, and pardoning iniuries, for priuate and publike quietnesse sake.

Mat. 5. 5.

Whereunto our Sauour Christ exhorteth, pronouncing them blessed which are meeke: to whome also the inheritance of the earth appertaineth. Blessed (saith hee) are the

Gal. 5. 22.

meeke, for they shall inherite the earth. Saint Paul reckoning vp the fruites of the spirit in men reformed, among other moste holy and excellent vertues, putteth downe meekenesse: The fruites (saith he) of the spirite, are loue, peace, ioy, long suffering, gentlenes, goodnes, faith, meeknes, temperance: against such there is no law. Who also exhorting all men to liue & walke worthy the calling wherunto they are called, & instructing them how they should so do, Walke worthy (saith he) the calling wherunto you are called in all humblenesse and lowlinesse, in meeknes, with long suffering: supporting one another in loue, endeavouring to keepe the vnitie of the spirite in the bond of peace.

Ephes. 4. 2.

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In like manner perswading the Collossians to put on Col. 3. 12
those vertues and chiefe ornamentes of their liues, where-
by their profession might be better beautified: exhorteth
after this maner; Now, as the elect of God, holy and be-
loued, put on the bowels of mercie, kindnes, humblenes,
of minde, meekenesse, long suffering, forbearing one an-
other, and forgeuing one another, if any man haue a
quarrell to another, euen as Christ forgave, so do you.

Finally, instructing Titus his scholler, and the chiefe
Minister of Creta, how he should infourme the people of 3. Tit. 2.
that Ile and countrie, geueth him this charge; Put them
in remembrance that they be subiect to the principalities
and powers; and that they be obedient, and readie to eue-
rie good work, that they speake euill of no man, that they
be no fighters, but soft, shewing all meeknesse to all men.
Whereunto in this place the Apostle hauing respect, vseth
like exhortation; Who is a wise man, and indued with
knowledge among you? Let him shew his good conuer-
sation, in meeknesse of wisdom.

Of which vertue sundrie are the examples, whereby we
may be drawen to imitation. For if wee looke well about
vs, wee shall finde almightie God a most liuely patterne,
and president heereof: who in great meeknes forbore the
sinnes of the world along season: and suffered hys owne
people, sinning, and prouoking him fortie yeares in the
wildernesse, forgetting, and forgiuing dayly the innume-
rable sins of men. For which cause he is celebrated and re-
nowmed to be a God of patience, long sufferance, meek-
nes; and gentlenes towards the sonnes of men. Exod. 34. 6.
Psa. 103. 6.
Ioc. 2. 13.

Neither God the father onely, but Iesus Christ his son,
our sauour, in like manner is our example: who inui-
teth and calleth men to the imitation of the same vertue Mat. 11. 28.
in himselfe; Come vnto me all ye that are laden, and wea-
rie, and I will refresh you: take vp my yoke vpon you, and
learne of me: for I am humble and meeke, and you shall
finde rest vnto your soules. If wee require examples of
men, as more familiar vnto vs, we haue not a few: excel-
lent for wisdom, prepotent in power, renoumed for
vertue, herein flourishing and shining to the world, Was
not

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- Num. 12.3** not Moses (a man mightie in wordes and deedes) for this vertue excellent among the Hebrewes, for which cause, the scripture saith he was the meekest man vppon earth?
- 1. Kin. 24.5**
2. Ki. 16.30 Was not Dauid worthely commended for the same, who not onely spared Saul his enemie, when hee might haue slaine him; but pardoned Simei, who railed on him, and cursed him in the day of his persecution by Absolon hys sonne?
- Pericles.** Was not Pericles of excellent meekenesse among the heathen, who at night sent him home with a torch, who all the day had reuiled him in open place of iudgement?
- Socrates.** Was not Socrates (among the Philosophers) of a singular spirite in this behalfe, who being told that one had railed and spoken euill of him, answered with meekenesse; I neuer knew that he could speake well of anie? was not Iulius
- Iulius**
Cesar. us Cesar famous among the Romane Emperours, who for meeknes was reputed as a God among men? Was not
- Augustus**
Cesar.
Philip. Augustus Cesar worthy in that behalf, who therfore was consecrate of the people? Was not Philip of Macedonia, among the kings, excellent for meekenes, who being bitterly backbitten, vilely slandered, and reprochfully spoken of by the Athenians, thanked them, because thereby he was made more circumspect in his whole life? Whose
- Alexander** Heroicall and princely spirite Alexander the great his sonne, resembled, who being euill dealt withall, & reuiled, answered, It is kinglike, when thou hast done well, to be euill reported of. Was not Constantine the great
- Homil. 20**
to the peo-
ple. worthy immortall fame for the same? who being infourmed that certaine malicious and spitefull persons had cast downe his image, broken the head, and mangled the face thereof, in iesting manner felt his head and face, and answered; he could perceiue no such thing, as Chrysostom reporteth of him.
- The king**
of Poland. Finally, did not that Polish king excell in meekenesse; who being moued by some to punish those which said he was euill spoken of by all men, answered merily; I had rather that one should be euill spoken of with all men, then all men with one.

These examples, and infinite the like (both sacred
and

and prophane) haue we, whose steps we following, might attaine by Gods grace, to this vertue: and learne by the Apostles counsell to shew our wisdom in meekenesse of spirit.

To the embracing of which vertue, many things there are which might allure and prouoke vs. 1. The manifold exhortations thereunto seruing, geuen out by the spirit of God, in the holy scriptures. Which men cannot contemne, without contempt done to God himselfe. By whose spirit they were enioyned.

Prouokes
mentes to
meekenesse.

Rom. 15. 4.

2 These proposed examples in the holy Scriptures which are written for our learning: and the examples, euen of the heathen: whose vertues and righteousness if we do not excell, we shall neuer enter into the kingdome of God. 3 The sharpe threatnings of God against such as hauing lost patience, are easily prouoked to wrath, and take reuenge against iniuries committed: which ought only to be referred vnto God, who saith, Reuenge is mine and I will repay it. 4 To consider, that the more excellent the spirit of man is, and the more worthy the person, the lesse desirous he is of reuenge, and more enclined to meekenesse: therefore one of the heathen said,

Eccle. 3. 15

Deu. 32. 35

Rom. 12. 19

*The greater man from passions,
the sooner will refraine:*

*The noble man do good motions,
the better doth retaine.*

3. Moreouer, if wee would but view our owne liues, whereby we prouoke men, and God himselfe: wherein we desire meekely to be dealt withall: we should the better be perswaded to meekenesse: to which purpose Gregorie Nazianzene saith;

O Nazianzene,

If thou dost know to more all men,

that thou art indebted art:

And others thee to pardon them,

when thou full faulty wert:

Then mercy shew thy brethren meere,

and meekenesse to them &c;

For God to meeke is father deere,

and doth them not refuse.

& c

And

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And certaine it is, that so long as men dwell vpon the face of the earth, they both offend others, and themselves are offended, and therefore neede as well to feele gentlenesse and meekenesse from others, as to shewe the same vnto their brethren. Knowing then, that our selues haue neede of the meekenesse of others, wee must also shewe meekenesse to our brethren.

6 Finally, the good and necessarie endes which meeknesse respecteth, ought thereunto to moue the saintes of God. 1. It respecteth the holy obedience which wee owe vnto God: for obedience vnto whose will, we must embrace meekenesse. 2. It hath regard to the priuate peace and tranquillitie, to the publique quietnesse, both of the Church & cōmonwealth, which by meeknes is maintained. 3. It hath an eye to the prosperous estate of our selues and others: which by brawling, contention, and troublesome is hindered: but by gentlenesse and meeknesse of wisdome, is nourished. 4. It respecteth the force of our prayers to God, which by meekenesse are made forceable; by malice hindred; by contention interrupted; by brawlinges weakened; by dissention flaked. These are the ends which this vertue respecteth: which carefully considered of vs, should make vs embrace the counsell of the Apostle; Who is a wise man among you, and endued with knowledg? let him shew by good conuersation his works in meeknesse of wisdome. And this is the exhortation of S. Iames to embrace meekenesse.

The opposi-
sing of co-
tention, to
meeknesse,
the second
thing.

Two vices
opposed to
meeknes.
Enuie.

2. To meekenesse, in the next place is contention opposed. You bragge and boast in vaine of meeknes of wisdome: for you are farre from it, in as much as you are geuen to bitter enuie and contention, vices repugnant and contrarie to Christian wisdome: whereunto if you be geuen, you boast and you reioyce in vaine thereof, sayth S. Iames: but if you haue bitter enuying and strife in your heartes, reioyce not, neither be ye liars against the trueth. In which place he opposeth two vices to the vertue before commended: enuie, and strife or contention.

Enuie is a vice or sinne, whereby wee grieue that another prospereth & fareth well by vs: that any man should encrease

encrease grow v^p, be accounted of, besides our selues desiring to hurt, disquiet, and trouble them; of meeke malice. Heereby men pine away and languish, to see the prosperitie of their brethren, as the Heathen Poet saith; Horace.

*The man whom enuie doth possesse,
doth pine and fall away;
At others wealth and good successe,
encreaseth every day.*

This vice followeth the prosperity, welfare, & glory of our brethren, as the shadowe followeth the body. Wherefore Salomon would not haue men companie with enuious persons, neither to eat at their tables: for though they make a faire face, yet they thinke al too much that another hath. This is a work of our corrupt nature, & poison which we draw from Add, wherewith all his posteritie was infected. Pro. 13. 6.

Wherefore, when S. Paul would reckon v^p the workes of the flesh; odious in the sight of God, he saith; Moreover the workes of the flesh are manifest; which are, adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murders, &c. In another place walke honestly, as in the daytime; not in dronkenness and surfeiting, not in chambering and wantonnesse, neither in strife and enuying. Gal. 5. 19.

Finally, S. Peter informing those that were regenerate, and borne again, not of mortall, but of immortall seed of the word of God, to cast from them the workes of their former conuersation; and to embrace those thinges which were according vnto godlinesse, geueth them this exhortation; Wherefore laying aside all malitiousnesse, and all guile and dissimulation, and enuie, and euill speaking, as new borne babes, desire that sincere milke of the worde, that you may growe thereby. Rom. 13.

To the originall and beginning wherof if we looke, it is from Sathan the Deuill: who enuying the prosperitie of man in the beginning, not onely to seporate him from that pleasant abode in Paradise, but to alienate hym from the fauour of God, and expell him from all happiness, tempted him to eat of the forbidden fruite, contra- 1. Pet. 2. 2.

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Gen. 4. 8. ric to the commaundement: whereby hee plunged both himselfe, and his posteritie, into perdition.

Whose eldest son Caine (the runagate and reprobate) by the example of the deuil his father, enuied his brother Abell, for that God accepted the sacrifice of his brother, proceeding from a sincere affection: but not his, proceeding from a double and dissembling minde with God: through which enuie he followed him; neuer leauing him untill he had laid his cruell club vpon the innocent head of his brother. Children of the same father were the Philistims, enuying the flock of sheep, & heads, or heads of cattle; whereby Isaac was enriched: who by sundry waies from time to time molested, crossed, and ouerthwarted the holy Patriarke: Saul, a twigge of the same tree, a brach of the same roote, a childe of the same parent: enuied the

1. King. 18. 7. 8. vertue and glorie of Dauid: who for slaying the Philistim Goliath, hauing farre greater praise then Saul: Saul hath slaine his thousand, but Dauid his tenne thousand: was therefore (all the dayes of Sauls life) enuied, and sought to haue beene destroyed. The Scribes, Pharises, and Elders of the people of the Iewes, pursuing our blessed Sa-

Mat. 26. 27. uiour with like hatred & enuie, for the wonderfull miracles and workes hee shewed among the people, neuer left him, before they had suborned false witnesses to accuse him, a corrupt iudge to condemne him, and cruell persons to crucifie him.

Such are finally in our daies, such as grieve, enuie and sorrow; at the riches, honour, estimation, welfare, & euerie good thing in their brethren. Of which wickednes if they repent not, they shall shew themselves the sonnes of Sathan, the slaues of sinne, the children of perdition, the heires of death and endlesse damnation. Of which euil, least the Saints should be partakers, Saine Iames warneth them: and setteth it against meekenesse of wisdom: a speciall ornament in the chosen of GOD. And this enuie, hath this epithete or addition bitter: because the heart of man therewith once infected, turneth all things into bitterness.

Enuie

Nowe as enuie is opposite to meekenesse: so is strife
and

and contention. Strife or contention is stirred vp, when men are addicted to themselves, defending their owne opinions and actions, not onely stoutly, but stubbornly: in nothing submitting themselves to the authoritie of others, but as wise aboue all others, they will censure and iudge all, but bee iudged of none: wherehence great disdain, discord and disturbance ariseth among men, both in the commonweale, and in the Church of God.

Rom. 13. 13.

Which the holy Apostle carefully considering, hath dissuaded as a thing pernicious and dangerous to the Saints and seruantes of GOD. This is in those couples which are enemies to holy conuerfation, mentioned before: Walke honestly as in the day time: not in drunkenesse and surfeiting, not in chambering and wantonnesse, not in strife and enuying. This Saint Paul condemned as a token of carnally minded men, when saith to the Corinthians: Where as there is among you enuying, and strife, and diuisions, are you not carnall, and walke after the flesh? And admonished the Philippians, that they doe nothing through contention or vainglorie, but that in meekenesse of minde; currie one esteemeth another better then himselfe. This is reckoned for one of the workes wherewith the wicked Gentiles were infected. This is a worke of the flesh; wherby the life of man is corrupted. This is a mischief which bringeth great miserie to the church, & comonweale of christians.

1. Cor. 3. 3.

Phil. 3. 2.

Rom. 1. 29.

Gal. 5. 29.

The contention betwixt Haimo and Haniball, the Carthagenians, was the ouerthrow of their famous Citie. The contention and strife betwixt Lacedaemon and Athens, the two lightes of Grecia, was the ruine of their whole countrie. The contention betwixt the Numantians, was the onely cause they were overcome by Scipio: who asking Tyrenius the capitaine general, what was the reason that in former times it was inexpugnable, and then overcome, and vanquished was answered; that their concord caused their continuance, but their contention and dissention bred their destruction. The contention betwixt Anthony & Augustus burst into open warres, to the great damage of the Romanes; Betwixt Caesar and Pompey,

Hurt rising from contentious strife.

1. Cor. 3. 3. 1. Cor. 3. 3.

Chap. 3. Sermon 16.

Silla and Marius, and other the Romaines, was cause of great hurt to the state of Italie. The contentions in our owne countrie betwixt men of the noblest houses, what hurt it caused, who was so blind, that saw not: who was so malicious that lamented not: who was so happie that sued not. In private families, contentions betwixt father and child, mother and daughter, maister and servant, husband and wife; cause both continuall disquietnesse, and dayly sorrow, and decrease of state; and many mischiefs besides, as experience in many too evidently doth teach vs. So that there is not a more pernicious thing, either in the common wealth, or in private estates, then is strife and contention among men.

In the Church is no lesse pestilent and pernicious. The contention and strife betwixt Eusebius the Bishop of Caesarea, and Basill the great: betwixt Arius after his repulse concerning the Bishoprike of Alexandria, and others in the Church, haue done much hurt. Contentions, strivings, and brawlinges, in our times about white and blacke, round and square, and the like thinges of no weight, haue and doe cause great hurt in the Church of Christ, as wofull and lamentable experience teacheth. So that in the common wealth, in private states, in the Church it selfe, great hurt commeth through contention. Wherefore with all carefulnesse it ought to be shunned of all the Saintes of God.

What contention is lawfull.
Eccle. 4. 1.
Inde v. 3.

Wherein we must beware, least through flying of contention, we betray the truth, for which Sirach and Iude the Apostle would haue vs contend, or least by desire of peace, wee seeme to spothe up men in sinne, and foster them in wickednes: Yea, for godlinesse, vertue, religion, Christian faith, to strue with all might and maine, is not lawfull onely, but lawdable also. The holy Prophets for these causes haue mightily contended against deceivers and seducers of the people: as Moses, Elias, Micah, Ieremie, and the rest.

Mar. 5. 20.
15. 2. 2. 3. 13

Our blessed Saniour, euen Iesus Christ, for the truth of God for the law of his father, for iustice & equity, contended against the deceitfull, hypocriticall, and superstitious

Jewes,

Jews, Scribes, Pharisees, & high Priests. The Apostles for the same causes had sundrie conflicts and combats in their times. Saint Paule had sharpe contentions euerie where against the Jewes; for iustification by faith, without the workes of the lawe: against Philosophers and worldly wise men, for the trueth of Religion against the idolaters of the Gentiles: against false brethren, which craftily crept in to search out the libertie of the Gospell: all these contentions were godly. Wherefore as Moises against the Amalakites, Iosua against the Canaanites: Israel against the Madianites, Sampson against the Philistines, David against the Moabites, Idumeans, and Edomites: Asa, Hezichia, Iosias and other vertuous Princes against idolatrous and wicked persons, contending and striving are commended: So when for vertue, iustice, Religion, Christian faith, and such like quarrels wee contend, our contentions are worthy commendation. Concerning such contentions by Gods holy word, by examples of the Saintes, by manifold exhortations of the scriptures allowed and commended, we may see more vpon Saint Iude his Epistle, second sermon, third verse. So then, not all strife and contending is euill, and opposite to meekenesse: but that which breaketh loue, alienateth the mindes of brethren, setteth in sunder the bond of peace, causeth diuision among christians, and is against the rule of equitie, charitie and pietie: and this is condemned both here and elsewhere in the scriptures.

Yea to varie in opinion of sundrie thinges: in consultations and deliberations to disagree: to haue and dissent one from another in disputations of schooles: in pleas and pleadings in courtes of lawe, so that they be without bitter speeches, without spuing out of rancour and payson, without wreaking of our wrath, and mallice of our heartes, without vpbraiding, reuiling, taunting, defaming and defacing one the other, not to the prolonging of mens suites, delaying of their causes, deceiuing of them with faire speeches, nor perverting of the nature, and true meaning of the lawes

Epistles to the Romanes, Ephes. Galat. Philip.

Galat. 2. 4. 2. Cor. 12. 26.

in godling
conuolst
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conuolst
mouu

whereby we are gouerned, is not forbidden.

This bitter enuie, hurtfull and vcharitable contention and strife, whereby loue is broken, peace and tranquillitie disturbed and hindered; are the two euils opposed to meekenesse: whereunto who so is giuen, boasteth in vaine of wisdom, and lyeth falsly against the truth. For the Gospel which is an absolute truth, sheweth that onely to be true and sound wisdom, when flying byterous, shunning contentions and strivings, repressing and keeping downe desire of reuenge: we shew by good conuersation our workes in meekenesse of wisdom. And this is the opposing of these two vices to the vertue of meekenesse: the second thing in this discourse observed.

A distinguishing of wisdom, the third thing.

3 These things thus set downe, in the third and next place, the Apostle distinguisheth of wisdom, and setteth each forth by Epithetes and additions, by their qualities and markes of difference. There is one wisdom earthly; another heavenly: that condemned, and this commended among men. Vnto this distinction, strife, &c. he necessarily brought. For where contention, and brawling commonly growe of pride, and pride is usually puffed up with opinion of our owne wisdom: hauing spoken of contention, the effect of pride: he hath iust occasion to speake of wisdom, the false opinion whereof is oftentimes cause of pride among men. And so distinguisheth of wisdom, as that hee stoppeth and shutteth a doore or a gate against manifold mischiefs. The wicked colour and colour their brawlinges, brawlinges, contentions and strivings vnder a cloake of wisdom. Whose mouthes to stoppe our Apostle protesteth, that if to haue bitter enuie and strife in our heartes, if to burne and boyle in hatred, if to be geiuen to contentions, brawlinges and disturbing of peace, be wisdom, as many men account it: yet is it but earthly wisdom, sensuall and diuinish; and so deserueth not the name of wisdom but vnproperly, and as men use it, vnderstandedly. And thus Saint James heere commeth to distinguish of wisdom: one is earthly, sensuall, and

Double
wisdom
in men.

and diuelish, the which is wicked: such wisdom may be in brawlers, and contentious persons. Another heavenly, holy, diuine, and this is onely in the true Saintes of God.

Concerning the former which is wicked wisdom, Wicked wisdom
(if we may call it wisdom after an vnproper speech, and by the common speech of men (so calling it:) it is described here by three qualities or properties. 1. It is earthly: such as smelleth and sauoureth altogether of the earth, and of the worlde, and of worldly demeanour and manners. The wisdom of earthly and worldly minded men, is to be proud, contentious, quarellous, giuen to reuenge euery trespassse, euery offence, euery iniury. Herchence it is that such are counted wise, which take no wrong at any mans hand: that put vp no iniuries, which will be auenged by force and might. They are contrary-
Properties and qualities of earthly wisdom,
wise called footes, silly men, innocents, which beare iniuries against them committed. Insomuch as when wee are iniured, and reuenge not, the worldlings saying is, What foolles are you to suffer it? If we be slandered and euill spoken of, and render not slander for slander, reproch for reproch, rebuke for rebuke, then say they also, What foolles are you? If he had saide so by mee, I would haue had him by the eares: or I would haue spent an hundred pound, but I would haue tamed his tongue, and made him eate his word. Thus the worldly minded men count bitter enuy, and contentious brawlings, and daily struing with men, wisdom. Which if we graunt to be wisdom, yet it is carnall, fleshy, worldly, and earthly. Saint Paul hereunto agreeth, who condemning the same fault in the Corinthians, Who not withstanding boasted of their wisdom, saith in this wise vnto them: Where as is among you, enuying, strife, and diuisions, are you not carnall and walke as men? This is wisdom after a manner, yet earthly, not heavenly: carnall, not spiritual: from beneath, not from above: worldly, not godly. With this false & coloured wisdom many putt vp, think it the best way to auoide iniuries, to put vp nothing, but to reuenge euery quarrell, and the onely way to obtaine their willes,

1. Pet. 3. 9.

1. Cor. 3. 3.

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willes, to cut it out of the whole cloth, to quarrell with every one, to be at endless debate, and deadly contention with men. This is farre from meekenesse: this is called wisdom, but this wisdom, (saith Saint Iames) is onely earthly.

2 As earthly, so is this wisdom sensuall: naturally blinde in heavenly things. Such whereunto by common sense men are caried as brute beastes. Who suffering injuries one of the other, soorth-with either strike againe, or push with horne, or bite and teare with mouth, and so are auenged. Such wisdom it is to bee quarrellous, contentious, and giuen to reuenge. This wisdom is not purged, but corrupt with euill affections of nature. This proceedeth from those who being sensuall and carnall men, men naturall not regenerate, perceiue not the things of God; neither can they vnderstand them, because they are spirituall discerned. This is a part of the wisdom of the fleshe, which is enmity with God, and neither is; neither can be subiect to him. This is a point of selfe-wisdom, where against the Prophet denounceth vengeance: woe to them which seeme wise in their owne eyes, and prudent in their owne sight. Thus to doe, wee haue of our mothers witte, and fathers wisdom, euen from our prime, parentes, and first fathers, from whome wee drawe all maliciousnesse, enuy, and iniquity. Hereunto our owne sense moueth, our owne desire leadeth, our owne nature pricketh, which wee haue sucked with our conception from Adam and Eue, and is altogether sensuall and naturall.

To giue our selues then to bitter enuy, to brawling and contention, to strife and emulation: to trust in our own wits, to flatter our selues in our own conceit, to stand too much vpon our pantiplers: to be quarrellous: through pride to challenge authority ouer other men, and not to abide the checke of any, to strue and contend with every one, is wisdom in a false perswasion of men, but wisdom worldly and wicked. Wherewith who so are iudged, are carnall not spiritual. Senuall hauing not the spirit, but led

1. Cor. 2. 14

Rom. 8. 7

Isay. 5. 21

Rom. 12. 16

with their owne sensuality as beastes in whom there is no reason: and not regenerate and ledde by the spirit of GOD, who is the God of peace, not of contention; of concord, not of confusion, as the Scripture hath taught vs: this the Apostle to intimate, telleth vs that this wisdom is sensuall also.

Ro. 16. 20.
1. Cor. 14.
33.

Finally, and thirdly, it is diuclish. The originall of enuy and contention, wherein the wicked worldlings repose wisdom, is from Satan himselfe, the authour, the fountaine, the well-head of maliciousnes, enuy, contention, debate and sedition among men whereunto onely through him, are men moued. Therefore the Apostle calleth this wisdom diuclish, because it is not inspired by God, but suggested by Satan: nor infused from heauen, but pouered into vs from beneath: nor instilled from the father of lightes, but misstred vnto vs by the Prince of the darkenesse of this worlde: and therefore called diuclish.

Eph. 6. 12
babeu
comoblu

Iude v. 6.

Ioh. 8. 44.

Mar. 13. 25.

Num. 16. 1
Exod. 7. 11
2. Tim. 3. 8.

Satan was contentious from the beginning, lifting vp himselfe euyn against God through the insolency of his minde, for which he was cast down from heauen, and is reserved in euerlasting darkenesse to the iudgement of the great day. He was a murderer from the beginning, as Christ witnesseth: from whome all enuy, hatred, malice, debate and contention ariseth. He is therefore called the enuious man, who soweth tares among the corne of the husband man, euyn the seede of hatred, sedition, debate and contention in the Church of Christ, and in the common wealth also. By him was the seditious contention of Core, Dathan, and Abiram caused: by him were Iannes and Iambres stirred vp to withstand Moses: by him the bellows of all brawlings were blowen in the Pharisees and Scribes, to contend and strue against the open trueth of Iesus Christ: by him were the malicious Jewes pricked forward to withstande and contende against the Apostles and preachers of the Gospel: by him were the heretiques hatched, who contended against the Catholicke fathers in the primitive Church: by him were the proude Popes and prelates of Rome raised

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raised vp, to sowe the seede of sedition in all the Churches of Christendome. By him are now contentious persons stirred vp to disturbe the peace of Hierusalem: by him rebels rise vp, against lawfull Princes: Princes are stirred vp one against another for enuious desires, and ambition of minde, each to seeke the casting downe of each others crowne and kingdome. By him are priuate men set at deadly variaunce, and prouoked often to the shedding of the bloud of their bretheren: by him all contention and sedition, all brawlings and brabblements, all fallings out and quarrels, in priuate states are caused. So that we may right well conclude, with the Apostle, that wisdom, to contention, strife, and debate, in whatsoeuer kinde it be: is from the diuoll, and therefore diuinish. And these are the qualities and properties whereby it is described.

Effects of
wicked
wisdom.

Nowe as the worldly and wicked wisdom is by properties noted, so is it also set downe by effects, which follow contention and strife. Whereof Saint Iames saith: Where enuying and strife is, there is sedition and all manner of euill workes. Whereby he teacheth, that sedition and all manner of euill workes ensue and follow contention and strife among men: and therefore ought it with all carefulnesse and diligence to be avoided.

That sedition and all manner of euill workes proceed from enuious and contentious wisdom (in few words) it appeareth out of Salomon, who witnesseth that when euery man contendeth and striveth for preheminance, and will not giue place to another, much mischief, great disturbaunce, disquietnesse and disdain to ensue, saith: Onely by pride, doth man make contention. And of contention, all euill, (as experience proueth) followeth. Pride is cause of contention: contention of sedition & tumult: rebellions & vpriours in common wealths. Salomon not in the former place only, but elswhere also confirmeth the first: he that is of a proud heart, stirreth vp strife. The example of Corah, Dathan & Abiram, confirmeth the second: for their contentiousnes caused them seditionously to rise vp against Moses. Absolom of a contentious spirit, covering his

Pro. 13. 10.

Pro. 28. 25.

Nu. 16. 12.

his aspiring minde with sugered flatterie, fell from contention with Iobab, to rebellion and sedition against David his own father. The proud and contentious spirit of Ieroboam, sonne of Nebat, moued him to lift vp his hand against Salomon the king his master, and openly to rebel against Rehoboam his sonne for euer. Zimry in like manner through pride became contentious; and of contentious, seditious and rebellious. So that he being Captaine of halfe the host of Bascha, rose vp against Baschas sonne the king, and slewe him, and reigned in his stead. The contention of Lacedemon & Athens ended in sedition. Themistocles enuious contention against Aristides, raised sparks of sedition among the people. Sulla & Marius contention ended in ciuill dissention. The like may be said of Caesar and Pompey: Anthony and Augustus: and infinite the like: whose contentions and enuy hath ended in sedition. This is true in the Common-wealth: This is true in priuate states of men: This is true in the church of Christ: This is true in all states and degrees: so that Saint Iames saith truely; that where enuy and strife is, there is sedition and all manner of euill workes.

Seeing then contention, enuy, & strife, causeth sedition and all manner of euill workes: The wisdom which vp-holdeth contention, strife, and enuy, may worthely bee condemned. Which Saint Iames doth, both in describing the qualities, and in setting down the effects. If you haue bitter enuying and strife among your selues, reioyce not, neither be liers against the trueth. This wisdom descendeth not from aboue, but is earthly, sensual, and diuelish. For where enuying and strife is, there is sedition, and all manner of euill workes. And thus he painteth out wicked and worldly wisdom vnto men.

Now as there is wisdom which is wicked: so also is there godly wisdom, whereof Saint Iames saith: But the wisdom that is from aboue, is first pure, then peaceable, gentle, easie to bee entreated, full of mercy and good fruites: without iudging, without hypocrisie. Where the Apostle in eight properties setteth downe this heauenly wisdom vnto men.

Godly
wisdom.

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Properties
of heavenly
and diuine
wisdom.

Of which properties and qualities the first is. It is pure, it defendeth innocence, purity, and integrity of life; it nourisheth charity, and fostereth cleannes in the whole conuersation of man: whereby all such here are condemned, who chalenge vnto themselves the name of wisdom, yet are impure, vnchast, vncleane in their conuersation: In wordes filthy, in workes shamelesse, in gesture and behauiour outwardly, abhominable: in their mindes corrupt, in their bodies loose, in their whole life lewde and licentious. Who herence are taught by the Apostle, that what wisdom so euer they pretend in the sight of men, yet are they cleane void of heavenly wisdom, whose first property is to be pure: that is without mixture, without hauking hypocrisie and counterfeite dissembling; without pretence of that which is not at all in vs. Yea without intermingling of vice with vertue: falshood with truth: light with darkenesse; superstition with religion; euill with good, or the like; which the Scripture teacheth cannot stand or consist together.

Conclusion

2. King. 13.
22. 13.

Gen. 34. 7.
Iudg. 20. 6.

*vs for
reprobat*

Then all adulterers, all fornicatours, all incestuous and vncleane persons, all those who giue themselves to fleshly impurity, are voide of wisdom: yea and guilty of folly. Therefore Ammon going about to satisfie his lust vpon Thamar his sister, shee dissuaded him in this wise; Force me not my brother, committe not this folly: and I, whither shal I cause my shame to goe. And, thou shalt be one of the fooles of Israell. When Sichem had defouled Dinah the daughter of Iacob, the sons of Iacob hearing thereof, were sore griued, because he had wrought folly and villany in Israell. The abusing of the Leuites wife, by the Beniamites, was called follie, and abomination in Israell.

If they whose liues are impure, be voide of wisdom, and such as giue themselves ouer to fleshly vncleannes, be reputed fooles: how many are the fooles of England seeing therein so many adulteries, so many fornications, so great vncleannes is euery where committed? Whereof, our speeches, gestures, behauiours of body, are witness most manifest. Let men and women therefore pretend neuer

neuer so great wisdom; let them seeme neuer so graue,
sage, discrete: yet if their liues bee stained, either with
fleshy lust, or any other impurity whatsoever, they are as-
suredly voide of all heavenly wisdom: whose first quali-
ty is purity. Men then which will be partakers of this
wisdom, must retaine a pure and chaste minde in their
breastes, and pure affections in their hearts: that they may
embrace that wisdom from aboue, which is pure.

2 As it is pure, so is it peaceable, not contentious,
nor quarrellous. It nourisheth quietnes, it fostereth peace;
it cherisheth concord; it seeketh after amity and friend-
ship with all men. Abraham, indued with this wisdom,
being prouoked by Lots heardine, was notwithstanding,
peaceable: for the which things sake he desired Lot there
might be no falling out betwixt them: and therefore deu-
iding the lād, gaue choice to his nephew to go which way
he would. Isaac the sonne of Abraham indued herewith,
shewed himself peaceable towards Abimelech & his peo-
ple the Philistines, who had done him manifold iniuries.
Jacob the sonne of Isaac, treading in the steppes of his fa-
ther, through this wisdom liued peaceably with Laban
his vncle, of whom he sustained manifest wrong, in chan-
ging his wages at sundry seasons. Moses the man of God,
according to that great measure of this heavenly wise-
dome receiued, was peaceable toward the Israelites, of
whome he was sundry waies prouoked. Israell herewith
also indued, as desirous of peace, offered peace to euery
countrey & citie they came vnto, the cities of Canaan on-
ly excepted. This wisdom was in the holy Prophets, in
the blessed Apostles, in the renowned Martyrs, in our
onely Sauour Iesus Christ; who hauing many iniuries,
not only intended, but done against them: yet as much as
lay in them, followed peace with all men. This was in the
princely Prophet Dauid, who followed after peace with
Saul, and his enemies. And this is in all the true Saintes
of God, as much as is in them, to nourish peace, and so
they shewe their wisdom: whose second property here
is to be peaceable.

3 Neither is this wisdom peaceable onely; but
mecke

Gen. 13. 8.

Gen. 26. 17

Gen. 29. 15

Exod. 5. 16

Num. 11.

16. &c.

Nu. 20. 17.

Nu. 21. 20.

Deu. 20. 10.

& v. 15. 16.

17.

Iosu. 9. 14.

15.

Psa. 35. 23.

24.

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mecke and gentle : which quality appeareth partly in ge-
uing a charitable iudgement of other mens offences: part-
ly in giuing place to the wise reformation and instructi-
on of the Elders: whereby they are condemned as fooles,
who neglecting this quality of wisdom, to be gentle : &
refusing to be instructed, thinke themselues wise inough,
that they neede not to learne any further.

These haue forgotten that all our knowledge, here is
vnperfect, as S. Paul saith. They remember not, that how
much soeuer a man profiteth in knowledge, yet there is
none but he needeth to learne so long as he liueth, as saith
S. Ambrose. Folly it is, not wisdom therefore, to refuse
instruction. The heauenly wisdom of God therefore is
gentle, in censuring other men; gentle, in tollerating iniu-
ries; gentle in receiuing instruction from the mouthes of
the wise: wherein who so sheweth not gentlenes, is a foole,
and hath not tasted of heauenly wisdom.

4 Againe, this wisdom is tractable, easie to be en-
treated; easie to be reconciled: whereof they are voide al-
together, who long time retaine hatred, and keepe malice
in their hearts: whom neither the threatninges of Gods
word, neither Christian submission, neither brotherly ex-
hortation, neither neighbourly admonition, neither
friendly perswasion, can win to be reconciled.

This wisdom our Sauour Christ, the very wisdom of
his Father, in whom the fulnes of all wisdom doth con-
sist, perswadeth all men to embrace, and willeth that wee
bereconciled before we offer our gift vpon the altar: and
to agree with our aduersary in the way, before we come
to the Iudge, to haue our matters decided. Saint Paul ad-
monisheth the Saintes to put away all enuy and malice
out of their hearts, and to forgiue one another whatsoe-
uer quarrel one hath towards another. Wherin we draw
neare vnto the diuine wisdom of God, whose properties
the Scriptures noting vnto vs, among others, witnes, that
he is easely entreated; that hee chideth not continually,
neither keepeth his anger for euer: but is ready to for-
giue, and be at one with the sons of men, Vnto the which
both Isai the holy Prophet, and also Iohn the blessed A-
postle,

1. Cor. 13. 9
Ambros. li.
1. offic. c. 1.

Mat. 5. 23.
Collo. 2. 3.

Eph. 4. 31
3. Col. 13.

Ps. 103. 8. 9

Isai. 55. 7.
1. Ioh. 1. 9.

posse, haue auouched of God in like manner.

And as it is a point of tractablenes easily to be reconciled: so is it another point of this wisdom, reticently to submit our selues to our superiours: as, to our parents, princes, pastors, ecclesiasticall and spirituall gouernours, in all our errors, in doctrine or manners, to bee reconciled and reclaimed. Of which wisdom they are void, whom selfe loue, opinion of wisdom, pride of heart hauing puffed vp, despise gouernement, and speake euill of the that are in authority: to whom in the vanity of their opinions, in the fancies of their owne braines, in the conceits of their greene heads, they wil not obey: though they haue neither sound ground, nor sufficient reason, nor euident prooffe, to lead and induce them to their false persuasions. Wherefore they also are farre from this wisdom; whose proper tie it is, easilie to be entreated.

Iude 2,
2. Pet. 2. 10

5 Another quality or proper tie of this wisdom is mercy: it is full of mercy. And mercy is specially in two things, 1. in pittying the bodily needs of our brethren in pouerty and distresse, whereof is largely spoken. 1. chapt. verse 27. 2. In pittying the spirituall needs of the saintes, and of all men: as when they lacke good counsell, to minister it: when they run astray, to call them home againe: when they offend to tel them of it, that they may be reclaimed: to draw them by all meanes out of the snare of Satan, whereby they otherwise might be caried away to their destruction. Whence it appeareth that the wisdom from aboue hath a mercifull regard, both to the bodies, and also to the soules of the saintes of God, whereof if wee become carelesse, then haue wee not that wisdom, which is full of mercy.

The sixt property hereof is: that it is full of good workes: as constancy in profession; patience in afflictions; carefulnes in our vocation; continuance in prayer; mortification of the fleshe: renouation of the spirite; reformation of our life; and finally whatsoeuer tendeth to true sanctification.

7 It is also without iudging: which is either without respect of persons to regard the matter; whereof hath been

Chap. 3. Sermon 16.

spoken before. 2. Cha. v. r. Either without ambition and rigour in iudging the brethren; whereof also some thing is vttered, 3. cha. i. v. Either without greedy & busie inquiring, and seeking into other mens liues, Sifting & bolting out all thinges to the very branne: examining euery matter with all seuerity to the vtmost: contrary to the law of loue, which hath regard to humaine infirmity: as hypocrites commonly doe: who are hasty to iudge their brethren, and ready to iustifie themselues: either iudging al in the worst part: either vnadvisedly to iudge or condemn one another. These kindes of iudgings, either partially, either ambitiously, and rigorously; either curiously; either maliciously; either rashly: are here condemned. Not taking away a right estimation and iudgement betwixt mā and man; thing and thing; good and bad; truth and falshood; iustice and iniury; oppression and equity; or any the like, either ecclesiasticall or ciuill iudgement.

8 Finally, this wisdomē from aboue is without hypocrisie. This doth nothing colourably or counterfetly: subtilly or guilefully: this wisdomē beareth not two faces vnder one hood: this wisdomē pretendeth not one thing openly, meaning another secretly: this doth al thinges plainly and purely, simply and sincerely: as proceeding from God the God of truth: to whom no dissembling: no cōterfeiting; no double dealing is or cā be pleasant. And these are the properties of heavenly wisdomē. By this distinguishing of wisdomē, he stoppereth the dore & gate to all impurity; to all contentiousnes; to all rigorousnes & desire of reuenge; to all stubbornnes of being corrected or informed; to all irreconcilablenes, and vtractablenesse of men; to all vnmercifulnes; to all wickednes; euill iudgement, hypocrisie, and dissembling before God and man. Whereunto who so is giuen, how soeuer hee haue that earthly, sensuall, diuclish wisdomē, yet hath he not this diuine wisdomē which commeth from God.

The reason
why wee
should fol-
low godlye
wisdomē.

4 These things being thus disposed, the last thing in this treatise is, why we should shew by good conuersatiō, our works in meekenes of wisdomē; because the fruites of righteousness are sown in peace with the, which make peace

peace. A reason from reward, in so much as they shall reape the fruits of righteousness, which they haue sown in peace.

This place teacheth vs, that whatsoever we doe, whether good or euill, it is a seede sown, whose fruit hereafter is to be expected. If the seede be good, we shall receiue good; if euill, then shall we receiue euill things, euen punishments. Which S. Paul confirmeth, be not deceived, God is not mocked, for whatsoever a man soweth that shall hee also reape; if he sow to the flesh, he shall of the flesh reape corruption; if he sow to the spirit, he shall of the spirit reape life euerlasting. That they may receiue pleasant and delectable fruit from the liberall hand of God, the Apostle exhorteth them to sowe good seede, euen the seede of peace, that they may receiue & reape the reward of peace, mentioned by our Sauour, which is eternall blessednes: and to be reckoned for the children of God.

Gal. 6. 7.
Iob. 4. 8.

Mat. 3. 9.

And this reason is set down to perswade the Saintes to embrace peace, against the corrupt iudgement of the world, who iudgeth them miserable, foolish, & wretched, that liue peaceably. But the spirit of truth teacheth here the contrary: that howsoeuer the world iudgeth of peaceable persons, yet shall they assuredly in due time reape & receiue the reward of peaceable righteousness. Which reward ought to allure all men to meekenes of wisdom, which ought of Christians so far forth to be followed, as a good conscience be retained; vice and iniquity suppressed; vertue and godlines promoted; loue and charity in the holy feare of God cherished. And this is peaceable wisdom by the Apostle commaunded. This wisdom Christ Iesus our Lord, vvhich of God is for vs made wisdom & righteousness, sanctification and redemption, graunt vnto vs, that in all peace and quietnes of heart, we may serue one another in loue, and in one spirit and one truth, with one minde and one mouth, may glorifie God the God of peace: To vvhom with Iesus Christ his sonne our Sauour, and the holy Ghost our comforter, be praise in the great congregation of the Saintes A-

men.

Dd 2

THE

The Analysis of the fourth chapter of S. James.

The fourth Chapter containeth three things or places.

1 Is of contentions & wars: therein 5. things are to be marked, from ver. 1. to 7.

2 Place is of our duty to God consisting of 3 things: namely of

3. Touching the removing of certaine evils of pride: ver. 11. to the end. Now the evils of pride here mentioned, are two: namely

- 1 An interrogation or question, concerning the beginnings and causes of contentions, and warres among men. part. 1. ver. 1.
- 2 An answer to the question, conteyning the assignement of the causes: which are two.
 - 1 Vnruly pleasures fighting in our members. & 1. 2. part
 - 2 Immoderate desire of increasing our private estate, and wealth, ver. 2. part. 1.
- 3 A condemning of those pleasures and desires of men, which bring with them nothing but anguish and sorrow. & 2. first part.
- 4 Why these desires are without effect, or ineffectuall: the causes are two.
 - 1 Because either men aske not those things at Gods hand. second part of the second ver. 2.
 - 2 Or because if they aske the, yet aske they amisse. & 3.
- 5 A sharpe reproofe of these things. Wherein are three things noted.
 - 1 The reproofe it selfe & 4. first part.
 - 2 The reason of this reproofe. & 4. 2. part.
 - 3 The preventing of an objection. & 5. 6.
- 1 Our obedience to God, and submission to him, wherein three things are to be noted. ver. 7.
 - 1 What hee commandeth: to submit our selues to God. ver. 7. part 1.
 - 2 The contrarie: to resist the deuill. & 7. 2. part.
 - 3 The reason why: that he may flie from & 8. ibidem.
- 2 Approching neere to God: and therein also are three things touched, & 8.
 - 1 What hee comandeth: to draw neer to God. & 8. p. 1.
 - 2 What hee promisseth such as doe so: that God will draw neere to them. ibidem.
 - 3 How it must be done.
 - 1 By cleansing our hands. After a double manner. ver. 8. part. 2.
 - 2 By purging our hearts.
 - 4 What hee comandeth: to suffer affliction. & 9. 1. part.
 - 1 Sorowing. Ibidem.
 - 2 Weeping. Ibidem.
 - 3 Turning laughter into mourning.
 - 4 Ioy into heavines. & 9. p. 2.
 - 5 The waies how it must be done.
 - 1 The conclusion: therein are two things, namely.
 - 1 The conclusion exhortatiue it selfe. ver. 10. part 1.
 - 2 The reason thereof, & 10. p. 2.
 - 6 The conclusion: therein are two things, namely.
 - 1 The conclusion exhortatiue it selfe. ver. 10. part 1.
 - 2 The reason thereof, & 10. p. 2.
- 3 Chastising our selues through repentance, and mortification. Wherein are three things to be noted. & 9. 10.
 - 1 What hee forbiddeth: speaking euill of our brethren, ver. 11. 1. part.
 - 1 The Violating of the law. ver. 11. part. 2.
 - 2 The duty of the saints. ibid.
 - 3 The & surping of Gods office. & 12. 1. part.
 - 4 Our owne condition. & 12. 2. part.
 - 2 Why it must bee shunned the reasons are 4. namely, from
 - 1 The Violating of the law. ver. 11. part. 2.
 - 2 The duty of the saints. ibid.
 - 3 The & surping of Gods office. & 12. 1. part.
 - 4 Our owne condition. & 12. 2. part.
- 1 Reproch, and speaking euill of our brethren: therein two things must bee considered, & 11. 12.
 - 1 What hee condemneth: & vain confidence of men. & 13.
 - 2 Why it must bee shunned the reasons are 4. namely, from
 - 1 Because tyme altereth things. & 14. 1. part.
 - 2 Because our life is & vain & vncertaine. & 14. 2. p.
 - 3 A correcting of the euill. & 15.
 - 4 The repeating of it, with reproofe, & 16.
 - 5 The conclusion. 17.
- 2 Vaine confidence, in determining long before, of things to come: therein five things are noted.
 - 1 What hee condemneth: & vain confidence of men. & 13.
 - 2 Why it must bee shunned the reasons are 4. namely, from
 - 1 Because tyme altereth things. & 14. 1. part.
 - 2 Because our life is & vain & vncertaine. & 14. 2. p.
 - 3 A correcting of the euill. & 15.
 - 4 The repeating of it, with reproofe, & 16.
 - 5 The conclusion. 17.

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THE FOURTH CHAP.

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THE FOVRTH CHAP. OF
S. IAMES, THE FIRST SE-
COND AND THIRD VERSES.

The tenth
place of
the Epistle,
is against
contenti-
ons.

THE XVII SERMON.

Verse 1 From whence are warres, and con-
tentions among you? are they not
herehence, euen of your pleasures,
that fight in your members?

2 Yee lust and haue not: yee enuy and de-
fire inordinately, and cannot obtaine:
ye fight, and warre, and get nothing:
because ye aske not.

3 Yee aske and receiue not, because yee
aske amisse, that ye might lay the same
out on your pleasures.



In this fourth Chapter, the ho-
ly Apostle goeth on with the
matter of brawling and con-
tention, in the end of the for-
mer chapter discusse of wher-
of hee spoke before, by the
way of opposing it to Christi-
an meekenes; whereof in the
former place he hath entreated.
Now hee resumeth the matter

Chap. 4. Sermon. 17.

and argument (as it were againe, setting downe other causes of contentions and warres among men, which he condemneth. The whole Chapter may be resolued into three branches or members. The first is touching contention. The seconde is touching our duty to God. The third is the reproofe of two evils proceeding of pride.

In the first there are five things. 1 A question. 2 An answer. 3 A condemning of vaine pleasures, as voide of effect. 4 The rendring of causes, why they are voide. 5 A bitter and sharpe reproofe of those things. And these are contained in the sixe former verses.

In the second place, touching the duty of men to God, there are three things wherein it consisteth. The 1 is our submission, wherein there are 3 things. 1 What is commanded. 2 The contrary. 3 The reason. The 2 is our approaching and drawing neere to God: wherein there are 3 things also noted. 1 A precept. 2 A promise. 3 The manner how the thing is to be done.

The 3 is chastening and our humiliation: and therein are three things likewise to be obserued. 1 What he commandeth. 2 How it is to be done: by sorrowing, weeping, turning laughter into mourning, and ioy into heauines. 3 The conclusion touching our casting down our selues before God: wherein are two things. 1 The conclusion it selfe. 2 The reso. And this part is absolued in the 7. 8. 9. & 10. v.

The 3 part is the condemning of two evils of pride: 1 the one is euill speaking: 2 The other vaine confidence. In the 1 euil of pride, which is euill speech, two things are noted. 1 What is forbidden. 2 Why it is forbidden. The reasons are 4. The 1 thereby the law is violated and iniured. The 2 It is the duty of Christiāns to do the law: not to iudge it, as in slandering and speaking euil of their brethrē, they do. The 3 hereby men vsurpe Gods office. The 4 All men are of fraile condition, therefore ought they not to speak euill one of another. The 2 and other euill of pride is, vaine confidence, when men long before, without good regard, or hauing God in their mindes, without whose leaue we can do nothing will determine of things: therein are five things, 1 What is condemned. 2. Why we shoulde

not so vainely trust. 3 A correcting of the euill. 4 The repeating of it, with reproofe. 3 The conclusion. And this last part is finished from the 11. verse to the ende.

These things thus generally noted, The first part of the Chapter, is from the first to the seuenth verse, where in fīue things are noted. 1 The question. 2 The answer. 3 The codēning of the vaine pleasures of men, as without effect. 4 The rendering of reasons, why the desires of men are void of their effects. 5 A sharpe reproofe of these things,

<i>In the three first verses, are foure of these five set dawne: as namely</i>	1 The question.	<i>1 Because either they are not asked at all of God: 2 Or because if they be asked they are asked amisse.</i>
	2 The answer.	
	3 The condemning of the things as void of effect.	
	4 Why they are void of effect.	

Now let vs come vnto these particulars: the first where-
of, is the interrogation, demaunde, or question: where-
in the Apostle beginning a fresh the matter of contenti-
on seeketh out other causes thereof, then in the former
Chapter he had alledged: therfore saith he, from whence
are warres, and contentions among you?

Here, by warres, he vnderstandeth rather those strivings
and broyles, whereby men rise vp, the depressing & kee-
ping vnder of others: and those fightings and quarells
which in the common life of man fall out, together with
all those wrongs and iniuries which men do to their bre-
thren: then warres commonly so called: when great mul-
titudes of men oppose themselues one vnto another:
which warres thus commonly and properly so called, of-
tentimes are caused by the same meane of priuate conten-
tion. For the brawlings, and debates of men of might &
power do oftentimes break out into open warres. The Apo-
stle to search out other causes of seditions tumults, cōten-
tions, & the like euills, whereby one man gawleth another

1 The ques-
tion.

Chap. 4. Sermon 17.

and many men greatly afflict their brethren, demandeth and asketh this question: From whence are warres and contentions among you.

2. The answer.

The demaund made in few words, requireth answer: and the Apostle answereth the former interrogation, by another question: from whence are wars and contentions among you? Are they not (sayeth he) herehence, euen from your pleasures, which fight in your members? This second interrogation, with the wordes in the next verse, ye lust and haue not, yee enuy, and desire immoderately: containe the assignement of the causes of wars, broils, and contentions among men. And the causes, are assigned here two, vnruely pleasures fighting in the members of men: and immoderate desires. If therefore we demaund beside that which before hath beene spoken, Chapter 3. 14. 15. 16. verses: what furthermore is cause of brawlings, brabblements, contētions, wrongs, oppressions, & wringings of the brethren, and wars among men, we may answer aright: either the vnruely pleasures, or the immoderate desires of increasing our priuate wealth and estate. For frō these two fountains and well heads, all contention commonly ariseth. The vnruely & immoderate desire of honor, the infinite desire men haue to encrease their own estates, whereby they are caried headlong to those things which seeme pleasant, delectable, glorious, and profitable vnto them: chiefly moue and pricke men forward to contention and quarrelling, brawling and fighting. In somuch as that Saint Iames demaunding the question from whence warres and conentions do arise, answereth, euen from the pleasures which fight in mens members. For the corruption of our nature, by Paul called the law of our members, & of the flesh; is alwaies repugnant to equity, iustice, peace and godlines: euermore fighting against the law of our minds, and leading vs captiue vnto sin: Still rising vp, rebelling, and resisting against the spirite: So that we cannot doe what wee woulde. Waging continuallye warre against the parte regenerate, the new man created after G O D, in righteousnesse and true holinessse: greatly ouer-waghing and ouer-maistering the wicked:

Rom. 7. 23.

Rom. 8. 7.

Gal. 5. 17.

Rom. 7. 23

Eph. 4. 24.

Chap. 4. Sermon 17. 189.

wicked; enforcing them, to offer themselves to worke wickednesse, with greedinesse.

Eph. 4. 10

And howe truly, vnruely pleasures, and immoderate desires are causes not onely of priuate quarels, debates, broiles and contentions: but also euen of open warres in deede, experience sufficiently doth teach vs. So that there is nothing almost more manifest, then, that the fulfilling of our lusts, the enlarging of our honour and worldly pompe, the encreasing of our priuate wealth, is cause of contentions and warres among men. Whereof, whether wee will haue examples in holy scriptures, they are plentifull: or whether we looke to examples prophane of the heathen, they are manifold: or whether we looke to prooffe at home, it is manifest: or whether we regard experience abroad, it is euident: or whether we haue an eye to priuate men, or publicke persons: to the wise, or to the foolish: learned, or ignorant: base or honourable; one or another: it is apparant, that the contentions, or warres among them haue flowed from desire of riches, wealth, promotion, honour, glorie, and other corrupt desires and lustes which fight in our mortall bodies, and strue in our earthly members: whereby they might excell one another. From whence was the contention betwixt the heardmen of Abraham and his nephew Lot: was it not heerehence, euen from their desires of encreasing their wealth? insomuch that they were faine to depart the one from the other: whereby the verie bond as it were of nature, was broken. Wherehence were the contentions and warres betwixt Chedeleomer king of Elam, and Tidall king of Nations, Amruphel king of Siner, and Arioh king of Ellosar: against the king of Sodom, and the king of Gomorrah, the king of Admah, the king of Zeboiim: and the king of Bela, which is Soar: were they not from their ambitious desires each of others kingdom, which is the chiefe cause of warres among princes? From whence was the warre and contention betwixt Abimelech and Isaac: was it not from the greedie desire to haue had the wealth and riches of Isaac? From whence were the warres of Sennacherib against Hezekiah: were they

Gen. 13. 6. 7

Gen. 14. 1.

Gen. 26. 12
13. 14. 15.

King. 18.
13. 14.

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they not heerehence, euen of his greedie couetousnesse, and ambitious desire towards the wealth and kingdome of Israel? From whence were the warres of Nabuchodonosor against Arphaxad of the Medes, and against all other people and nations: was it not from immoderate ambition, and desire of glorie, which fought in his members: that, hee might for power haue bene reuerenced as an earthly GOD, of all men? Wherehence was the warre by Antiochus vnderaken against Ægypt? was it not from his desire hee had to raigne ouer it, that hee might haue the dominion ouer two countries? thus these and the like examples in the Scriptures teach vs, that the cause both of contention and also open warres, haue bene, ambition, vnruely lustes, immoderate desire of increasing of mens priuate estates, according to the doctrine of the Apostle. From whence are warres and contentions among you? are they not heerehence, euen from your pleasures which fight in your members?

If you will by examples prophane learne how true this is: it may in two or three appeare euident. What other cause so euer Philip the king of Macedonia had against the Athenians, this no doubt was one, of those warres, broyles and tumultes against them: his lust and inward affection, his desire of glorie and his ambition, his greedie care to enlarge his kingdome and encrease his riches. The same pleasures, the like desires moued Alexander the great, the sonne of Philip, to moue warre against Darius the king of Persia. What other or greater cause was there of the ciuill warres betwixt Cæsar and Pompey: Sylla and Marius, Antonie and Augustus, and other Romanes, then the lustes, ambition, glorie, desire of encreasing of their owne estates, which ruled mightily in them? What cause hath bene knownen greater of the warres and tumultes among the Peeres of our owne countrey and commonwealth in former times, and in the generations that are past, then the desire they had, each to exceede and excell another in riches, wealth, honour and glorie? If we aske the stories, they will assure

vs: if we seeke the chronicles, they will perswade vs. If we looke to priuate men, and to men of meaner calling: what causes may be assigned of so manie tumultes, contentions, suites in lawe, quarrells, debates, fallinges out and strifes among men? are not our vnruely desires, the fulfilling of our owne lustes, the enriching of our selues, by the enioying of other mens landes, goodes, liuinges, the chiefe causes thereof? from whence were the contentions betwixt Eusebius the Bishop of Cesarea, and S. Basill: betwixt Demetrius the Bishop of Alexandria and Origen: betwixt Arius and other heretiks, and the holy fathers: were they not from the vaine glory and ambitious desire in Euseb. Demetrius, Arius, and Moranus & others, as the stories ecclesiastical witnes? wherehee came the contentions among sundry bishops & certaine Popes: was it not about the supremacie which ambitious Popes haue proudly challenged? Finally if wee shoulde rippe vp all stories, & cast our eyes vpon euery particular contention, quarrell, debate and broyle among men; I doubt not but our vaine and vnruely pleasures, our ambitious and immoderate desires, shall be found the causes thereof. So that we may conclude with the Apostle; that vnruely pleasures; euill affections, immoderate desires fighting in our members, are the causes of all warres and contentions among vs: and worthily affirme with Paul, that our couetous desires, are the causes of all euill; the verie mother and roote of all wickednes: as from whence, enuie, deceite, fraud, lies, periueries, swearings, cursings, bitterness, vsurie, oppression, extortion, theft, murders, not of strangers onely, but of friendes, familiars, kinsfolke, brethren, sisters, fathers and mothers also haue sprong. Truly therefore may we ask with Iames: From whence are warres and contentions among you? are they not hence, euen of the pleasures which fight in your members?

By pleasures heere Saint Iames vnderstandeth those greedie desires men haue either to enlarge their honour, either to encrease their wealth, or fulfill their desires and fleshly lustes; & these pleasures are said to fight in our members,

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members, because these pleasures, these couetous, ambitious, voluptuous desires, vse both the powers of our minde, and also the partes of our bodies, as souldiours to fight with: as instrumentes and weapons whereby sinne accomplisheth and finisheth her worke in vs.

Rom. 6.12 And it agreeth with that speech of Saint Paul: Let not sinne therefore raigne in your mortall bodie, that you should obey it in the lustes thereof: neither giue you your members as weapons of vnrighteousnesse vnto sinne.

Rom. 7.23. In some sense, these & all other euil pleasures & euill desires, as branches of the olde tree and roote of Adam, fight in the verie elect of God: as Saint Paul confessed of himselfe, that hee had a law fighting in his members, withstanding and resisting the law of his minde, and leading him captiue vnto sinne, whereof in another place he **Gal. 5.17.** speaketh, when he saith that the flesh fighteth against the spirite, and the spirite contendeth against the flesh, that we cannot doe the thinges we would, Euen in the mosse elect and chosen vessels of GOD, there is a fighting in their members. The vnregenerate part striueth against the regenerate: the olde Adam against the newe Man; the outward Man against the inward, so that there is in the Saintes a striuing and a fighting in their members.

But heere Saint Iames seemeth to call that the fighting of pleasures in our members, not when the spirite striueth against the fleshe, but when wee geue ouer our felues wholly to the following & obeying of our lusts & pleasures, in following and seeking after wealth, honor & fleshly lusts: when we bend al our force; when we employ all our labour; bestow all our time, spend all our wittes and studie; when wee make our bodies and soules seruauantes of our wealth, honour and desires; and for those striue by all possible meanes; then doe our pleasures fight in our members: then vse we them as souldiours to fight for our couetousnesse and ambition. Whereunto to resign the rule and gouernment ouer vs, is properly according to the Apostles doctrine, to haue pleasures fighting

ing in our members.

Where vnruly pleasures and immoderate lusts are assigned causes of warres and contentions, which causes beyng euill, the effectes cannot be good; wee may not therence condemne all contention, neyther all warres as vnlawfull. For neither contention, for religion against superstition: neither for truth against fallshood: neither for sound doctrine, against blasphemous heresie: neyther for true iustice, against open iniurie: neyther for excellent vertue, against shamefull iniquities: is here reproued; but prayse worthy; as chapter 3. verse 14. hath beene shewed. Neither is lawfull warre for defence of religion, aduancement of Gods glorie, repelling intollerable iniury from the Church of Christ, or common wealth, wherein we liue, condemned as a vice, but as a vertue renowned; as chapter 5. verse 6. shall appeare.

Here is then the question asked: here is also the answer made; from whence are warres and contentions among you? are they not hence, euen of the pleasures which fight in your members?

These things thus set downe, in the third place he commeth to the condemning of these vnruly pleasures, these couetous, vncleane, carnall, and ambitious desires of men; these strivings and contentions of men, from their effectes: they profite or helpe not at all: they bring no good thing with them: they are without effect, they onely bring anguish and anxietie of minde; vexation and trouble; griefe and torment conceaued of not obtaining the desires of our harts. Thereof Saint Iames saith; yee lust and haue not: you enuie and desire immoderately, and cannot obtayne: yee fight and warre and get nothing. *Thus are the labours, desires, and trauailes of men to attaine riches and honour by their owne euill meanes, oftentimes frustrate and voyde of effects. Carking and caring, pinching and pining; lusting and desiring; fighting and contending for honour or wealth, for riches or dignitie, for pleasure or glorie, preuaile nothing without the helpe of God, who notwithstanding doth not fulfill our desires in things which are euill.*

Pleasures
condem-
ned.

Deut:

Dauid

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*to firma
tio.*
Psal. 127. David the Prophet to this purpose auoucheth, that it is in vaine to rise vp early, to go late to bed, to eate the bread of carefulness: as thereby, by our selues to attaine vnto great matters. For the trauell of man by himselfe without the blessing of God, is nothing worth, vaine, vn-

Matt. 6. 27. profitable. For of our selues we cannot adde one cubite to our stature: nay we cannot make one hayre white or

Matt. 5. 36. blacke, as our Sauour witnesseth. Couetous and miserable men, oftentimes lust and long after the goods of their neighbours and brethren: they hate, they enuy such as prosper by them: they earnestly desire and affect the riches of others: they sigh, they sobbe, they sorrow, they grieue that they cannot bring about their purpose, to enioy their neighbours liuings, as Achab did for not obey-

Examp.
3. King. 21. ning the inheritance of Naboth. They fight, they brawle, they fret, they fume, they stampe, they stare, they some at

4.
Act. 16. 19. mouth like wilde bores: they raise tumults, as the master of the maiden possessed with the spirit of south saying by Paul coniured, and Demetrius for his commoditie, a-

Act. 19. 24. gainst Paul: they picke and spie out holes, they frame accusations, they inuent matters, they forge lies, they deuise slaunders; they suborne witnesses against their brethren; iniuriously to attaine vnto their riches: by right, by wrong; by hooke, by crooke, by all meanes they seeke to rush into the possessions of their neighbors. They turne euery stone, they labour by all meanes to attaine to honour, estimation, wealth and riches, power and glorie in the world: and all is oftentimes in vaine; and they mist of their purpose. They lust saith Iames and haue not; they enueie and desire immoderately, and obtaine not: they fight and warre, and get nothing.

One man ambitiously desireth honour: another couetously hunteth after gaine and commoditie: this man aymeth at a kingdome; another shooteth at promotion: one followeth his carnall desire, another seeketh after other pleasures: euery one either for greedy gaine and priuate increase; or for ambitious desire of augmenting his honour: trouble, exerceiat and vex themselves miserably; and yet all in vayne. For these their vncle pleasures,

pleasures, and immoderate desires are very often fruit-
lesse, and without effect, as experience teacheth vs. Some
men seeke by their greedy desire to attaine vnto great
wealth; therefore they toyle and moyle themselves, and
at yeares end get nothing, yea sometimes loose that they
had already: as those that will occupie many trades, set
vp many shops of sundrie commodities, haue many
irons in fire at once, busie themselves with many things,
whereof sometimes they are ignorant: thus busying them-
selves, now here, now there: now about this thing, now
about that: trusting many, venting their commodities
diuers waies, for triple gaine, as they thinke: in fine,
gaine nothing, but the losse of time, goods, and labour.

Such also are they, which hauing very good and
gainfull trades, whereof they liued well; yet for greedie-
nes of gaine, they betake themselves vnto other trades: as
the occupier, when after many yeares hee will play the
marchant aduenturer, (for so he doeth oftentimes) aduen-
tureth all, and bringeth home nothing but a heauie
heart, a fooles head, experience dearly bought, repen-
tance too late, the prouerb of fooles had I wist, I would
not haue done it. These and such like (ouer greedie of
hastie wealth) lose their labours oftentimes, and profite
themselves nothing at all.

Some in like manner, hauing aspiring heartes and
minde, caried away with ambition, seeking increase of
honour: come to confusion; shame and ignomie: as Ab-
solum, not content to be the Kings sonne, but hunting
after the kingdome before his time, tooke sword in hand
against his father, and was miserably cōfounded and de-
stroyed. So euen among vs, within our times and know-
ledge, some in high place, some in lower roomes, ende-
uouring by greedie desire to rise and aspire higher then
reason and calling required: haue applied themselves,
some with popular demeanor, some with shamefull trea-
son, some with secrete conspiracies, some with diuellish
and vnnatural treacheries, some with one horrible deuise
or other, to attaine their purpose: But (blessed be God)
all in vaine; for thereby they (seeking great honour) haue
come

2. King. 18.
p.

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come to fearefull endes. Euen so let all thy enemies per-
rish (O Lorde) and the enemies of thine annointed :
But saue and defend thou her (O Lord) from the face of
her aduersaries, and keepe her vnder the shadowe of thy
wings: let her be before thee, as the sunne, shining in
his might : both now, and for euer, Amen.

3. King. 22. 34. Finally, some ambitiously bent to enlarge and in-
crease their kingdomes, haue either lost their liues and
labours, as Achab for his indeuour for Ramoth Gilead :
or haue spent more by seeking them, then gained by the
recouery of them : or finally, keep those kingdoms, coun-
tries, or prouinces (whereunto they haue aspired) with
greater labour and cost, then either comfort to them-
selues, or commoditie vnto their people : and so they
haue not obteyned their purpose.

This hath fallen out in former times : this I trust will
fall out by the help of God, to barbarous Turkes; cruell
Saracens; blondie Spaniards, and such ambitious persons.
Thus no doubt, in these, as in a light ouershadowing, we
see, how truely the Apostle affirmeth, that the vnrulie
pleasures, and immoderate desires of men, are oftentimes
without effect : ye lust, and haue not ; ye enuie, and de-
sire immoderately, and cannot obtaine ; ye fight and war,
and get nothing.

Reason

Why the
desires of
men are
voide of
effects.

Riches are
from God.
Gen. 13. 2.
Gen. 26. 12
Gen. 30 30
Gen. 31. 9.
& 16.
Gen. 41. 51

Now the reasons follow, why such desires of men are
voide of their effects commonly : and for the most parte,
frustrate : and the reasons are two. 1. Men desire riches,
wealth, and honor; and seek by all meanes to come there-
vnto: yet they are often deceiued of their purposes, be-
cause they aske not these things from God, the only ge-
uer of all good things: yea, whose gift riches and honour
are in speciall. And for riches, who can deny them to be
the gift of God? Was it not by God that Abraham be-
came so wealthe? were not Isaac his riches the gift of
God? did not God blesse Laban with riches for Iacobs
sake? saith not Iacob to his wiues, the daughters of La-
ban, that God had taken away their fathers goods and ri-
ches, and geuen it to him? doeth not Ioseph call the se-
cond son whom the Lord gaue him in Egypt, Ephraim,
because

him
Th
get

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because the Lord had made him increase in honour and wealth and riches, as well as in children, in the land of his affliction. Job confesseth riches to haue bene given him from God; when thereof speaking he saith; The Lord gaue, and the Lord taketh away; blessed be the name of the Lord. When God had tried Job, and Job had repented before the Lord, the Lord gaue vnto him twice as much riches as he had before, for his first wealth was foure thousand sheepe; but his later, foureteene thousand: his former wealth was three thousand Camels; but his later, was sixe thousand: his former wealth was five hundred yoke of oxen; his later, a thousand: his former wealth five hundred she asses, but his later was a thousand: and this was from God. When Salomon had from God choise geuen him, what he would aske; he asked wisdom, to gouerne his people. which thing to pleased God, as that God therefore said vnto him; because hee had asked neither long life, nor riches, nor the life of his enemies, therefore hee would geue him also that which hee asked not, both riches and honour. Therefore the sonne of Sirach referreth riches to God, as the geuer thereof. Prosperitie (saith he) and aduersitie, life and death, pouertie and riches, come of the Lord. Therefore Moyses saith to Israel: Remember the Lord thy God: for it is he that giueth thee power to get substance to establish his couenant, which he sware vnto thy fathers as appeareth this day. And king David freely acknowledgeth the same to God; both riches and honour come of thee, and thou reignest ouer all, and in thy hand is power and strength, and in thy hand it is to make great, and to giue strength to all. And Salomon his sonne subscribeth thereunto: the blessing of the Lord, it maketh rich. Seeing then riches are from God, they ought to be asked of him, and sought for at his handes. Which if we do not, we may labour and trauaile long inough, before we shall attaine thereunto.

And as riches are from God, so honour also is from him. Anna, the mother of Samuel, confesseth the same: The Lord (saith she) maketh poore, and maketh rich; bringeth lowe, and exalteth: hee raiseth the poore out of the

Job. 1. 21.

Job. 42. 10.

3. Kin. 3. 11.
12. 13.

Eccle. 11. 14
1. Sam. 1. 7

Deut. 8. 18.

1. Chro. 29. 12.

Pro. 10. 32
Eccle. 5. 18
Eccle. 6. 2.

1. King. 2. 7
Psal. 113. 7

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Psal. 75. 7.

1. Chro. 29

12.

Eccle. 6. 3.

3. Kin. 3. 12

3. Kin. 6. 21

3. Kin. 10. 9

Dan. 1. 17.

1. Bld. 2.

dust, and lifteth vp the begger out of the dunghill, to set them among Princes; and to make them inherite the seate of glorie. Whereunto the Princely Prophet Dauid subscribeth in the Psalms: To come to preferment, is neither from the East, nor from the West, nor from the South: but God is the iudge, he maketh lowe, and hee maketh high. God promiseth Salomon both riches and honour; so that among the kinges, there should be none like him all his daies. Dauid confesseth his preferment before Saul, to be from God. The Queene of Saba referreth Salomons glorious and pompous aduancement to God. Daniel confesseth al power, al promotion, al honour, al preferment, to be from the Lord. Cyrus the heathen king, confesseth his glorie to haue been of God also. Whereby it appeareth, that both riches and glorie are from the Lord. Wherefore seeing both these are from him: when they are not asked, no maruaile they be not obtained: they lust and haue not, because they aske not.

The first reason why mens desires concerning wealth and honour & such like, are oftentimes voyd: is because they aske not these things from the hands of God, whose gifts they are: but they seeke them by their owne meanes; by euill waies; by vnlawfull trades; by wicked endeouours. Thus one by fraud; another by force; one by violence, another by villanie; one by this euil meane, another by that, go about and seeke to attaine to wealth and honour: but they seeke not these in the feare of God, nor at his handes which giueth them: therefore full oft their purposes are frustrate. Thus men lust, and haue not the thing they lust after: they enuie, & desire immoderately, yet obtaine not that which they desire, and whereafter they enuie. They fight, they warre, they striue, they struggle, they toyle, they moile: yet compasse not, nor comprehend that, which they labour thus after, because they aske it not of God, but seek by euill meanes to obtaine it. They acknowledge not God the geuer of these things, therefore they aske not these from him: and because they aske not, therefore labor they in vaine. They lust, they enuie, they desire, they fight, they warre; yet they obtaine not, because they aske not.

Wherefore

Wherefore, as men hauing anything in their power and hand to giue, looke to be asked and desired the gift thereof: and thinke them unworthie the benefite, which thinke themselves too good to graue & desire it: and therefore men often misse those things they would full fauour haue, because they seeke not to the geuer, bargo about by other meanes to obtaine them: Even so God, though he giue manie things vnasked, especially to his seruants, and sometimes vnto the wicked: yet would hee for his riches and honours be sought vnto, and thinke them unworthy his singular benefites, who thinke scorne to desire them. Wherefore they oft times misse of their purpose, because they seeke to obtaine it otherwise, then by prayer vnto God, who geueth these things onely, and all good things vnto men. Which reason Saint Iames heere setteth downe in the first place, why men lust and desire after things, which they obtaine not, because they aske them not of God, the fountaine and giuer of all good gifts vnto men.

Iam. 1. 5

Now as this is specially applied heere by Saint Iames, so may we more generally consider of it: and as it is giuen here for a reason why honour and riches (whereafter men seeke) are not alwaies attained: so may it be a reason certaine and found in other things innumerable, that therefore we attaine not vnto them, because we seek them not from God. VVe haue no children, and we desire them, but we obtaine not: for we seeke by some flibber flabber, or other deuice, to obtaine them, but not from God, who onely maketh barren, and fruitfull: who onely, eyther giueth or withholdeth children at his pleasure. VVe haue not our health of bodie, and we desire it, but we obtaine it not, because we seeke to cunning women, which for the most part are arrant witches: or to skillfull Physitions, in whom we put our confidence, and by whom (not by God) we looke to obtaine it, as Afa did: for which he was condemned. VWherein we shew our selues ignorant of the holie Scriptures, which so oftentimes teach vs, that life and death, sicknesse and health, are in the hands of God.

Gen. 16. 2

Gen. 21. 1

Gen. 30. 2

Pla. 127. 3

2. Kin. 25. 23

2. Chro. 16. 12

Den. 32. 39

1. King. 2. 6

Tob. 13. 2

Wisd. 16. 13

Eccl. 11. 14

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To be short, generally in all other things, and particularly in euerie one, this is a iust cause of not obtaining: because wee aske not the things wee would haue, from God, the onely giuer of all good things.

2/2 Where Saint Iames saith, that men obtaine not the things which they desire, because they aske them not: we may herchence learne how necessarie a thing it is to pray in all our needes, and necessitiesto God, for the supplie of our wantes. Whereof hath been spoken Chap. 1. verse 8. sermon 3. & chap. 5. v. 14. 15. 16. 17. Sermon 27.

The second reason why men lust and desire, but obtaine not, is because they aske these things amisse; to lay them out vpon theyr pleasures. They desire and aske riches, to spend them lewdly: they would haue honour, to abuse it shamefully. Thus they aske, but they aske amisse, to spend and lay out riches vpon their pleasures: that is, to euill vses, to euill purposes.

This reason is added by the way of preuenting an objection: these men might haue said: Do not we aske? yea, assuredly we aske, and wee aske dayly, and yet obtaine not. Wherefore saiest thou, (O blessed Apostle) that we obtaine not, because we aske not?

Herunto Saint Iames answereth: well it may be that you aske: but when you do aske, yet you aske amisse: for you aske these things, and Gods good blessings, to spend them vpon your pleasures, to euill vses, to euill purposes: therefore though you aske, yet you obtaine not, because you aske amisse.

God, who is rich to all such as call vpon him, promisseth to heare men, but yet so, as that they pray according to his will, and aright: but when we pray amisse, he will not heare vs. Saint Iohn saith, that whatsoever wee aske according to the will of God, we shall obtaine it. If then we aske not right, neither according to Gods will, then may wee not looke to obtaine the things wee pray for. Saint Hierome writing vpon the wordes of Christ in the Gospell, saith well and worthily. If hee that asketh obtaine: and he that seeketh, finde; and it be opened to hym that knocketh; then to whome it is not geuen: who fin-

Ro. 10. 12.

Ephes. 2. 7.

1. Ioh. 5. 14

15.

Vpon 7. of

Mat. vcr. 7.

deh

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deth not; and to whom it is not opened: it is apparant that he hath not asked, sought, knocked as he should: agreeable to the words of the Apostle: you aske and haue not, because you aske amisse. Many other causes there are, why men (desiring and asking things from God) yet doe not obtaine the things they aske.

1 They which aske, are oftentimes wicked: and such God heareth not, though they multiply sundry prayers. The Lorde therefore saide to the wicked fewes, that he would not heare them, though they poured out many prayers vnto him: neither see them, albeit they stretched out their hands vnto him. To which purpose he protesteth in Ezechiel, that for their abominations he would not heare his people. Amos in many places, almost in euery Chapter witnesseth, that God would not turn to sundry people: hauing regard to the manifold transgressions which they had committed; for which he would shewe no fauourable countenance vnto them, neither heare them. The Scripture affirmeth that God would not heare the wicked people, which hated the good, and loned the euill: oppressed their brethren by cruell extortion: and plucked their skinnies from their backes, and their fleshe from their bones, and chopt them in peeces as fleshe to the pot, and meate to the caldron. The blinde man in the Gospell, restored to sight by Christ, whom the malicious Scribes and Pharisees reputed for wicked, because he did that miracle on the Sabbath day: sheweth that Christ was righteous, because that God heard him: we knowe (saith he) that God heareth not sinners: (wicked men, contemning God, and delighting in sinne) but if any man be a worshipper of God, and doth his will, him God heareth. VVhereby it appeareth, that the wickednes of men, is one cause why they are not heard of God.

2 Sometimes men aske and obtaine not, because they themselves are hard hearted vnto others, and will not heare them. David auouching that God reiecteth the prayers of such, as themselves reiect the crye of the afflicted, saith: They cried, but there was none to saue

Other causes why mendo not alwaies obtaine their desires.

Isai. 1. 15.
Isai. 59. 2. 3
Ierc. 11. 11.
Ezec. 8. 18

Amos. 7. 6.
9. 11. 13. 14.
2. 1. 4. 6.

Mich. 3. 4.
Iob. 35. 12.
Iob. 36. 13.
Pla. 66. 18

Iohn. 9. 31

Pla. 18. 23.

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them: euen vnto the Lord, but he would not heare them.
Pro. 21. 27. Salomon his sonne subscribeth to his father, when he writeth that such as shutte their eares vnto the cries of other men, shoulde crie themselves and not be heard. There-
Mat. 6. 14. fore our Saujour exhorteth all men when they pray, to
Mat. 18. 35. be ready to forgiue others, and heare their desires, that
Mat. 11. 25 they themselves crying, may bee receiued. Wherefore when we will not graunt the humble and needefull desires of the poore afflicted: when we are so straight laced, so maliciously minded, so hard hearted, that we will heare no sute made vnto vs: our selues may often cry and not be heard, and sundry times aske that we obtaine not. For God is not commonly wont to heare such as disdain the cries of their poore brethren.

3 Sometimes men aske those things which are hurtfull vnto them: therefore not to aske them were wisdom: but when we aske them, not to obtaine them, is mercy from God. The Israelites asked meate for their lust: in anger it was giuen, which to haue denied had been mercy. S. Augustine saith thereof: that God denieth sometimes things in mercy, which in wrath he giueth. If then wee aske euill things, it is his louing kindnesse not to graunt them. Wherein God dealeth with men, as a tender father with his children. If a childe aske an euill thing, the father denieth it in loue: if he aske a coale of burning fire, a sharpe pointed or sharpe edged knife: if hee aske poison for hony, a scorpion for an egge, for an Ecce a Serpent, or what so euer other thing bee hurtfull: if hee loue his childe, hee will deny it. Euen
Rom. 3. 26. so when wee not knowing what or how to aske aright, desire hurtfull things from God: in mercy hee heareth not, but denieth our prayer. When Plato considered that men through ignorance oftentimes desired hurtfull things, which being graunted, were euill to the parties: hee protesteth this to bee the best forme of prayer, which hee gathered out of the olde Poets: Iupiter king, giue vnto vs praying, and not praying; vowing and not vowing; those things which are best: and commaunde that euill things be farre from vs, though wee desire them,

Na. 11. 18.
19. and 33.

Epi. 1. 21.

In Alcebi.
242.

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them. Thus the heathen Philosopher saue, that it was not good to be heard, when men pray for, or desire hurtfull things. If the heathen desired not to bee heard when they prayed for euill things, to their Gods, which indeede were no Gods: shall not wee repute it a great mercy from the eternall and euertlasting God, to haue our prayers denied, when wee desire things that are hurtfull? Men therefore praying for things hurtfull to themselves, are in mercy repelled and denied. Which things if we should obtaine at the hands of God, therein saith Chrysostome, God should shew himselfe an enemy rather then a louing father.

4 Ki. 9. 18
Psal. 115. 9.

Ho. 18. 0-
pere im-
perf. Man,

4. Sometimes we aske thinges vniust, vn honest, vn lawfull: would we God then to graunt our prayers? Some men aske the liues of their enemies, some men aske the goods of their brethren, some men aske the vnlawfull vse of strange women, some men aske their own death, some men the death of their children, some aske against charity, some against equity, some against honesty, many against piety and vertue. And therefore they haue the repulse at the handes of GOD. Wherefore it shall bee good and profitable for men, throughly to determine in themselves to aske onely good thinges at the hands of God, least they be reiected and receiue the deniall. For men asking vniust, vnlawfull, vn honest thinges, are not heard at the handes of God: and there petitions are void and of none effect.

When an importunate or rather impudent suter came to Agefilaus the king, earnestly entreating him in a certaine matter, and saide, Sir, might it please your grace, you promised me such a thing: Truth, quoth the king, so the thing were honest and iust that thou requierest; otherwise I spoke it, but promised it not. The suter replied and vrged further. It becommeth a King to perforce me euery worde of his mouth, yea, if it were but a becke or nodde of his head. To whome the king answered: no more, saith hee, then it becommeth him that will craue any thing of a king, to aske onely that is rightfull and honest. And thus the king cut off his shame-

Agefilaus

Chap. 4. Sermon. 17.

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Num. 11. 18.
19. and 33.

Epist. 121.

In Alcebi.
242.

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Agefilaus

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lesse suter. Woulde God all Kings, Queenes, and Princes, woulde deny all suites, vn honest, vniust, vnlawfull, or such as tende either to priuate hurt, or publike harme in their kingdomes. Shall a mortall man, and earthly king, shall a heathen which knewe not God aright, deny suites which are vniust: and shall not GOD our heauenly King, deny such suites and petitions as are vncharitable, vn honest, vnlawfull, vniust, when they are made vnto him? God being righteous, delighteth onely in righteousness, and equitie: Wherefore hee will not admit wicked, vniust, and vngodly prayers made vnto him.

§ As for these causes the prayers of men are put backe and repelled with God: so also, as Saint Iames toucheth, when we aske a nisse, to consume and lay out these things vpon our vaine pleasures. Thus when we pray, it is no maruall that we be denied. Whereby it appeareth, that in euery praier which we would to be of force and effectuell, we must haue a chiefe regard and respect to the ends wherefore we pray.

The endes
of lawfull
prayers, are
chiefly
three.

The endes of godly prayers, are, as I suppose three: our owne neede: the want of others: the glory of God. VVhich endes if wee respect in the desires of our heartesto GOD, wee shall bee heard according to his will. If we regarde other endes then in holy Scripture can bee iustified, no maruaile that wee obtaine not.

First, in praier wee must respect our owne neede, which either is in things inward and touching the soule: which beeing the more excellent part, ought first of all to bee considered, and those things chiefly to bee sought, which appertaine to the saluation thereof: as the most excellent gift of faith, repentaunce, loue, good workes, pardon of sinnes, patience in aduersity, lowlinesse in prosperity, peace of conscience, assurance of hope, ioy of the holy Ghost, and the like, whereof our Sauour Christ aduertiseth vs: first of all seekethe kingdome of GOD, or of heauen, and the righteousness thereof, and all other things shall bee ministred

ministred vnto you. Of which things wee shoulde haue speciall regarde, in as much as wee are but straungers here, and haue no citie of abode, but looke for another, in the kingdome of Christ, wherein is the dwelling of Gods Saints for euer, as S. Paul sheweth. Heb. 13. 14

Either else our neede is in things outward, concerning our bodies, for the competencie of things therevnto needfull, it is also lawfull to pray. Looking therefore vnto our bodily neede, for the supplie of that our want, we may pray without offence to God. Salomon the wise man respecting this ende, prayed neither for much wealth, neither to be pressed downe with pouertie, but to haue mediocritie, and a competencie to supplie all want. Our Saviour would for this ende, that men should daily pray, for their daylie bread, whereunder all needfull things for this life are comprehended. Thus may we pray for meate, for drinke, for health of bodie, deliuerance out of prison, prosperous successe in common-affaires, and all other the like: according as our neede shall be. For our owne wants and needes therefore, wee may pray to God for temporall things. Prou. 30. 8.

Secondly, as the supplie of our owne wants is one ende in prayer respected, so also may we pray for temporall things, that our brethren may by vs be sustained. Wherefore, when I desire a competent state of liuing, not onely to mainetaine my selfe, and mine owne familie: but that I also may haue whereby to relieue my acedie neighbour, I pray not amisse. For if it be a blessed thing, rather to giue, then to receyue, as Saint Paul gathered out of our Saviour: then to desire these temporall things, to be able to minister to the needes of our brethren, is commendable. And for this cause to desire not goodes onelie, but might also to protect the Saints, power to preferue them, honour and worldlie countenance to deliuer them from the tyrannie of the wicked, I hold it tollerable, both in the temporalty, and also in the cleargie or spirituality, as they are called. Mat. 6. 11.

Thirdly, and finally, in our prayers, we must set the glorie of God before our eyes: seeking his glorie in all things: A. 2. 20. 35.

S. Aug. e-
pist. 64.
Chrysost.
10. hom.
Tim. 1.

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1. Cor. 10. 31. things: alwayes bearing in minde Saint Pauls most graue and diuine counsaile: Whether we eate or drinke, or what soeuer other thing wee doe, let vs doe all to the glorie of G O D. This shall wee best doe, when wee refferre our selues wholie to the will of God: As Dauid did, who desiring delineraunce from the vnnaturall dealing of Absalon, and to be restored to the Tabernacle of God: yet referred all to the will of God, to doe with him as shoulde seeme best in his eyes. And our Sauour **Mat. 26. 42.** Christ, craving that the bitter cuppe of persecution, yea of his passion might passe from him: yet sayd hee, not my will O father, but thine be fulfilled. And wee are taught in all our prayers, to haue chiefe respect and regard vnto the glorie of G O D; wherefore our Sauour putteth that as the first petition in his holie & heauenly prayer, Halowed be thy name: wherein first Gods glorie is desired. These endes in our prayers ought we to respect, if we will looke for any thing at the hands of God, or haue our praiers heard of him.

But if we respect other and worldly ends, our praiers shall be voide and without effects. when then wee pray with the mother of Zebedeus children, that either our selues or children may sit at the right or left hand of Christ, respecting our owne ambition, and not, either our owne neede, or the neede of other, or the glorie of God, we are worthie with her, to be repelled. when we desire to bye the gift of the holy Ghost with monie as **Mat. 20. 20.** Simon Magus did, thereby neyther seeking the benefite of the brethren, nor the glorie of God: but thinking by that feate to get much money, we deserue the repulse, and to heare with him, thy money perish with thee. If men desire riches, not to supplye their owne needs, neither to helpe their brethren in their necessities; neither to vse them to Gods glorie; but to counteruaile and counterpeese their enemies in wealth, and therein to make their partes a good: if wee desire riches, to ruffle in our silkes and veluets, and set out our selues in flaunting wise, to apparell our selues gorgeously, and to fare deliciously euery day, with the glutton in the Gospell: **Luc. 16. 19.** to wallow

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wallow and welter in all carnall and fleshly pleasure; or any wise to mispende the things wee craue at the hands of God; we aske amisse, to lay it out vpon our pleasures, and therefore are wee seldome heard so praying. Thus, to pray for riches to fulfill our filthie desires; to oppress our poore brethren; to craue honour, that we may liue without checke as we lust our selues; to assist others which are inferiour vnto vs: this were to aske amisse, to spend the things we aske vpon our pleasures. Yea it were great impudencie to desire the helpe, patronage, and fauour of God in those things, which shame restrayneth to make known to others. In which order when wee pray, we are not only not heard of God, but also sometimes seuerely punished. And these are the two causes why mens desires are voide of effect; partly because they aske not at all those things

from God: partly because, whē they

do aske, yet they aske them amisse, to consume them on their pleasures. Let vs pray, &c.

James

James Chapter. 4. verses 4.5.6.

Sermon 18.

Verse 4. Yee adulterers and adulteresses, knowe you not, that the amitie of the world is enmitie with God? whosoever therefore will be a friend of the worlde, maketh himselfe the enemye of God.

5. Do you thinke that the Scripture saith in vaine, the spirite that dwelleth in vs lusteth after enuie?

6. But the Scripture offereth more grace, and therefore saith: God resisteth the prowde, and giueth grace to the humble.

The fifth
thing in
the first
part of this
4. chapter.



High wordes contayne the last and fifth thing in the first part of this chapter: which is a sharpe and bitter reproofe of wicked men, for following the vayne and filthie desires of the world.

These three verses containing the fifth and last member of the first parte of this chapter: note vnto vs three things, namely

1. The reproofe is selfe, in part of the fourth verse: yee adulterers and adulteresses: knowe you not that the friendship of the worlde, is enmitie with God?
2. The reason of the reproofe in the rest of the 4. verse: because he that professeth friendship to the worlde, professeth enmitie to godward.
3. The preuenting of an obiectiō. Vers. 5. 6.

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Of these three, the first is the reproofe it selfe where, in S. Iamès sharply rebuketh men for the lustes and desires in them, which in these words is contained. Ye adulterers & adulteresses know ye not, that the amitie of the world, is enmitie with God? which speach argueth, that the Apostle was much moued and sore troubled at the iniquitie and greate wickednesse of these men, that hee should fall into such sharpe and bitter speeches; ye adulterers and adulteresses.

The first
parte of
the fifth
member.

By adulterers and adulteresses here, the Apostle meaneth not such as defile their bodies with straunge lustes; and ioynethemselues in carnall copulation with such as they shoulde not: as a woman or woman kinde to haue the vse of any bodie but of her lawfull husbände: or a man, to knowe any woman in like manner, but his lawfull wife onely; in which sence adulterers and adulteresses are commonly taken: but here by adulterers and adulteresses according to the manner of holy Scripture, he meaneth all such, as preferre Satans allurements, carnall entisements, externall and outward thinges, as riches, honour, dignitie, and worldly pleasures whatsoeuer, to and before the loue of God, and his onely sonne our Sauour Iesus christ: and so leauing God & Christ Iesus, to whome onely they should cleaue, as a chaste spouse to their deare husbände: ioynethemselues to the Mammon of iniquitie, and other worldly louers. Preferring things temporall, to thinges eternall: thinges earthly, to thinges celestiall: thinges momentanie, to thinges perpetual, and there withall runne a whoring after their owne inuentions. Vnto which sence S. Cyril agreeth: entreating vpon those wordes Leuit. 11. 7. Where the legall priest is forbidden to take a whore to wife: saith: which is the whorish soule? euen that which receaueth such louers, as of whom the prophet speaketh, thou hast played the harlot with many louers: and who are these louers which come vnto the whorish soule, but the contrary powers, euen the Diuels themselues, who are delighted with her beautie? And so he concludeth that they, who by Satan and his angels Suggestion shall fall from obedience to God, to the working of wickednes: are adulterers & adulteresses

Who are
here coun-
ted adul-
ters and
adulteresses.

Lib. 12. in
Leuit.

Ieremi. 3. 20

are

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adulteresses. If O man, thou receaue the Deuill an adulterer into the chamber of thy soule, thy soule hath committed whoredome with him. If thou receaue his Angels; if diuerse spirits which shal perswade thee to commit sinne, thy soule hath committed whordome with them. If the spirit of ire, of enuie, of pride, of incontinencie, come into thy soule, and thou receaue him, consent vnto him speaking, and delight in the things which he suggesteth vnto thee, thou hast committed adulterie with him. After which sence the princely Prophete speaketh: Lo, they that withdraw themselves from thee, shall perish: for thou destroyest all them that go a whoring from thee: repuring that for whoredome, when men forsake the Lord and seek after his creatures: and so preferre carnall thinges before God himselfe.

Psalme 27.
27.
Numb. 15.
29.

So our holy and most blessed Sauour calleth the Jewes an adulterous generation: for that they forsoke God and his deere Sonne Christ, and gaue themselves ouer to idolatrie, hypocrisie, vanitie, traditions of the elders, and such like doting follies. S. Iames followinge this phrase of speech, calleth the ambitious and couetous persons of his time, who were held with infinit desires of riches and honours, for loue whereof they brake the knot and bonde of coniunction with God; adulterers and adulteresses.

Which name in this behalfe we worthily deserue; because God hath coupled vs vnto himselfe in honorable wedlocke, as it were; wherefore he saith to his church, I will marrie thee to my selfe for euer, yea I will marrie thee vnto me in righteousness, in iudgement, in mercie & compassion, I will euen marrie thee in faithfulness, and thou shalt know the Lorde. Of this heauenly mariage S. Paul speaketh to the elect saints of Corinth, I am ielous ouer you with Godly ielousie: for I haue prepared you to one husband, to present you as a pure virgin vnto Iesus Christ. The saints & elect of God, in the receate of the holy Sacrament of baptisme: haue pledged and plighted their faith and trowth to God: being then married to God and betrothed to Iesus Christ, we ought not to leaue our first loue, and
boake

Of i. 2. 19.
20.

2. Cor. 11. 2

betake our selues to worldly creatures; but wholly to depend, relye and rest vpon him; and cleaue inseparably to him, who hath freely loued vs, in his beloued sonne Iesus Christ our Lord. Reuel. 2. 4.

The case thus standing then with vs: to let our affections vpon earthly things: to force and bend all our loue to worldly wealth, riches and honour, is nothing, els but the losse of our faith to God: the breach of the knot and bond of loue to him; the violating of matrimoniall chastitie toward the almighty, whereby we become adulterers and adulteresses against the Lord. Collo. 3. 2.

The impure and wicked persons of this worlde, whose onely care is the encrease of their wealth and honour, are therefore adulterers and adulteresses against God: and by the Apostle here so termed; ye adulterers and adulteresses, Almighty God hath sent his onely sonne, of his vnspokeable loue; to ioine vs vnto himselfe in heavenly marriage by an inuolable coniunction: by him are we purged from all iniquitie, to bee a pure spouse vnto him, immaculate and vndefiled before God: that hee might make vs vnto himselfe a glorious Church, not hauing spotte or wrinkle or any such thing. Shall we so soone forget our heavenly coniunction? shall wee so soone forget that inestimable benefite; shall we so soone falsifie our faith and trowth to God? Shall we burie in obliuion so greate louing kinde-nesse of the Lorde? shall wee violently rente in peeces the bonde of couenant, with so solempne protestation knit betwixt God and vs? shall wee make a deuorce from him who loued vs forelorne, and loued vs freely without any portion of goodes to commende vs? to followe the straunge loue of the world? O we adulterers & adulteresses in so doing. Tit. 2. 14.
2. Cor. 11. 2.
Eph. 5. 27.

Wherefore as they which haue giuen their faith mutually, and plighted their trowth each to each other, and haue so knit the knot of matrimonie, and are ioined in honourable marriage together: leauing their owne louers, ioine themselues in straunge loue, are adulterers and adulteresses, and so both called and counted: euen

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to they, which by solemne protestation haue in baptisme betrothed themselves to GOD, leaving him, and giuing themselves to the straunge loue of the worlde, and worldly thinges, commit adulterie against God: and by Saint Iames are called adulterers & adulteresses; Ye adulterers, and adulteresses, know you not, that the amitie of the world, is enmitie with God?

Thus to loue the world immoderately, as doe the wicked, is to hate God; to professe friendship thereto, is to proclaime warre against God; to giue our selues inordinately to worldly thinges, is to play the adulterers, and adulteresses against the Lord. For which thing, here men are sharply reproofed, Yee adulterers, and adulteresses, know you not, that the amitie of the worlde, is enmitie with God?

The reason
of the profe

The reproofe premised, in the second place, the reason followeth why the lustes & desires of worldly thinges should be auoyded, and cannot bee followed without adulterie against God: and the reason is from contraries; the loue of God, and of the world, are contraries: therefore they cannot agree together, neither consist in one and the same person. For if wee loue the world, wee must needs hate God: and if we loue God, we must hate the world: we cannot loue both at once, and together. For the amitie of the world, is enmitie with God, and hee that maketh himselfe a friend of the world, professeth (as it were) open hatred against God.

The loue
of the
world.

The loue
of God.

Luke, 1. 75

The loue of the world is, for men to make themselves seruants and slaues to worldely desires, and corruptions. The loue of God is, to preferre him before all thinges, and wholly to dedicate our selues to his seruice, in holines and righteousness, acceptable before him. Betwixt which two there is such contrarietie, as how much a man is inclined to the one, so much hee declineth from the other: how much he is wedded to the world, so much he is alienated from the Lorde. For as a woman, the more she groweth in loue with another man, the lesse loue she hath, and the lesse liking of her owne husband, whom in fine she hateth & loatheth: Euen so we rauished with worldly desires, the more

more we loue them, the lesse we loue God: by the meanes whereof, an fine we also hate him, and cleaue wholly vnto them, as in many, most plaine experiences teacheth vs.

And as a wise husband cannot abide his Spouse wantonly to sport and play with an adulterer: neither will hee part stakes in matrimoniall and secret duties of mariage, with any other: so neither will God, and our sauour Christ, suffer vs. his spouse, to dally and sport with Satan, and this present world: whereby we run a whoring from him. O then you adulterers, & adulteresses, who are tickled with the inticementes, choaked with the cares, raniished with the loue of worldly lusts: know you not that the loue of this world is enmitie with God: and that in louing the world, you grow in hatred with God? So that you cannot loue the world, but you must leaue God, and commit adulterie and fornication against him.

How contrarie these two loues be; and how impossible it is for vs, to loue both God and this world at once, and together: it may appeare by our Sauour himselfe, who telleth vs; that no man can serue two maisters (being contrarie one to the other) for either he shal hate one, and loue the other; or leane to the one, and despise the other: that we cannot serue God, & riches: God, & Mammon. The Lord, & this world, are contrary maisters, so that none can serue the both together. The holy apostle Iohn subscribeth to his master and ours, Iesus Christ; who exhorting men not to loue the world, neither the things therein, reasoneth from the contrarietie betwixt the loue of God, and of the world; Loue not the world, nor the things therein. If any man loue the world, the loue of the father is not in him. Saint Paul rightly demandeth (as a matter impossible) what fellowship hath righteousness with vrighteousnes; what communion hath light with darknes; what concord hath Christ with Beliall? God being righteous, hath no fellowship with the world, which is wicked, and lieth altogether in sinne: God being light, and the father of lights, in whom altho there is no darknes at all, hath no communion with Satan, the Prince of the darknesse of this world, Christ being holy, hath nothing to do, no com-

The loue of God, & of the worlde are contrarie.

Mat. 6. 24

1. Ioh. 2. 15

2. Cor. 6. 14

15.

1. Ioh. 5. 19

Iam. 1. 17.

1. Ioh. 5. 19

Ephe. 6. 12

2. Cor. 6. 15

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cord with Beliall, the Prince of wickednesse, So that these cannot dwell in the heart of man together, as in the fountaine of loue, being so contrarie and opposed.

S. Augustin. Truly therefore saith Saint Augustine, the loue of the world, and the loue of God, cannot stand, or consist together, no more then the same eyes at once, can look vp. on heauen and earth in the same instant. God and the world being therefore so contrarie: it cannot be, but that such as make themselues friends with the world; become enemies vnto God. Whereof they to whom Saint Iames speaketh, not ignorant: are sharply reprocued for louing the world with the hatred of God: Ye adulterers, and adulteresses, know yee not that the amitie of the worlde is enmitie with God? whosoever therefore will be a friend of the world, maketh himselfe the enemy of God.

And this reason of the holy Apostle, holdeth not only in the propounded matter of ambitious and couetous desires, which men cannot loue, and loue God also; but it holdeth in all worldly wickednes, and loue of earthly things whatsoever: which men cannot possibly loue, and loue God together. For then might a man be holy, and wicked; godly, & vnrighteous all together; for they which loue the world, are wicked and vnrighteous; as the world it selfe lieth in wickednes: and such as loue God, are godly and holy, euen as God himselfe is holy.

1. Ioh. 5. 19
Leuit. 17. 44
c. 20. 7.
1. Pet. 1. 16

God and
the worlde
contrarie,
as appea-
reth in 4.
things.

That we cannot possibly giue entertainment to God, and to the world together, and at once loue them both: the reason is from their contrarietie; for things contrarie cannot dwell at once in the same person. And the contrarietie betwixt the world and God, in foure things appeareth.

Leuit. 11.
44. c. 12. 2.
c. 30. 7.

1. Ioh. 3. 19

I In the repugnancie of their natures. God is by hys nature pure, holy, vndefiled, without contagion of sinne, and without permixtion of any euill: But the world is altogether wicked, defiled with sinne, spotted with manifold blemishes of vnrighteousnesse, full of all contagion, and deadly poyson of iniquitie: So that in nature there is a contrarietie betwixt them. Naturally therefore they being contrary, we cannot loue them both together.

2 As their natures are contrarie, so are their preceptes contrarie: for other things by God, other things by the world are inioyned: wherein the contrarietie betwixt the appeareth. God commaundeth mercie, liberalitie, pitie, compassion: the world perswadeth crueltie, mercilesnes, couetousnes, hardnes of heart, violence, iniurie, and oppression. God commandeth holinesse, sanctification to be fruitfull in all good workes, to his glorie: and to encrease therein to ripenesse, and a full measure in Iesus Christ. But the world moueth vs to filthy conuersation, to defile our selues with carnall lustes; & all vngodlines: to wearie and wast our selues with all fleshly pleasure, that we may be vncleane in soule and in bodie. God commandeth vs not to lie, but speake the trueth one to another; not to backbite, not to slander, not to deceiue, or to circumuent or defraud one another: not to sweare vainly, not to curse bitterly, and infinite the like: but the worlde would haue vs to lie, counterseite, slander, to deceiue, circumuent sweare, curse, banne, and giue ouer all the powers of our mindes, and partes of our bodies, to commit iniquitie. Seeing one commaundeth thee (saith Chrysostome) to geue of thine owne goodes: the other violently to take the goodes of others: one to embrace chastitie, the other to follow intemperancie: the one to loue sobernes, the other to delight in gluttonie: how is it possible we should obey these preceptes, being so contrarie: and so seeme to loue them both together?

3 as their preceptes are contrarie, so are the qualities of them which loue the one and the other contrary. For other things please God; other things the world. Other qualities are required in such as loue God; other things and qualities in them that loue the world. The louers of God must be led by the spirite of God, and walke in the spirite of God, and bring forth the fruits thereof: as loue, ioy, peace, long suffering, gentlenesse, goodnesse, sayth, meeknes, temperance, and such like: they must be indued with mercie, humblenes of mind, kindnes, forgeuing one another, euen as Christ forgeueth vs. But the seruants and louers of the world, are posselt with crueltie, mercilesnes,

Isay. 58. 6.
Deut. 15. 11
Luk. 6. 36.
1. Pet. 3. 8.

Leuit. 19. 44
Leuit. 19. 20
1. Pet. 1. 26
1. Thes. 4. 3

Exo. 20. 16
Leuit. 19. 17
Zach. 8. 16
Ephes. 4. 25
Leuit. 19. 15
16.

1. Thes. 4. 6.
Exod. 20. 7
Math. 5. 39
Rom. 22.
vpon Mat

Ro. 8. 9.
Galat. 5. 22
23.

Ephes. 4. 2.
Col. 3. 12

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1. Cor. 6. 9. wrath enuie, currisshnes, contention, fornication, vnclean-
 ro. nes, wantonnes, hatred, debate, emulation, sedition, mur-
 Gal. 5. 11. ther, drunkenness, gluttonie: and the works of the flesh:
 Ephes. 5. 5. which who commit, shall not inherite the kingdome of
 God, and of Christ.

The louers of God are pure, vnrebukable, blamelesse
 before him in loue, seruing him in spirite and in trueth.
 Iohn 4. 23 But the seruantes of the world, are corrupt, deceitful from
 Psal. 78. 36 the wombe, defiled with sinne, flattering God with their
 mouth, and dissembling with him in their double toong.
 Psal. 13. 2. The seruantes of God and such as loue him, are sober &
 temperate: but the louers of the worlde, make theyr belly
 Phil. 3. 19. their God: whose end is damnation, whose glorie is to
 Ro. 16. 18. their shame, being earthly minded. Seeing therefore the
 qualities of the louers of God, and of the louers of the
 world, are contrarie and diuers; it cannot be that the same
 should loue God, and the world both together.

4 Finally, the verie loue it selfe is in qualitie contra-
 rie: For the loue of God is pure, chaste, holy, spirituall:
 but the loue of the world is impure, vnclean, prophane,
 and sensuall: wherefore no man can loue God and the
 worlde. Yea rather, they which endeouour to become
 friendes of the world, make themselues thereby the ene-
 mies of God.

Wherefore (my deare brethren, beloued in Iesus Christ)
 if we be the elect of God, chosen by him out of the world,
 to loue him, and serue him, in such holinesse as is accep-
 table vnto his diuine Maiestie: If wee be the professed
 souldiers of Christ, to fight vnder his displaied banner, a-
 gainst Satan and the world. shall we (as backsliders from
 God, traitors vnto Christ, enemies of our own saluation,
 prophane of our Christian profession) giue our selues to
 the loue of the worlde, and commit fornication against
 God? shall wee cleaue vnto worldly thinges, and leane
 thereunto in league and bond of friendship, and so be-
 come enemies vnto the Lord our God almighty? Let vain,
 wicked, ambitious and contentious persons; let Greene
 flourishing youth, who thinke to loue God & the world
 also: herchence learne, that they cannot loue both, & that
 in

in making friendshippe with the worlde, they fall at variance with God. It is God that speaketh in his Apostle: it is the spirite of truth, which informeth vs: it is Christ in his minister, that openeth his mouth and assureth vs: that whosoever will be a friend of the worlde, maketh himselfe the enemy of God.

Seeing then there is such contrariety betwixt the loue of GOD, and of the worlde, as who so making friendship with the worlde, procureth hatred with God: it is meete therefore that all professed Christians, shoulde addresse themselves to the renouncing of worldly loue, and seeke to holde fast the knotte of Gods loue without waucering, that wee remaine his friends for euer.

The case therefore thus standing with men, that who so seeketh the friendship of the world, thereby professeth hatred against God; it appeareth manifestly, that many men and women which professe christian religion, are not withstanding enemies vnto God. For whosoever maketh himselfe the friend of this world, thereby professeth himselfe, or altogether maketh himselfe in deede, the enemy of God; and most men and women seeke daily the friendship of this worlde; as the couetous, proud, wanton persons: ambitious men, adulterers, fornicatours, vncleane persons: vsurers, extortioners, oppressors, drunkards, surfettters, liars, blasphemers, slanderers, and the rest of that wicked rout: in whose mouthes God is often; but hee is farre from their heartes and raines: Then it is euident, that many (euen professing godlines) make themselves the enemies of God, in that they strike handes, and enter league with this wicked world. Whom the holy Apostle therefore reproveth; Ye adulterers, & adulteresses, know you not that the amity of the world, is enmity with God? Whosoever therefore will be a friend of the world, maketh himselfe the enemy of God. This is the voice of God, therefore must wee heare it: it is the sound of the spirite of truth, therefore must we obey it: It is Christ Iesus which thus reproveth in his seruants, therefore must we beleue him. And this is the reoprose of these desires.

Isai. 29. 13.
Ier. 12. 5.

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and the reason, wherefore they must bee auoided of the children of men, because they purchase hatred with God.

The last and thirde thing in this fifth braunch of the first part of this Chapter, is a preventing of an obiection, in the fifth and sixt verses contained. They might haue saide to Saint Iames: O blessed Apostle, howe is it that thou inueighest against these desires so sharply, as to reputethem for wicked adulterers and adulteresses, which seeke and follow after them? are not these such as nature hath engrafted? Being therefore naturall, they ought not with such sharpenesse, such bitterness, such vehemency to be reprobued.

Hereunto the Apostle aunswereth: doe you thinke that the Scripture saith in vaine: The spirite that dwel- leth in vs, lusteth after enuy? But the Scripture offereth more grace: and therefore sayth; God resisteth the proud, but giueth grace vnto the humble. As who should say: True it is, that we are giuen to these vices naturally, and the Scripture confirmeth the same: yet doth not this excuse vs, but rather howe much more vehemently wee are by corruption of nature, caried away with these thinges: so much more diligently must wee beware of them. Neither shall our labour therein be in vaine, but shall receiue a full rewarde: in as much as GOD resisteth the proude, ambitious, couetous, which hunt after these desires, and leaue him: and also ministereth grace, sendeth helpe, giueth aide to such as are humble, and in true lowlinesse of minde, cleaue inseperablye to him.

Let vs a little vnfolde and rippe open the wordes where he saith: Thinke you that the Scripture saith in vaine? What meaneth the Apostle here by the worde, Scripture: Surely hee may thereby meane and vnderstande some place either of the olde, or of the new Testament, though the place be not manifest, neither this sentence verbatim, and word for word, as it lieth here, there to be found. So that this meaning may be well gathered out of any place, as no doubt it might. Albeit then this Scripture it selfe can no where be found in holy

holy Scripture : yet seeing it may therence be gathered, it is enough : and therefore he calleth it Scripture. The Apostles had this liberty, not onely to giue out the plaine place of any Prophet, or of Christ himselfe, for Scripture: but also that which might be gathered out of such places; they haue in their writings tendered for Scripture vnto posterity. As Saint Paul to the Ephesians at Miletum, alledgeth for Christ saying this: It is a blessed thing to giue, rather then to receiue. Which Scripture is not orderly written, nor spoken by Christ in any place: yet may it bee gathered out of diuerse places of the Scripture in effect: and therefore as Scripture he alledgeth it.

Acts. 20. 35
Iohn. 7. 38.

In this maner, in the Epistle to the same Church and congregation, saith Saint Paul (after many exhortations and arguments, to perswade them to holinesse and sanctification of life:) therefore he saith: awake thou that sleepest, and stand vp from the dead, and Christ shall giue you light. This Scripture word for worde is no where to be found in any place of holy Scripture: yet because it may be gathered out of diuerse places of Isai, as out of the 9. Chapter 2. verse, 26. chap. ver. 19. So, chap. vt. 1. or the like, either in him or other: as sundry are of sundry opinions thereabouts: therefore hee alledgeth it for Scripture. Saint Iames in like maner gathering this Sentence out of the Scripture, though worde for worde it bee not there to bee founde, alledgeth it for Scripture, and so calleth it: Doe you thinke that the Scripture sayeth in vaine: the Spirit that dwelleth in vs, lusteth after enuy?

Ephc. 5. 14

This place may be gathered out of diuerse testimonies of Scripture. For it may be gathered out of Moises, his booke of Genesis: where it is thus written, that God sawe that the wickednesse of the earth, or man vpon the earth, was great, and the imaginations of his heart onely euill continually. Where the Prophet teacheth that man naturally is wicked, and all his imaginations of heart, euill: therence Iames might gather that naturally our spirits lusteth after enuy, after euill things, see-

Gene. 6. 5.

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ing the imaginations of mans heart are all euill continually. It might bee gathered also out of that which after the deluge and flood, God saide, I will no more curse the grounde for mans sake: for the imagination of mans heart is euill, euen from his youth: this also intimateth that man naturally is giuen to corrupt lustes, and euill desires, that therence Saint Iames might say, Thinke you that the Scripture saith in vaine, the spirite that dwelleth in vs, lusteth after enuy? Or else it may bee gathered out of Ieremy, wen hee saith: The heart is deceitfull about all thinges: who can knowe it? This in effect importeth thus much, that naturally wee lust after enuy, and euill thinges. For hereby, and by other testimonies is auouched, that men not regenerate, are carried naturally, with all force to euill. Thus therefore hee answereth their obiection, though these lustes bee naturall, yet ought they to bee auoided: for the Scripture teacheth vs, that naturally we lust after enuy, and desire euill thinges, So that we may easily now finde by experience, that the Scripture hath not spoken in vain, in saying that the spirite that dwelleth in vs, lusteth after enuy. For our contentions, quarrels, and iniurious debates, shew by too manifest experience, that it was not for nought, that the Scripture hath saide, the spirite that dwelleth in you, lusteth after enuy. Thus the Scripture here signifieth that which out of the Scripture is gathered. And whereas the Apostle saith, thinke yee that the Scripture saith in vaine: it teacheth vs, that, as in Scripture nothing is wanting to the trueth: so nothing is superfluous, or more then trueth: nothing therein spoken, which is not verified: nothing therein vttered, but that containeth necessary instruction for the Saintes. So that as wee may adde nothing thereunto: as to a word defectiue, so neither may we detract or take fro, as from a thing redounding and superfluous.

Gen. 8. 21.
Iere. 17. 9.
Eccles. 9. 3.
Deut. 4. 2.
c. 12. 31.
Reu. 22. 18
Pro. 30. 6.

Nowe hee saith, that the Scripture saith, that the Spirite which dwelleth in vs, lusteth after enuy. By the Spirite, here the corrupt affection, and heart of man is vnderstoode: the crooked, crabbed, and corrupt

rupt disposition of nature: the fancie, the inclination of our hearts naturally. In which sense and signification, Ezech. 13. the Prophet useth the word Spirit: when God willed him to say to those Prophets which prophesied out of their owne heartes; Heare the wordes of the Lord: Thus sayeth the Lord GOD; Wo vnto the foolish prophets, that followe their owne spirit, and haue seene nothing. The Prophet Daniel speaking of King Belshazzar, sayeth, that when his heart was puffed vp, and his Spirit hardened in pride: then was hee deposed from his kingdome, and they tooke his honour from him. In which places and the like, the Spirit is taken for the heart, minde, and corrupt affection of man. The meaning then of this place is, that it is manifest by testimonies of Scripture tending thereunto, that the heart, spirit, and minde of man, is naturally set upon enuie, euill, wickednesse. Neither dooth the Scripture speake in vaine thereof: for we are giuen in deede to lust, to enuie, to desire, to quarrell, to contende: either for encrease of wealth, or of honour among men: either to fulfill our fleshly and carnall pleasures, whereafter our spirit greatly lusteth. Therefore the Scripture sayeth not in vaine, for it is too sure and certaine, that the spirit which dwelleth in vs, naturall corruption which possesseth the seat of our hearts, lusteth after enuie.

Dan. 5. 20.

Some by spirit here vnderstande the Spirit of God, and reade the whole sentence interrogatiuely: thinke you that the Scripture sayeth in vaine? the spirit that dwelleth in you, lusteth after enuie? Making this the meaning: dooth the Scripture teach, that Gods spirit moueth vs to enuie, debate, lust, and such like? No, it is not Gods Spirit that moueth men thereunto: where-with we are not guided when we are quarrellous and contentious. But this sense, howsoeuer it may please some, and be so taken with them: yet me thinketh it is somewhat wrested, and not so agreeable to the place, and circumstances of the same. Therefore I retaine the former sense as most naturall.

The other part of this answer, is: but the Scripture offereth

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offereth more grace, and therefore saith : God resisteth the proude : but giueth grace to the humble. Whereas naturally wee are giuen to euill, and lust after enuie : the Scripture offereth more grace, and giueth vs better counsell then to giue our selues to these quarrels, and to be caried away with such desires : therefore it saith, God resisteth the proude : but giueth grace to the humble.

By the Scripture heere, hee vnderstandeth euident testimonies : for this thing, is in sundrie places recited.

By the proude, he vnderstandeth such as in following their owne desires and lustes, rebell agaynst God. By the humble, he meaneth such as in meekenesse of spirite, and humilitie of minde, submit themselues to God with reuerence, and endeouour to suppress their euill affections in themselues, whose endeouour God fauoureth and furthereth : giuing his grace vnto them, which is farre better then all worldly riches, wealth, honour whatsoeuer, or then all earthly and carnall delights and pleasures, though they seeme most precious among the sonnes of men.

This saying : God resisteth the proude, but giueth grace vnto the humble : eyther in the verie same woordes : or in woordes of the same sense, is often repeated : and it consisteth of two members : 1. That God resisteth the proude. 2. That he giueth grace to the humble.

For the first, God resisteth the proude : Dauid the princely Prophet auoucheth the same : God sayth he will saue the poore people, but will cast downe the proude lookes. Which thing Almighty God also threatneth against the obstinate and rebellious people by his Prophet : the high looke of man shall be humbled : and the Iostinesse of man shall be abased : and the Lord onely shall be exalted in that day. Ezechiel setting downe the Parable of the two Eagles, whereby, Nabuchodonosor King of Babylon, and Iochoniah King of Israel were ment : which Nabuchodonosor abounding in power, riches, and a mighty kingdome, should carie the other into captiuitie :

Psal. 18. 27.

Isai. 2. 11.

Ierc. 49. 16

E. 50. 29. 30

Ezec. 17.

24.

captiuitie: and afterward should be plagued for his oppression of the Church and people of God; comforting the Saints, the Prophet telleth them, that God would beate downe the proude enemies of the Church, and exalt her, which was lowe and despised, and saith: All the trees of the field shall knowe, that I the Lorde haue brought downe the high tree, and exalted the lowe tree: that I haue dried vp the Greene tree, and made the drie tree to flourish: I the Lorde haue spoken it, and done it. In like manner entreating of the fall of Zedechiah, and the captiuitie of Ichozadecke the Priest: in the person of G O D, the Prophet speaketh: thus sayeth the Lorde God: I will take away the Diademe, and take away the crowne, (whereof the one might concerne the priest, the other the Prince.) I wil take away the diademe, and take off the crowne, they shalbe no more the same; I will exalt the base or humble, & abase him that is high. And cōparing Pharaο with the king of Assiriah for prosperitie: and prophesying like destruction to them both: witnesse that God would abate both their prides, and resist the insolēcie of their spirites. Nabuchodonosor being cast downe by God, and afterwarde exalted againe, breaketh forth into these words in Daniel the Prophete: Now therefore I Nabuchodonosor, praise and extoll, and magnifie the King of heauen, whose workes are all truth, and his wayes iudgements: and those that walke in pride, he is able to abate. The whole 10. Chapter of Sirach frō 7. verse, tendeth almost to no other purpose, but to teach that God resisteth the proude. Salomon the wise, king ouer Israel, auoucheth the same truth; and saith, the pride of a man shal bring him lowe, because God euermore resisteth the proude as the Apostle teacheth. S. Peter hath the very same sentence: decke your selues with lowlinesse of minde; for God resisteth the proude, and giueth grace to the humble. The blessed virgin Marie in her song, singeth prayse vnto God, who had put downe the mighty from their seate, and exalted the humble and meeke. Our Sauour Christ saith, that such as exalt themselues in theyr owne pride, shall be abased and brought lowe.

And

Ezech. 21.
25. 26. 27.

Ezech. 31. 2
& 10. 11. 12

Dan. 4. 34.

Ecclus. 10.
7.
Prou. 29.
23.

1. Pet. 5. 5.

Luke. 1. 52.
Luke. 3. 5.

Luke. 14. 11

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Seneca in
his traged.
Hercules
furens,

And the heathenish Megera in Seneca saith to Lycus :

Rule, putt in minde, all Goide of feare,

And beare an haucie heart :

God as the heeles dorh follow neere,

The proude, so pay with smart.

Who so through worldly desires therefore shall lift vp themselves against God, must looke to haue God to resist them, as an enemy, and with his mighty power to withstand them : for the Scripture teacheth, that God resisteth the proude. See Cyprian. 1. lib. epist. 3. fol. 7.

Now how, and by what meanes doth God resist the proud ? by many meanes and sundry.

How God
resisteth
the proud.
Gen. 11. 7.
8. 9.

I He resisteth them by punishing them for their pride against him, as he did the builders of the Turret of Babel, whose toppes should haue reached to heauen, if their purpose might haue bene effected. But God seeing the vanitie of their mindes, the pride of their hearts, and the insolencie of their spirites, punished them with confusion of their language, that one could not vnderstand another, and so they were resisted. When Manasses was putt vp with pride, he was resisted by the punishment of God, who deliuered him vp into captiuitie wherein he was humbled. Nabuchodonosor waxing proude of his goodly and gorgious citie which he had built, was resisted by God through punishments, for the Lord made him seuen yeares to remaine in the fieldes as a beast, and bannished him the Societie of men.

2. Chro. 33.
11.
Dan. 4. 27.
& 30.

Isai 13. 11.
12. 13. 14.
Ier. 29. v.
16. 50. v.
39. 30.
Psal. 31. 23.
Psal. 18. 27.
Psal. 138. 6.

So Isai the prophet speaking against the proud Babilonians, bringeth in God threatening by punishments to resist them : I will visite the wickednes vpon the world, and their iniquitie vpon the wicked : and I will cause the arrogancie of the proude to cease, and cast downe the pryde of tyrants. Dauid mentioneth this way of resistance ; the Lord preserveth the faithfull, and abundantly rewardeth the wicked doer. Thus was the pride of Goliath resisted, when God punished him by little Dauid, who with his sling stone patted him on the pate, cast him to ground, and with his owne sword cut off his head, and so abated the pride and glory of the Philistines, Thus

1. King. 17.
50.

God

God resisted the pride of Assur, by bringing many punishments vpon him, for his arrogancie and insolencie of spirit. Thus God punished the pride of Absolon and so resisted his seditious enterprises, by hanging him by the haire of his owne head in a thicket.

Thus God resisted the pride of Antiochus, who in the hautesse of his harte, had threatned to make Hierusalem a common buriall place for the Iewes: but immediately GOD smote him with an incurable disease in his bowels, wherewith till his death hee was tormented. So resisted he Herode Agrippa, who making an oration to the people, wherewith they cried, it is the voice of God, and not of man: hee proudly chalenging this praise, was resisted by God, by like punishment. Capanêus, being one of the captaines which besieged Thebes; in greatesse pride saide he would besiege it in despite of God, whose pryde God resisted by punishment; for a thunder bolte as some say, or as other write, a stone from the wall fell vpon him and slewe him. Finally, when Apries king of Egypt had proudly saide, that neither man nor God coulde take his kingdome from him; hee was by the iust punishment of god resisted, for he was choked and destroyed. Thus by sending punishments vpon the proude, the Lord resisteth them.

2. Sometimes hee resisteth the proude, by hindring their purposes, by some meane vnlooked for. As when the proude king of Assiriah had intended the destruction of Hierusalem, god resisted him, first in raising vp Tirhaka the king of the Blackemores to fight against him, for which he departed, and afterwarde vpon a second siege, by sending his Angell to destroy his people: which when he sawe, he departed and went to his owne countrie. In like manner was Saules proude and malicious heart abated, vvho purposing the destruction of Dauid: heard say by a messenger vpon the sudden, that the Philistines had inuaded the lande, for vvhich cause he returned from pursuing Dauid, and so he was resisted.

3. God also resisteth the proude, vvhen hee turneth their deuises vpon their owne neckes: and maketh them fall

1. Kings. 18
9. 10.

2. Mach. 9.
1. 5. 6. & c.

Acto. 13. 22
23.
Capanêus.

Apries.

4. King. 19
9.
A&. 4. 21.

1. Kings. 13
28.
4. Kings. 7.
6.

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After. 7.9. fall into the same mischiefe and snares which they haue prepared for others. Whē Hamā in intollerable pride had determined the destruction of the Iewes, and had prepared a gibbet or gallowes for Mardocai, the Lorde resisted his proude purpose, and caused him to be honge vpon the same gallowes which he had prepared for another.

Dani. 6. 24. When the proude princes of the prouinces of Babilon, had deuised and determined the death of Daniel, and by a false accusation had condemned him to the denne of Lions; God resisted their proude and malicious deuise, and caused that the same Lions deuoured them, their wiues and children; whom they had thought should haue bene the death of Daniel,

Psal. 7. 15. When Cush one of Saules kinsmen had falsly accused Dauid: the man of god threateneth that God would in this wise resist him, and therefore saith: that he had made a pitte, and himselfe was fallen thereinto: and that his mischiefe should fall vpon his owne pate, and his crueltie vpon his owne head. In another place shewing howe God resisted the wicked and proude men of the earth, by ouerthrowing them in their owne enterprises, and causing their owne wicked and mischieuous deuises to fall vpon themselues, affirmeth that the Heathen were sunke downe in the pitte that they made; and that their feete were taken in the same nette they had spreade for other.

Psal. 34. 21. Againe witnessing that the wicked enterprises of the proude shoulde turne to their owne destruction, the Prophet saith, wickednesse and malice shall slay the wicked, and they which hate the righteous shall perish. To that purpose is that saying: the wicked haue drawn their swordes, and bent their bowe, to caste downe the poore
Psal. 37. 14. and needie, and to slay such as are of an vpright conuersation: but their sword shall enter into their owne hartes, and their bowes shalbe broken. Therefore Salomon his sonne saith: he that diggeth a pitte shal fall thereinto: & he
Ecclus. 27. that rolleth a stone, it shal returne vpon him. To turne the wicked deuises of the proude vpon their owne pates, to
Psal. 94. 23. make the mischiefes of the vngodly, to light vpon them-
Prou. 26. 27 selues
Ecclus. 27.
1. 25. 26. 27

felues: to bring the proude into the pitte of perdition which they haue deuised for other men: is a way whereby also god resisteth them.

4. Moreouer GOD resisteth the proude, by confounding their counsels, enterprises and deuises: as appeareth in proude Achittophell and others. As in the inuincible nauie of the proude Spaniardes (so they called it) sent against little England, so miraculously confounded, and in greatest parte destroyed by the mightie hand of God.

Psal. 78. 12
Isai. 19. 3
2. King. 17.
7. 3. & c.
Anno.
1588.

5. Neyther thus onely are the proude resisted but also God resisteth the proude by remouing and taking away fro them, the things whereof they haue bin proude: as hee threatned the damfels of Israell, to take awaye all their brauerie and excellent ornamentes, because they were proude thereof. Now some are proude of riches, as he that said to his soule, soule eate and drinke, and take thy pleasure: for thou hast much goods reposed for many yeares; him God resisted, by remouing him and his riches. Some are proude of beautie: whom God resisteth by sending sicknes or other meanes to hinder and remoue that from them. Some are proude of their witte: those he resisted by causing them to fall either by palsies or such like, into doting follie. Some are proud of their strength: which languishing sicknes abateth. Some are proude of their power: as Nabuchodonosor, Senacherib, Antiochus, Pompey, Alexander, & the like whom God resisted, partly by taking away life: partly by remouing their power wherein they trusted, fro them. Which thing Iob insinuateth; whē he saith that God loseth the collar of princes, and causeth them to bee girted with a girdle: hee leadeth away Princes as a pray, and ouerthroweth the mightie: he taketh away speach from the counsellor, & taketh away the iudgement of the auncient: he powreth contempt vpon princes, and maketh the strength of the mightie weak. This GOD doth not onely to punish the people in the defects of their Magistrates and Princes: but also when men are proude of any of their gifts, they are resisted by losing the thinges whereof they are proude: and this way doth God also re-

Isai. 3. 16.
17.
Isai. 23. 9.

Luke. 12. 9
20.

Iob 11. 18.
19. 20. 21.

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list the proude not seldome.

6. God resisteth the proude also, when he turneth their ambition and vaine glory into ignominie & shame: as is apparant by the priestes, which seing the office of the priestes to bee in contempt, woulde haue chaunged their estate by the names: and so called themselves by strange names: who seeking their writing in the Genealogie by the names they pretended, found them not, and therefore were deprived of their offices. So God resisted Simon the wicked forcerer and deceauer; who as Nicephorus reporteth, said to Peter: dost thou think thy Christ to be therefore greate because he ascended from earth to heaven? that is easie for me to doe. And forth with by the Deuills as this author saith, or by magicall art being caried vp into the aire, was afterward cast downe and so crushed to peeces, and so afterward condemned of men.

Thus such as do ambitiously seeke honour and glorie; by the iuste iudgement of God lose both their offices oftentimes, and also their estimation with men: and so are they resisted. Salomon noting this kinde of resisting, when God causeth a downefall into all miserie, in them which were puffed vp with pride, and swelled in arrogancie of the spirit: affirmeth, that pride goeth before destruction, and an high minde before the fall. Thus the fall followeth their ambitious exaltation; confusion, their vaine glorie; ignominie, their hautines and arrogancie; and so they are resisted.

7 Finally, God resisteth the proud, in destroying their remembrance, and cutting off their posteritie from the earth, for their pride and wickednes. Thereof the holy Prophet Dauid may be vnderstoode; The face of the Lord is against them which doe euill, to cut off their remembrance from the earth. The wise Sirach saith; that god cutteth off the remembrance of the proud. Thus did God by Elias threaten to resist Achab, by destroying him, and cutting off his posteritie for their pride and rebellion against him.

When proud persons, therefore thinke to make their names immortall, and seeke to make their houses and habitations

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bitations to continue for ever, and call their lands also by their names: then (contrarie to their expectation) to roote out their remembrance, is a mightie resistance of God against them. Psal. 34. 11
12. 13. 14.

8 God resisteth the proud, by sending feare and terror into their heartes: whercof, see Iob. 15. verse 20. to the 25. verse. Iob. 18. verse 7. 8. 9. 10. 4. Kings. c. 7. verse 6. Psalm. 76. 5. Isai 10. 33. Isai 19. 16.

9 God resisteth the proud, and wicked, when heareth one proud and wicked man against another, and causeth them to destroy one the other: as, 2. Chro. 20. 22. Isai 19. 2. Isai. 49. 26. Isai 20. verse 2. By these, and the like wayes, the proud are resisted by GOD, and this place of the Apostle is found true; God resisteth the proud.

Nowe as God resisteth the proud, so hee geueth grace vnto the humble: which is the other member of this sentence of the Apostle. Such as forsaking al worldly things, addiect themselues wholly vnto him, to serue & worship him in humilitie: who cast the crown of their own wits, riches, wealth, glorie, at the feete of God, and prefer him before all creatures: These doth God helpe; these hee furthereth; to them he geueth increase, and greater measure of his grace; as to those onely, whome hee looketh vnto: As by his Prophet Isai he recordeth; To whome shoulde I looke, but to him that is poore, and of an humble and contrite heart, and trembleth at my wordes. These are they in whome he multiplieth his graces, and furthereth with his fauour, as our Apostle speaketh: God resisteth the proud, but giueth grace to the humble. This song Anna the mother of Samuel, song in her Psalm of praise; The Lord raiseth vp the poore out of the dunghill, to set him among the Princes, and to make him inherite the seat of glorie. Isai. 66. 2

Whereunto holy Iob agreeth; The Lord setteth vp on high those that are lowe, that the sorrowfull may be exalted to saluation. Salomon auoucheth the same truth; The pride of a man shall bring him low; but the humble in spirit shall enjoy great glorie. And what is the glorie of the Iob. 5. 11. 12
Pro. 29. 23
Iob. 22. 29.

G g

humble;

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1. Pet. 5. 5.

Chylo.

Exod. 3. 11

Psal. 78.

Iohn 1. 21.
Mat. 11. 9.
10. &c.

Luke. 1. 24.
1. Kin. 2. 7.
Luke. 1. 28.
48.

2. Cor. 1. 26

humble? is it not the increase of the graces of God heere, and the recompence of our humilitie in the life to come? S. Peter yseth the same wordes which Saint Iames heere geueth out; God resisteth the proud, but giueth grace to the humble. In manie of the former cited places, both members are in one sentence expresse: that as God resisteth the proud; so he geueth grace to the humble. These he blesseth with plentifull benefites: to these he giueth a greater measure of his holy spirite; to these hee sheweth his louing fauour and mercie in ample maner; these hee daily ladeth with greater and greater blessings from his hand; these he mightily exalteth of his fatherly goodness; and thus sheweth, or giueth he grace vnto the humble. Which thing Chylo the heathen Philosopher (perchance) meant, who being asked what God Iupiter did, answered; hee casteth downe high thinges; and exalteth the thinges which are low.

This thing is manifest in Moses, who being of an humble spirite, and walking lowly before the Lord, receiued grace many waies from God. Dauid being humble in spirite, was therefore taken from the flock of sheepe, to rule the people of the Lord. What should I rehearse vnto you the example of Iohn Baptist, who preferring in humilitie of his minde, Elias and the Prophets before himselfe; was therefore by Christ preferred before Elias and the Prophets. What should I rehearse other holy men and women, who in humbleness and lowliness of their minds, abasing themselues, were by God aduanced and exalted. Elizabeth the mother of Iohn B. And Anna the mother of Samuel, Mary the virgin, and mother of Christ, seruing God in their humilitie, receiued grace, and plentifull fauour from the handes of God. Finally, the Lord encreaseth his blessings; multiplieth his graces, enlargeth his promises, extendeth his fauorable countenance to those, which setting apart all worldly thinges: cleaue immouably vnto him; according to this place of the Apostle; God resisteth the proud, but giueth grace to the humble.

Almightie God therefore hath his two hands outstretched: the one, wherewith as with a mallet, or hammer, he
bruiseth,

bruifeth, and beateth downe the proud: the other, wherewith he poureth out his plentiful graces vpon the humble: the one; wherewith he resisteth, and withstandeth those, who through loue of worldly thinges, rebell against him: the other, wherewith he fauourably entreateth, & greatly enlargeth such, as renouncing worldly vanities, cleaue vnto him in humilitie of their minds. Seeing then this is true, let vs cast down our proud looks, and horns, which are set vp on high: and let vs with all humble reuerence cleaue vnto the Lord, that hee may increase his heavenly graces in vs: for he resisteth the proud, but giueth grace vnto the humble. And this I take to be the plaine meaning of the Apostle in these two verses. See c. 4. v. 10. serm. 20.

Notwithstanding, if anie be of another opinion, I contend not: Euerie one may abound in his owne sence to edification. For some expound it, as I haue saide, thus; Thinke you that the Scripture saith in vaine; the spirit that dwelleth in you, lusteth after enuie? doe you thinke that the Scripture teacheth, that wee are stirred vp to enuie by Gods spirit? is his spirit a spirit of enuie, of quarrelling, of contention? The spirit of God which dwelleth in you, and whereby you are sealed vp to the day of redemption, moueth you not thereunto: but rather the spirit of Sathan, which was a murderer from the beginning; who is also that enuious man, which soweth sedition, debates, contentions, braules and broiles, hartburning, and all mischiefe, in the heartes of men. If you think thus, you are deceiued, for the spirit offereth more grace: and therefore saith, God resisteth the proud, &c. Whereby, as by a reason of contraries, hee proueth that Gods spirit is not cause of contentions, which come of pride: because he resisteth the proud and contentious, and giueth grace to the humble.

Some other expound it in this wise; Thinke you that the Scripture saith in vaine, The spirit that dwelleth in you lusteth after enuie? Thinke you that the Scripture saith in vaine, That Gods spirit in you is ieaious; that it enuieth that you should loue any other; that you should geue your selues to the loue of the world? Nay, the scrip-

Ephes. 4. 30

Iohn. 8. 44

Mat. 13. 25

Chap. 4. Sermon 18.

Exod. 20. 7
Deut. 6. 15
Pla. 78. 64.
Naham. 1. 2

ture saith not that in vaine : For the spirite of God is a ielous spirite, and taketh in euill part, that you should forsake him, to loue the world : he enuieth, that any part of your loue should be deriued from him, to creatures: seeing you are commaunded to loue him, withall your heartes, strength, power, might, and all that is in you.

And if you say, it is hard not at all to desire worldly thinges, and cleaue wholly to God; I denie it not: yet God geueth more grace vnto you, whereby you shall be able to do this. They which thus expound it, (as many doe, leaue out this whole sentence; God resisteth the proud, and geueth grace to the humble. These being the common expositions, and fathered vpon the best Authours thereof, that which moste agreeth with the circumstance of the place (as me thinketh the first doth)

let it runne for the most currant, And thus much touching these verses, and the first part of this Chapter. Now let vs pray, &c.

James

James Chap. 4. verses 7. 8.

Sermon 19.

Verse 7. Submitte your selues to God, resist the diuell, and hee will flye from you.

The cleueth place of this Epistle of Christian duty.

8. Drawe neere to God and hee will drawe neere to you: cleanse your handes, ye sinners, and purge your heartes, yee double minded.

These wordes contain the second thing in this Chapter, which is touching our duty to God. Which consisteth of 3. things, whereof two are here set downe.

1 Submission to God: wherein three things are noted, Namely:

2 Approching & drawing neere to God: wherein three things are to be considered. Namely:

1 What he commandeth: to submit our selues to God.

2 The contrarie: to resist the diuell.

3 The reason why: that he might flye from vs.

1 What he commaundeth to drawe neere to God.

2 What hee promisethto such as do so: that god wil drawe neere to them.

3 How it is done. { 1 By cleansing of handes.
2 By purging of heartes.

The second place or part of the 4. Chapter.



He holy Apostle James, hauing now ended the first part of the Chapter, concerning contention, which in the ende of the former he had spoken of; and set down the causes of contentions: the lusts and desires

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of men, fighting in their members, and rendered the reasons and causes why mens desires are oftentimes without effect: and finally, answered the obiection, which might haue concerning that matter, beene made against him: In the second place he commeth to our duty to God-ward. Which thing the Apostle opposeth to the other vices before mencioned: shewing that as in contention, enuy, ambitious and fleshly desires men follow the suggestions of Satan; so ought they now to obey God, and resist Satan the generall enemy of all mankind: and that with sure and certaine hope of victory: and to drawe neare vnto GOD in integrity, innocency, and purity of their life. And finally to chastise themselves as becommeth the Saintes, where vnto this second place tendeth. In which place Saint Iames setteth downe as we see certain remedies against the euils of corrupt concupiscence: as subiection to God in Christian obedience: drawing neare to God in purenes and perfect innocency: as casting down and afflicting our selues by all signes of repentance; that so we may be exalted of God vnto saluation.

Submission
to God.

Now our duty to God is here set down in three things, in submitting our selues to God, in drawing neare vnto him, and in chastening our selues as is aforesaide.

Concerning submission to God the first part here, of Christian duty: therein three things are to be noted. 1. What is inioyned. 2. The contrary. 3. The reason.

Diuisio

Ecclu. 13. 8

1. King 15.
32.

1. The thing inioyned is submission to God: proceeding from humility: then which nothing is or can be more acceptable or pleasant vnto him: nothing more commendable among men. For what doth God better accept of, then of our holy obedience vnto him? this is more acceptable vnto God, then sacrifice, this is more pleasant vnto God then the fat of rammes. Which thing is here set down by way of conclusion: following most fitly out of the former speech of the Apostle: for seeing (as he saith) that God resisteth the proud and giueth grace to the humble, therefore ought we, putting away all enuy, contention, emulation, & debate against our brethren, in humility to submit

our selues to God, whose spirit is poured out vpon the mecke and lowly; as the Lord, by his Prophet auoucheth. This duty men are necessarily to performe vnto God, and vnto his sonne Iesus Christ, to whom they are betrothed, as to an husband.

Isai 66.2.

God witnesseth by Ose his Prophet, that he had married the Saints vnto himselfe, in the words which he vttered vnto his chosen people; I haue married thee vnto my selfe in faithfulness, and thou shalt know the Lord. The Church is espoused vnto Iesus Christ: therefore Saint Paul saith; I haue prepared you for one husband, to present you as a pure virgin vnto Christ. Therefore, as the Spouse and married wife, oweth her subiection, submission, & obedience vnto him, whose wife she is; and in all honesty, & dutifullnes ought to apply her selfe to the will of her husband; euen so ought the Church and Saintes of God in all dutifull obedience to submit themselues to God, and his sonne Iesus Christ. For this cause Saint Paul instituteth and maketh a large comparison betwixt the wife and the Church; Christ, and the husband: that by the mutuall collation of the Church, and the married wife: and the analogicall proportion betwixt them: both the wife might learn obedience to her husband, & the Church and Saints, their subiection to God, Whose only word, must be the rule of our whole life: whose wil in all things we must obey, To whose commandment we must be appliable: which is our reuerend submission vnto God. Whereunto S. Iames exhorteth vs, as it may be thought from that excellent place of our Sauour Christ, where he exhorteth to Christian humility by his owne example. Take my yoke vpon you, and learne of mee; that I am mecke and lowly in heart, and you shall finde rest vnto your soules: by perswasion whereof, the Apostle happily may in this place moue vnto submission and Christian humility.

Ose. 2. 19.

20.

Isai 54.5.

Ier. 31. 32.

2. Cor. 11.

2.

Eph. 5. 23.

24. &c.

Mat. 11. 29.

Laying therefore aside all enuy, malice, contention, wrath, indignation, fighting, quarrelling: Whereunto wee are moued by this contentious spirit of Satan: wee must in all humility of our mindes submit our

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selues vnto God, as the Apostle exhorteth: Submit your selues to God.

How are
men subiect
to God.

Men submit themselves vnto God, diuerse waies. In obediently and reuerently yeelding themselves to his worde and will, in hearing what he commaundeth, and carefully performing, what hee inioyneth. For as the sonne is subiect to his father, and the seruant submitteth himselfe to his maister then, when the sonne heareth and obeyeth the will of his father, and the seruant of his maister: euen so the Saintes of God are subiect to God, and submit themselves to him, when they obey the will and commaundement of God. Which thing vndone, we submit not our selues to him, but rebell against him. Wherefore as all the Prophets, so Isai chiefly, in the person of God, calleth Israel the people of GOD, rebelles against him, in that they neglected his commaundements.

Isai. 1. 23.

Isai. 30. 1.

Ezec. 20. 8.

Jerem. 2. 12

Mal. 1. 6.

Almighty God in like manner, measureth our submission by our obedience, confessing that we haue cast off his Lordly and fatherly yoke: when wee deny him honourable obedience, as vnto a father: and fearefull reuerence, as to a maister. All the Prophetes, our Sauour Christ: Steuen the martyr, the blessed Apostles, haue condemned the Israelites and Iewes as a rebellious people, in that they would not obey his worde, and therein chiefly shewe their submission. Now the will of God what is it, but our sanctification: that we shoulde abstaine from fornication: that euery one might knowe how to possesse his vessell in holinesse and honour? And wherein is our obedience to him shewed? Is it not in the puritie of our life? As obedient children saith Peter, fashion not your selues vnto the former lustes of your ignoraunce, but as he that hath called you is holy, so be ye holy in all conuersation, because it is written, be ye holy, for I am holy.

1. Thes. 4. 3

2. Pet. 1. 14
15.

If then our submission to God shew it selfe in the obedience to his will and worde, then neither idolatours, neither cursed couetous persons, neither filthy fornicatours, neither pestilent vsurers, neither blasphemous

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phemous swearers, neither bitter backbiters, neither cruell extortioners, neither violent oppressours, neither proude Peacocks, neither bloudie murtherers, neither shamefull lyers, neither beastly drunkards, neither deceitfull dealers: neither any such like, of the rabblement and route of the wicked, submit themselves to God: but rather therein rebell against him.

2 As by obeying his will, men submit themselves vnto God: so by yeelding themselves to Gods pleasure to doe with them after his will, men likewise submit themselves vnto him. Thus the three children, yeelding themselves to the pleasure of God, either to deliuer them, or not to deliuer them from the fierie fornace, submitted themselves to him. Dauid the king of Israel submitted himselfe to God in like manner, when hee sayeth: If I haue found fauour in the eyes of the Lord, he will bring me againe into the Citie, and shewe me the Arke, and Tabernacle thereof: But if he say, I haue no delight in thee: behold here I am, let him doe with me as seemeth good in his eyes.

Our Sauour Christ was subiect, and submitted himselfe to God, when he yeelded himselfe applyable to the pleasure of his father, concerning the drinking of the bitter cuppe of his passion, Father take from me this cup, if it bee possible: but if this cuppe can not passe away, but I must drinke thereof, thy will be done. So when in all our temporall estates: for honour, or ignominie on earth: when for health, or sicknesse: when for children, or for other things whatsoeuer, wee yeelde our selues wholly and obediently vnto God: when wee freely and voluntarily abide his pleasure therein: when without grudging or groyning, muttering or murmuring, wee can pray as, our Sauour teacheth: Thy will be done in earth, as it is in heauen: when wee prescribe not to God, eyther time, or place, or manner, or meane, or measure in any thing, but subscribe wholly and in all things vnto him: then submit we our selues vnto God. But if we otherwise do, then submit we not our selues to God, but rebell against him.

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3 Neyther thus onely submit men themselves vnto God, but also when they beare with patience the crosse which the Lord layeth vpon them, then submitte men themselves to God. Thus the holy Prophets afflicted of the princes and people: thus our Sauour Christ reui- led, slandered, falsely accused, cruelly executed by the Iewes: thus holy Iob, spoyled of the Ismaelites, or Sa- beans, robbed of the Caldeans, tempted of Satan, vp- brayded of his wife, condemned of his friends: the A- postles suffering manifold iniuries of the aduersaries of the Gospel: Finally, the holy Martyrs, and all Gods Saints suffering with patience manifold afflictions, and bearing willingly the crosse imposed and layde vpon them, thereby submitted themselves vnto God. Whereunto the Apostle here exhorteth, Submit your selues vnto God, which is the thing which the Apostle commaundeth: and the first thing in the first point of our duetie obserued.

- 2 The next thing in this first part of duetie is the contrarie: wee must submit our selues to God: but we must resist the diuell also. Wherin we are taught whether to referre all our contentions, & whether all our strivings must tend, euen to the withstanding and resisting of Sa- tan, with whome we haue continuall warre, and endlesse conflicts, and therefore ought we wholly to bend our selues with all might against him. Which thing the
1. Pet. 5. 8. holy Apostle S. Peter in like manner commendeth vnto vs: be sober and watch: for your aduersarie the diuell like a roaring lion, goeth about, seeking whome he may deu-oure: whom resist stedfast in the faith. To this purpose not altogether impertinently serueth that of S. Paul: be
- Ephe. 4. 26 angrie and sinne not: let not the Sunne go downe vpon your wrath: neither giue place to the diuell. Which thing had Eua, our great grandmother learned, which lesson had she conceyued, to haue resisted, and with- stooe the subtle sleights of Satan the diuell, who egged her to disobedience to God; and drew her from submis- sion to him, she had not tasted of the forbidden fruite, whereby she plunged herselfe and all her posteritie into
- perdition.

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perdition. Had the Israelites learned to haue resisted the Num. 35. 14
 diuell, when by the beautie of the daughters of Moab he² 3
 tempted them : they had not burnt in lust, neither com-
 mitted fornication with them, whereby the wrath of God
 was prouoked, and they therefore destroyed. Had the men^{Gen. 6. 2.}
 of the first world remembered to haue resisted Satan, who^{7. 23.}
 with carnall pleasure they were tempted, they had not
 caused the doores and windowes of heauen to open, and
 poure downe water vpon them, whereby they and all the
 worlde was drowned. Had the Sodomites beene hereof^{Gen. 19. 24}
 mindfull (as no doubt they were taught by Lot the pre-
 cher of righteousness) when they burnt in vnaturall lust
 one with the other, they had not so sore offended, as
 thereby to call fire and brimstone from heauen, by which
 they perished. Had Absolon remembered to haue resisted^{2. King. 15.}
 Satan, when by ambition he pricked him on to rebell a-^{2. 3. 4.}
 gainst his owne father Dauid the Lordes annoynted : he
 had not endeuoured to haue thrust him from his royall^{verse 10. 12}
 seate of honour, neither had he taken sword in hand a-^{2. King. 18.}
 gainst Dauid, the cause of his owne iust destruction. Had^{2.}
 Judas the traitour learned to resist the diuell, when he put^{Mat. 26. 14.}
 into his minde for lucre to betray his maister : he had not^{Iohn. 13. 37}
 for that sinne fallen into dispaire, wherein he was his own
 hangman, the testimonie of his euerlasting damnation.
 If the rebels in the North, not long since, and the villanous
 traytours now of late, with the trayterous conspiratours
 fresh in memorie, had learned and endeuoured to resist
 the diuell, when they were by him sollicitied and moued
 to shedde innocent blood, and to depose the Lordes
 annoynted, Elizabeth by the grace of God, our soue-
 raigne Ladie and Queene of Englande, France and Ire-
 land : to bring in forraigne nations, to set vp a murtherer
 of her husband, and the onely cause of many miseries^{Marie}
 and mischiefes, both here and elsewhere in like manner :^{Queene of}
 to endeuour the vtter calamitie and finall destruction of^{Scots.}
 their natie soyle and Countrey; neyther had their bo-
 dyes beene dismembred, (too gentle a punishment for
 so hainous iniquitie :) neither their soules endaungered
 to damnation, as all theirs were, which died in finall
 impeni-

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impenitencie. Had we our selues, men and women, lea-
ned to resist the diuell: when now by pride, now by
ambition, now by couetousnesse, now by extortion,
nowe by adulterie, nowe by enuie, nowe by one ini-
quitie, nowe by another, by him we are tempted to re-
bell agaynst G O D: then shoulde wee not by commit-
ting these and the like sinnes, so iustly open the mouthes
of our Prophets and Preachers, to thunder out the hea-
uie iudgements of God against vs, and our Countreie:
neither should we be subiect to so many strange and new
diseases, as the punishments of our new sinnes: as raigne
and abound among vs from yeare to yeare, as dayly ex-
perience doth teach vs.

Wherefore, both to auoide many mischiefes and
miserie in our common and temporall life: and also to
flie the daunger of future calamitie, and euerlasting
damnation to come: wee must euermore remember the
exhortation which is giuen vs, and holde fast the ad-
monition of the Apostle, Resist the diuell. Who beeing
the auncient enemye of mankind, seeketh by all meanes
to drawe vs from the loue and embracing of G O D,
and to couple vs in loue and league with himselfe: ther-
fore ought wee to oppose our selues vnto him as to our
mortall enemye, and withstand all carnall lusts; all flesh-
ly desires, all wordly prouokements as the instruments
of Satan: that hauing peace with men without conten-
tion, and performing reuerent obedience to God, with-
out rebellion, we may rise vp against the deuill, and in
all things resist him, as we are exhorted.

Now satan
is resisted.

2. Cor. 16.
13.

Now satan the deuill is sundrywise resisted of men.
First, by faith in Iesus Christ, wherewith we armed, stand
fast without waivering, and thereby resist the assaults of
satan the deuill. S. Paul arming men against all spirituall
assaults by satan & his ministers, and preparing them to
the spirituall battle with the deuill & his members, exhor-
teth the to stand fast in the faith; wherby especially our
spiritual enemies are beaten back, resisted & put to flight:
watch faith he, stand fast in the faith; acquite you like me,
Ephes. 6. 16 be strong. S. Paul calleth faith the spirituall shield, where-
by

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by we are able to beare of, and quench the fire darts of the deuill: therefore exhorting men to put on the whole armour of god, he willeth them chiefly to take vnto them the shield of faith, that thereby they may quench the fire darts of the deuill. The Apostle Peter preparing vs, and arming vs against satan, willeth vs to resist him by faith; be sober, saith he, and watch for your aduersary the deuill goeth about seeking whom he may deuoure; whom resist stedfast in the faith. For which cause S. Augustine attributeth this effect vnto faith, that it vanquisheth, ouercometh & resisteth y deuill, S. Basil vpō Psal. 32. to lik purpose saith What mā is able to wage war with y deuill, vnles he flie to the helpe of the Captaine of the hoste? therehence therefore through our faith in him, wee wounde and thrust through our enemy. When satan then assaulteth with any temptation, there is no way better to resist him, then by trusting perfectly in the grace of God, which is brought vnto vs by the reuelation of Iesus Christ: and to be assured that seeing we are marked with the scale of the spirite for the sleepe of Christ: therefore we cannot be plucked out of his handes; that sith our names are written in the booke of life, therefore wee cannot perish for euer, by the temptation of Satan: that in asmuch as wee are chosen by God and predestinate from euerlasting of the meere fauour of God, to be conformable to the image of Christ; therefore no creature, in heauen aboue, or in earth beneath, nor in any infernall place, no not Satan himselfe, shalbe able to separte vs from the loue of God which is in Iesus Christ our Lord. This assurance of our hope; this perswasion of our faith; this certaintie of our saluation, if we hold out before satan without wauering: we shall in his temptations resist him: and thus by faith is he resisted.

2. As we resist him by faith, so also we resist him by prayer: when in our manifolde temptations wee flie by prayer vnto God for succour, against the deuill our ancient enemy, when in the midst of the greatest assaultes of satan, wee runne for strength vnto God, who is the defence, the protector, shilde and deliurer of his people: and

1. Pet. 5
1. Iohn. 5. 1
12. Reu. 11

Lib. 3. c. 20
de lib. arbitrio.
S. Basil in psal. 32

1. Pet. 1. 13.

Eph. 4. 30
2. Corin. 1. 22

Iohn. 10. 28
Philip. 4. 3
Reuel. 3. 5
Rom. 8. 29

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and by whome all they which trust in him, do not onely treade downe men their enemies, but satan himselfe, the aduersarie of all the sonnes of God, by which meanes the
Ma 6.13. assaultes of satan are repelled. This way of resisting the deuill, our Sauour Christ commendeth vnto men, when he willeth vs among other thinges to pray for deliuerance from al euill, and temptations of the enimie: leade vs not into temptation, but deliuer vs from euill. Our Sauour Christ, being entreated to cast out a certaine foule spirit, **Mat. 17.21** a deuill; saith that that deuill is cast out by fasting & prayer, to teach vs that we can neuer better repell Satan, nor resist his entrance into vs, then when wee earnestly pray against him. And for as much as hee alwaies, and in all places assaulteth vs, let vs at all times, and in all places, and euery where pray, lifting vp pure hands vnto God, & flie vnto him, who is the saluation of the righteous, and their protectour in the time of trouble.
1. Tim. 2.18
Psal. 37.41.
Psal. 46.1.

Saint Paule setting downe the partes of our spiritual armour, which beyng put on and first girted and buckled about vs, we shalbe able to withstand our aduersarie the deuill: after the girding of our loynes with veritie, the putting on the breste plate of righteousnessse, and the shooing of our fete with the preparation of the Gospell of peace, and the taking in hande of the shielde of faith, the helmet of saluation, the sworde of the spirit, which is the worde of GOD: hee ioyneth vnto all these, prayer, wherewith satan also is repelled. And experience teacheth the saints of God, that if when they are assaulted by satan, they giue themselues incontinently to prayer, then is the deuill forthwith repelled and resisted. For God is neare to those which call vpon him, and wil fulfill the desire of them that feare him and deliuer them. Wherefore when soeuer we are tempted by satan to any kinde of wickednesse: whether it bee by couetousnesse to riches, or ambition to honour, or enuie to murder, or concupiscence to adulterie, or malice, to slander, or intemperancie to gluttonie, or any other sinne to iniquitie let vs incontinently flie to God for helpe by prayer, that wee maye ouercome these temptations, and resist the deuill

Psal. 145.
19.

Chap. 4. Sermon 19. 26

uill our enemie . Thus haue the holy Fathers in former times; thus haue the Saints of God in all ages: thus must we resist the deuill in like manner , if we will submit our selues obediently vnto God. Which is the more fitt, in as much as it is alwaies ready and at hand prepared; for Satan can no sooner assaulte vs though it be but in our thoughts, but this meane is readie: at home, abroad, in our closets, in our chambers, in our shoppes in our warehouscs; in all places it is in a readynes: if wee will vse it.

3. Moreover the saincts resist the deuill, when they earnestly giue themselues ouer to the studie of vertue, and practise of godlinesse, seruing the Lorde in righteousness and true holinesse of life. Hereby al entrie, for satan, is shut vp; hereby all holes of our hearts are stopped so that hee cannot inuade vs. Wherefore it is called by Paule a breste plate, which he exhorteth all men in the countring with the deuill to put on: put ye on the breste plate of righteousness. which is not meant onely of the imputed righteousness of Christ, but also of the inherent righteousness, which floweth there fro, & is wrought in vs by the spirite of sanctification: and this righteousness may be called a breste plate very well, and in a iuste comparison.

See Cyprian fol. 247.

Eph 6.14.
2. Cor. 5.7

For as a breste plate defendeth the heart, the liuer, the intrals and vitall partes of man, which being wounded, man falleth downe and perisheth: so doth sinceritie, vprightnes, and holinesse of life; keepe the mind, the hart, the conscience from inuasion of satan; so that his fierie darts cannot wound vs with infidelitie, wante of conscience, coldnesse in religion, wickednesse of life, corruption in conuersation, or any the like iniquitie, wherewith man stroken, is greatly endangered.

Eph. 6.16.

Wherefore as bodily souldiours, by their breste plates of iron, Steele or such like defended; boldlie and with courage withstande and resist their bodily enemies; euen so do the spirituall souldiours, who fight vnder the displayed banner of Iesus Christ, armed with this breste plate.

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plate of righteousness, with invincible courage and fortitude resist satan the devill, the spirituall enemy of mankinde.

Seeing then wee have not to fight onely with flesh
Eph. 6.12. & bloud, but much rather with principalities & powers, yea with the prince of the darkenesse of this worlde, and with all spirituall wickednes in heavenly thinges; it greatly standeth vs vpon; to put on the brest-plate of true holinesse and righteousness of life, that thereby our enemy the devill may be kepte out, put of, repelled and resisted, yea put to flight also, and finally dispatched. And this is done by the carefull studie of good works, and the painefull practise of true godlines.

Now as satan by sinceritie and integrity of life is withstood and resisted: so by loosenes and licentiousnes of the flesh, by lewdenes of our life, by iniquitie and vngodlines, he is animated, fleshed, & emboldned daily to tempe
Cipriā de- simpl. prelat. Idem de zelo & liuore. Basil. fol. 179. and to assault vs. For seeing in vs, an inclination to any wickednes, thereof he bloweth the bellowes and kindleth the flame, thereunto he prouoketh, stirreth vs vp, and daily pricketh forward, till he haue cast vs downe headlong into the bottomlesse pitte of finall perdition: thus all couetous, lecherous, luxurious, wanton, proude, and wicked persons, falling away from grace, from vertue, from godlinesse: giuing their members as instrumentes
Rom. 6.13. of vnrighteousnesse to iniquitie; are so farre from resisting satan, as that they helpe and promote his kingdom in him, and suffer him to rule, raigne, and rage ouer them at his pleasure. But let all those before whose eyes the feare of God is, in whose heartes Christ dwelleth by faith, whoe will bee thought to performe their reuerent submission vnto GOD: put on the newe man created after God, in holinesse and righteousness of
Eph. 3.17. life, that they may be able to stand fast in the day of their temptations, and in al things resist the deuill, as here we are exhorted.
Eph. 4.24.

4 Satan is besides this, resisted of the saintes, which they oppose the law & comādemēt, the wil & the word of God, to his suggestions and wicked temptations.

And

And this is also a part of the spirituall armour and heavenly furniture, wherewith Saint Paul would haue vs armed: in this dangerous combate and conflict with the deuill: This is the sword of the spirite, which is the word of God: heereby Satan is kept off, as a man keepeth his enemy at the point of his sword. This wise did our holy and moste blessed Sauour Christ resist Satan, when he tempted him; and kept him off that hee could not hurt him. As when the deuill moued Christ for want of bread in the wilderness; to turne stones into bread: Christ drew out the sworde of the spirite, which is the word of God, against him, and said, it is written, man shall not liue by bread only, but by euerie word that proceedeth out of the mouth of God. When Satan tempted him to cast himself downe from the pinnacle of the temple, because GOD had given his angels charge ouer him, to keepe him in their hands, least he dash his foot against a stone: Christ drew out the sworde againe, and withstoode him; it is written, thou shalt not tempt the Lord thy God. When finally he tempted Christ with promise of all the kingdoms of the world, to fall downe and worship him: by the same sword he resisted; Anoid Satan, for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serue.

Now then, as our maister and head captaine Christ resisted the deuill in his own person: So by the same means must we also resist him, when either by himselfe, or by his ministers we shall be assaulted to wickednesse. Wherefore if he tempt vs to malice, hatred, enuie, oppression, iniury; let vs draw the sword of the spirite against him, and say, it is written, thou shalt loue thy neighbour as thy selfe. If he tempt vs to vncleannes of the flesh, fornication, adulterie, chambering and wantonnesse; let vs resist him with this sword, it is written, Fornicators & adulterers the Lord will iudge: yea although wee shrowd and shadow it neuer so secretly; though wee keep and couer the matter neuer so cunningly; though wee hide it neuer so curiously. If he tempt vs to steale, resist him with this; It is written, thou shalt not steale. If he moue vs to lying, let vs draw

2. Cor. 6. 7.
Eph. 6. 17.
Heb. 4. 12.
1. Kieul. 16

Math. 4. 4.
7. 10.

Mat. 4. 3. 4.

Deut. 8. 3.

Math. 4. 5.
Psal. 91. 11.

Deut. 8. 15.

Math. 4. 8.
7. 10.

Deut. 6. 13.
Deu. 10. 20

Leui. 19. 18

Heb. 13. 4.

Iob. 24. 15
Eccl. 23. 18

Exo. 20. 15.

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Dent. 5. 18. out this sworde against him; thou shalt not beare false
Math. 5. 21 witnesse against thy neighbour. If hee moue vs to pride,
1. Pet 5. 5. then let vs say, it is written, God resisteth the proud, and
Iam. 4. 6. geueth grace to the humble. If he tempt vs to blasphemie,
Exod. 20. 7 let vs resist him, with it is written; Thou shalt not take the
Dent. 5. 11. name of the Lord thy God in vaine, for he will not holde
 him guiltlesse, that taketh his name in vaine. If he tempt
Exo. 22. 25 vs to vsurie, draw out this sword of the spirite, this word
Dent. 23. 19 of God, it is written; thou shalt not geue to vsury vnto thy
Leuit. 25. 37 brother, vsurie of money, vsurie of meate, or of any thing
Psal. 15. 5 which is put to vsurie: which who so doth, shal not dwell
 in the Lords tabernacle, nor rest vpon his holy mountain.
 If we be tempted to deceite, and fraudulent dealing, let vs
1. Thes. 4. 5. resist by this, it is written; let no man oppresse, or deceaue
Leuit. 25. 14 his brother in bargaining, for the Lord is a iudge of such
 thinges, If he moue vs to dronkennes, remember it is writ-
1. Cor. 6. 10 ten; the dronkard shall not inherite the kingdom of God
 and of Christ. If he moue vs to disloialtie, and disobedience
 to Princes: let vs resist him with that of Paul; let every
Rom. 13. 1. soule bee subiect to the higher powers: for there is no
2. 3. power but of God: and who so resisteth power, resisteth
 the ordinance of God, & shal receiue vnto themselues co-
 demnation. If he sollicite vs to vnnaturallnesse to our pa-
 rentes: let vs driue him backe, and saye, it is written; honor
Exo 20. 12 thy father and thy mother, that thy dayes may be long vpon
Eph. 6. 1. 2. the land which thy Lord thy God geueth thee. If hee
 moue vs to slander, and backbiting; if he moue vs to bri-
 berie & corruption; if he moue vs to false iudgment; if he
 moue vs to filthy talke and ribaldrie; if he moue vs to
 wastfulnesse and prodigalitie: finally, to what sinne or ini-
 quitie soeuer he moueth vs, we must resist him with this;
 we are by God commanded the contrarie. And thus shall
 we haue him alwaies at a bay; thus shall we keepe him still
 at sword's point; and thus shall we resist him that he hurt
 vs not.

5 To conclude, this our enemy is resisted by the
 aide of Gods spirite, and by the presence of his power,
 whereby we subdue our enemies: therefore we are exhor-
Eph. 6. 12 ted to be strong in the Lord, & in the power of his might.
Therefore

Therefore is the spirite of power, the spirite of might, the spirite of wisdom, the spirite of strength, the spirite of fortitude, the spirite of boldnesse, promised to Christ: that by the helpe thereof through him, not onely our mortall enemies, but our ghostly aduersaries, might be resisted by vs.

Ephc. 9. 10
Iai. 11. 2

By these or the like waies, ought all the Saintes of God to oppose themselves to Sathan, and resist the deuill, as they are admonished. Thus should Adam and Euab; thus should the men of the first worlde; thus should the Sodomites; thus should the Israelites; thus should David; thus should Salomon; thus should the Iewes, thus should Judas haue resisted, when by Satan they were solicited, and stirred vp to wickednes: thus finally, must all Gods seruantes resist the dead, if they will performe true submission vnto God. Verie well therefore admonisheth Saint Cyprian, & verie wisely touching these meanes of withstanding Satan: by these meditations, is our minde to be strengthened, by such exercises is it to bee confirmed against all dartes of Satan the Deuill. Let the reading of holy Scripture be in thy handes: Let there be in thy iences, the Lordes cogitation. Let not dayly prayer cease: Let wholesome operation, and working continue: Let vs be occupied alwayes with spirituall actions, that howe often soeuer our ghostly enemy approacheth: howsoeuer he tempt to come, he may finde our brest both shut and armed. And these are the moste chiefe and principall meanes and waies whereby wee resist the Deuill: by the embracing whereof, wee shall the better fulfill the counsell of the Apostle here: Resist the Deuill.

Gen. 3. 7
Gen. 6. 2
Gen. 19. 4
2. Kin. 11. 2
2. Kin. 11. 3
2. 3.

Cypriande
zelo & li
more.

3 The precept, and the contrarie being thus set downe, the third thing in the former part of duetic, is the reason of the contrarie. why wee shoulde oppose ourselves vnto Sathan, and set our selues to resist him. Which reason is drawn from hope of victorie: if we thus, and by all meanes resist him, then he flieth from vs; then is he put to flight, repelled, and put back. Resist the deuill, and hee will flie from you: that they may put Sathan to flight, and triumph victoriously ouer him, men ought by

The reason
of the coun
sell.

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all meanes to resist him.

1. Epistle. Sathan, the deuill, is of a dastardly and cowardly nature; fierce and furious against the fearefull: but flieth away from such as withstand and resist him. S. Barnard saith to this purpose truly of him; The enimie more willingly pursueth thee flying, then sustaineth thee resisting: and more audaciously and boldly followeth at the back, then resisteth to the face. Wherefore he may verie worthely be compared and resembled to the Crocodile: who (as it is affirmed) flieth away when a man turneth boldly vnto him: but followeth verie fiercely, when he is not resisted. So Sathan, that olde dragon, that cruell crocodile, flieth when hee is resisted: but followeth vs hardly when wee giue place vnto him. Seeing men to withstand hym by strong faith, earnest praier, true holinesse, the sworde of Gods spirite, (which is the word of God) and by the ayd of the power and spirite of God, he flieth. Wherefore we hauing this hope of victorie ouer him, wee ought to be encouraged to resist him.

Obiection. But how is this true, that if we resist the deuill, hee flieth from vs, when dayly experience teacheth the contrary? See we not that where he is withstood, yet not long after he renueth his battle, and giueth a newe attempt and assault against vs?

Answer. I answer; that albeit the deuill be infatigable, and neuer wearied: albeit in one battle put to flight, he renue his assaultes, and prepare newe temptations for vs; yet so often as he tempteth and setteth vpon vs, if wee thus resist him, he shall flie from vs: and wee in all temptations shall haue the vpper, and better hand of him.

See Luk. 4 Hee is therefore like a malicious & professed enimie, who oftentimes put to the foile, and ouercome; driuen out of the field, and put to flight: yet, so long as he liueth, is alwaies rising and resisting: dayly preparing new forces to geue a freshe battle. Euen so Sathan, bearing a tyrannous hatred, and malicious minde against the sonnes of God, by whome (through Gods assisting grace) repelled, and driuen back often, yet euer & anon, renueth his battle, and geueth new assaultes vnto vs.

Neither

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Neither is his subtilty altogether vnlike the order of Players; who hauing for a time spoken, for a time again, voyde the Stage, and goe out, disguise themselves, and change their apparell, and so at length come in againe, as if they were others: So Satan sometimes leaueth the stage of temptations, and departeth from vs for a season: in the meane time he disguiseth himselfe, & changeth (as it were) his apparell, and transformeth himselfe, euen as it were into an Angell of light, and entreth the place againe, as if he were some other, and then plaieth a new part and prize to deceiue vs.

Satan like
a Player.

2. Cor. ii.
14.

Finally, as the beast Cameliou turneth it selfe into all formes and fashions: so this great beast, the deuill and satanas, changeth himselfe into a thousand shapes, & tenne thousand fashions: with all wilines, falshood, lying wonders, all craftines, and spirituall wickednes in high places; assaulting and assailing men, to draw them to iniquity. In all which conflicts, the Apostle exhorteth vs to resist him. To which indeuour he promiseth assured victory, resist the diuell, and he shall flee from you. This must be our comfort in this dangerous skirmige; this must be our encouragement in this fearefull conflict; this must persuade vs, neither to fear nor faint; neither to quince nor quaille in this spirituall battle; seeing prosperous successe, and certaine victory is promised. And this is the first point of our duety and submission to God, with the thinges therein contained, as haue bene obserued.

Cameliou;

3. Thef. 3, 9.
10.
Eph. 6, 12.

As our obedience to God standeth in submitting of our selues to him: so also it standeth in our drawing neere vnto him in like manner: wherof Saint Iames saith; draw neare to God, and he will draw neare to you: cleanse your hands ye sinners, & purge your hearts ye double minded. In which words, 3. thinges are to be noted. 1. What he commandeth. 2. What he promiseth. 3. How we shal performe the thing he enioyeth. Which cōtaineth a most necessary precept: whereby he admonisheth vs of Gods helpe at hand, and assureth vs of his aide in all difficulties, so that we giue him place in our harts, repose our confidence in him, & in dutifull reuerence draw nere vnto his

The second
part of our
duety to
God, is
drawing
neare to
him.

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maiesty. Of whose grace, helpe, succour, & protection we are destitute, when through rebellion, impiety, vnthankfulness and disobedience, we withdraw our selues from him.

I Touching the commaundement, and the precept enioyned, it is to draw neere to God. That we are commaunded to draw neere vnto God, doth it not insinuat vnto vs, that naturally we are estranged and alienated from him? which is by sin originally drawn from Adam, and actually committed by our selues, as the Prophets of the Lorde auouche to Israell; your iniquities haue seperated betwixt you and your God: and your sinnes haue hid his face from you, that he will not heare you.

Eph. 2. 11. Saint Paul intreating of this naturall seperation from God, writeth in this wise; Wherefore remember that yee being in time past Gentiles in the flesh, and called vncircumcision of them which are called circumcision in the flesh, (that is, the Iewes) that you were (I say) at that time without Christ, aliens from the commonwealth of Israell, strangers from the covenants of promise, & had no hope, & were without God in the world. And a little after, describing the liues of the Gentiles, as they were naturally giuen, not called, not reformed, not regenerate by the spirit of God: he witnesseeth the same, and saith; This I say therefore, and witnesse in the Lord, that ye henceforth walke not (as other Gentiles) in the vanity of their mindes, hauing their vnderstanding darkened, and being strangers from the life of God: Strangers from the life of God, whereby God liueth in his Saints. Whereby, the alienation, and diuorce from God by Adam; and the breach and seperation betwixt God and mankind, by our prime parents, and first father committed; is intimated vnto vs. Seeing then men are thus fallen away from God, the Apostle exhorteth them to remember themselues, and come againe to God, and so draw neere vnto him.

Men fall away daily from God. Which exhortation is very necessary for al men, in as much as all men dayly fall away from God. For if men dayly seperate themselues, & sequester themselues; falling away, and making a diuorce from God: some by horrible idola-

idolatry in religion; some by shameful corruption in conversation; some by impenitency of their heartes; some by adultery in their liues; some pult vp in minde, some burning and boyling in hatefull malice towardes their brethren; some by blasphemie against God; some by iniquity against men; some by flaunder of their tongue: some by lies of their lippes; some by cruel oppression; some by cursed couetousnes; some by one wickednes, some by another: is it not needfull that we be taught to lay aside these things, and renue a league with God? Which thing, (as a part of christian duty) the Apostle here perswadeth vs: drawe neare therefore (saith he) to God.

2 To which short precept, is set downe a like promise: draw neare to God, and he will draw neare to you. Which promise is as a reason to moue vs to draw neare to God. Wherein the louing kindnesse of God, and his mercifull affection to mankinde appeareth, who hath no delight in vnreconciliable hatred: neither pleasure in the death & destruction of men, which by withdrawing themselves from God, they purchase. But would rather they should draw near vnto him, and liue. He is ready to offer himselfe, and is prest and at hand to al such as returne and come neare vnto him: to make them to feelee the comforte of his presence, which draw neare to him, and seeke him with their whole heart. Which thing Moses the great Prophet of God published and preached vnto Israell; protesting vnto them, that if from their idolatries & iniquities committed against him, they would seeke the Lorde their God, they should finde him: if they sought him with their whole heart. Thus is God found of them which seeke him; near vnto them, which draw neare vnto him. So God promisseth to turne vnto those which turne vnto him. This being an vnspokeable and incomparable benefit, to haue God fauourable, prest, ready, and at hand, and to drawe neare vnto vs; and being compassed and brought to passe by our drawing neare to God: shal not the promise allure vs to the performing of the precept, & his drawing neare to vs, moue vs to draw neare vnto him?

Where Saint Iames promisseth, that God will drawe

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neere to vs, if we drawe neere vnto him: wee must not thinke, that our drawing neere vnto God, is the first mouing cause, to prouoke and stirre yp God to drawe neere vnto vs, as preuenting him, and mouing him first to loue, and that then his grace doth followe vs. For it is appa-
raunt by manifest testimonies of God, that Gods grace
doth preuent vs: as Ieremy the Prophet plainely auou-
cheth: and Saint Paul willingly, both to the Romanes,
and also to the Philippians confesseth: and Saint Iohn
the blessed Apostle in his first Canonick Epistle subscri-
beth. The Prophet confessing the begining of repentance;
Saint Paul, the inclination of the will: Saint Iohn the ori-
ginall of all duety to be from God: who first moueth vs
and inclineth our mindes to all manner of goodnesse. But
this Apostle teacheth, that neither God himselte, neither
his heavenly grace, leaueth vs at any time, vnlesse wee
stubbornely alienate our selues from him, and fall from
our duty vnto his diuine maiesty: yea that his grace might-
ly followeth all those which induour in holy feare to
draw neare vnto him: wherefore he saith, draw neare vn-
to God, and God will draw neare vnto you.

**How God
draweth
neare to
men.**

God may be said to draw neare vnto man, diuers waies.
1 By the manifestation of his Maiesty, as to Abraham, I-
saac, Iacob, Moyses and others, both Patriarches, and Pro-
phets, he drew neare, when he made his Maiesty knowne
vnto the. Gen. 12. 7. Gen. 17. 1. Gen. 18. 1. Gen. 26. 1. Gen.
28. 13. Gen. 32. 24. Exod. 33. ver. 23. 24. ver. 1. Exod. 3. 2.

2 He draweth neare also vnto man, by the reuelati-
on of his will, which thing publishing and opening vn-
to men, thereby he draweth neare vnto them, as of all Na-
tions he drew nearest thus to Israell his people, to whom
he gaue his lawe and statutes, whereby he became fa-
miliar vnto them.

3 By the graces of his spirite, which imparting vn-
to men, he draweth neere thereby vnto them. Wherefore
Ioh. 14. 18. Christ speaking of the sending of his spirite vnto his dis-
ciples, calleth it his comming vnto them, because by
the giftes and graces thereof, hee draweth neere vnto
the Saintes. I will not leaue you comfortlesse, but I
will

will come vnto you. Not by bodily presence before the iudgement, but by the graces of his spirite, whereby he draweth neare dayly to his Church. Thus hee drew neare vnto the Apostles, when in the day of Pentecost hee sent his Spirite in visible manner and fourme vnto them.

Acts. 2. 1. 2.
3. &c.

4 God draweth neare to men, by powring out his temporall benefites vppon them, health, wealth, honour: and sending them deliuerance out of their trouble. Thus hee drew neare to Israell, whereof Moises speaketh: What nation is so great, whome the gods come so neare vnto them, as the Lord our God is neare vs in all that we call vnto him for? Thus he drew neare to Moises, Israel, Dauid, Hezekiah, and the like.

Deut. 4. 7.
Phil. 4. 5.
Psal. 69. 18
Psal. 119.
151.
34. 18. 45. 1

5 God draweth neare vnto men, in offering his mercie, shewing his fauour, assisting with his helpe, multiplying his louing kindnesse vnto them.

6 God finally draweth neare vnto vs, in a spirituall vnion with man, through the incarnation of Iesus Christ: whereby God is vnited vnto vs, and we to him, in the vnion of the two natures in the person of Iesus Christ: by which meane God dwelleth among vs, and is made manifest in the flesh, as Saint Iohn, and Saint Paul speake, And therefore Christ is Emmanuel.

Iohn. 1. 14.
1. Tim. 3. 16
Math. 1. 23.

Where then the Apostle sayth, drawe neare to God, and he will drawe neare to you: he speaketh chiefly of drawing neare by his grace, fauour, mercie, who enlargeth his louing kindnesse towards all those, which with reuerence and feare, draw neare vnto him.

3 These things thus set downe, in the last place, we are taught how wee should drawe neare to God: which the Apostle expresseth in these wordes: Clense your hands you sinners, and pource your heartes, you double minded. Which woordes howsoeuer they may seeme to others a newe, or another exhortation, yet to me they seeme orderly to follow, as the manner how we should drawe neare vnto God, namely, in puritie and sincerenesse of life.

How man
draweth
neere to
God.

To enlarge this circumstance a little, we may consider,

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der, that as God by many wayes draweth neare vnto vs: so we by no lesse, draw neare vnto him.

1 Men drawe neare to God by outward profession, though it be not alwayes in sinceritie of heart: thus did the people of Israel in outward profession, and with their mouthes drawe neare to God, which as a token of hypocrisie is condemned. God therefore speaking there-against, sayeth: This people commeth neare vnto mee with their mouth; and honour me with their lippes, but their hearts haue they remooued farre from me. Against which Ieremie breaketh out: thou hast planted them, and they haue taken roote: they growe and bring forth fruite: thou art neare in their mouth, and farre from their reynes. Thus inueyed he against such as in mouth professed God, but denyed him in heart, which he meaneth by reynes. This is that hypocrysie worthily condemned by Paule: in wordes they professe they knowe God: but haue denied him in deed, being abhominable, disobedient, and to euerie good worke reprobate. Thus men in the outward profession of the Gospell, though sometimes it be in hypocrisie, are sayd to draw neare to God: as now most men doe.

2 Men also drawe neare to God by sayth in Iesus Christ, whereby they haue enteraunce vnto him. Of which kinde the holy Apostle Saint Paule speaketh: being iustified by faith, wee haue peace with God, through our Lorde Iesus Christ: by whome we haue also accessse through faith, vnto this grace wherein we stand. Which grace is to be reconciled vnto GOD, and knit in a most holie league of heauenly and spirituall fellowship with him.

This in another place is also mencioned, where to **Ephe. 2. 13.** the Church of Ephesus he auoucheth, that by faith both Iewe and Gentile haue accessse and enteraunce to the father by one Spirite. A little after in like manner sayeth Saint Paule: by our Lorde Iesus Christ haue wee boldnesse, and enteraunce with confidence by faith in him.

By sayth in the mediation of Christ we come boldly

vnto

vnto God : wherevnto the Authour to the Hebrues exhorteth : We haue not an high priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. Let vs therefore goe boldely vnto the throne of grace, that wee may receyue mercie, and finde grace to helpe in time of neede. In another place, the same authour speaking of this drawing neare to God, writeth and exhorteth in this wise: Seeing we haue an high Priest which is ouer the house of God, let vs drawe neare with a true heart, in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs (sayeth he) drawe neare with a true heart in assurance of faith.

Heb. 4. 15.

Heb. 7. 19.

Heb. 11. 6.

Psal. 34. 6.

Heb. 10. 21.

22. 23.

Finally, shewing the verie high way which leadeth vnto God, and whereby we drawe neare and come vnto him, he maketh that to be faith : whereby the holy fathers haue approched and drawne neare vnto him; whereof hee thus concludeth : without sayth, it is impossible to please God. For hee which commeth to God, must beleue that he is, and that he is a rewarder of them that seeke him. Wherefore as through infidelitie we are estraunged from God : so by faith are wee reconciled vnto him, and knit into a mysticall coniunction with God, whereby we drawe neare vnto him. To trust therefore perfectly on the grace of God by Iesus Christ : assuredly to beleue the promises of God, made vnto vs in his beloued : to repose all our hope of happinesse vpon God, through the mediation and merits of Christ crucified : to looke for eternall saluation from God by faith, in the onely passion of our blessed Sauour, and so in our consciences to haue peace with God, and be reconciled vnto him : is another and second way, whereby we draw neare vnto God.

Heb. 11. 2.

3. 4. &c.

Verse. 6.

1. Pet. 1. 13.

3 Men drawe neare to God also by prayer, whereby we ascend (as it were) to heauen, and approach neare to the presence of God, which is, as it were, a paire of wings to carie vs to him : whereby, as by a key, saith Saint Augustine, the dore of heauen is opened : and our prayer ascendeth

226. Serru.
de tempo.

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 death to him, & the mercie of God descendeth to vs. Thus
 the Patriarches had their passage and entraunce to God.
 Thus the Prophet Moises in the departing out of Ægypt,
 and in the encountering in battle with the Amalakites,
 drew neare to God. Thus Iosua drew neare to him, when
 by his praier the Sunne stooode still for the space of two
 dayes, vntill his enimies were discomfited. Thus the saints
 and church of Christ, for Peters deliuerance drewe neare
 vnto God by praier. Thus Paule and Silas drew neare to
 God, whē at their praier the very foundations of the earth
 shooke and trembled. Thus the prayers of Gods Saints
 shake heauen and earth, and make a way for vs, whereby
 we draw neare vnto God. Thus flie we to God in our
 needes: thus drawe wee neare vnto him: thus are wee
 ioyned vnto God, to whome wee drawe neare by praier,
 which leadeth vs to the presence of God, and of Christ.
 Therefore the Sonne of Sirach telleth vs, that the prayers
 and weeping watrie teares of the widow, go vp into hea-
 uen, where the Lord heareth them: that the prayers of
 him that serueth the Lord, are accepted with fauour, and
 retch vp vnto the cloudes: that the prayer of him that
 humbleth himselfe, goeth through the cloudes, and ceas-
 feth not before it come neere to God, neither will depart,
 before the Lord haue respect therevnto.

4 Neither do men drawe neare to God by praier only,
 but also by repentance, which is a returning againe to god,
 whom through the sinnes and iniquities of our liues, we
 had left and forsaken. Thereof thus saith the Lord by his
 Prophet: turne vnto mee, and I will turne vnto you
 saith the lord of hosts. In another of his Prophets the lord
 speaketh in like maner of drawing nere to God by repen-
 tance, O Israel, if thou returne, returne vnto me, saith the
 lord. Thus did Dauid draw nere to the lord, whē after his
 horrible sinnes, he repented, & was reconciled vnto God.
 Thus Manasses the king falling away frō god by shame-
 full idolatrie, and wilfull obstinacie: by his repentaunce
 in prison returned and drewe neare to God. Marie Mag-
 dalen, running away from god by loose life, drewe neare
 vnto him, by repentaunce. When the prodigall childe
 by

Zacha. 1. 3.
 Mala. 3. 7.
 Iere. 4. 1.
 c. 3. 12.
 c. 3. 18.
 Lament. 5.
 21.
 Isai. 31. 6.
 2. King. 12.
 16.
 Psal. 51. 1.
 2. & c.
 2. Chro. 33.
 12.
 Luk. 7. 37.
 Luk. 15. 21.

by his doting follie had forsaken his father: yet by confession and earnest repentaunce he drewe neare vnto him. So when we our selues by the transgressions of our liues, sequester and seperate our selues from god: by our vnfeined repentaunce, and sorrowe of our hearts, wee returne and drawe neare vnto him. This thing is greatly neglected of vs: men and women chuse rather to run, & raunge further and further from God by lewdnes and loosnes of their liues: then by sorow of hart, remorse of conscience, repentaunce for their sins, to returne and draw neare vnto him. And surely this is a most necessary approching and drawing neare vnto God, then which there is nothing more expedient in the whole life of man. For seeing the iust man falleth seuen times a day from God, and euery man so long as he liueth, by his iniquities, seperateth himselfe from the Lord dayly; neither is there any bord leste for vs to swim out by, but this of repentaunce, wherby we grow in fauour a fresh, and drawe neare vnto God: then must repentaunce needs be a necessary thing in the life of man, for which cause it is so often & so highly commended vnto vs.

5. Men are saide moreouer to drawe neare to God, when they seeke to his holy arke, when they runne to his word to aske counsell. As Moses oftentimes, in matters which were hard and difficult, or wherof he had not manifest commission from God, drewe neare to God, by asking counsell from him. When Saule was to follow the Philistins; the priest, willed that they might drawe neare vnto God; whereby was meant the asking of counsell at the mouth of God, and of his word. Thus, such as in matters wherof they are ignorant, seeke counsell from the mouth and word of God, & of his preachers and prophets: drawe neare vnto God.

6. By reposing all trust and confidence in God, and cleauing constantly vnto him: wherof Psal. 73. 28.

7. Of none of all these the Apostle here seemeth to speake properly, but of an other drawing neare which is by puritie and sincerenes of life: wherof chiefly in this place he speaketh; which he commendeth vnto vs in these words

Pro. 24. 16.

Isai. 59. 2.

Ierc. 5. 25.

Leuit. 24.

13. 14.

Num. 9. 8.

Nu. 15. 33.

27. v. 15.

1. King. 14.

28.

Chap. 4 Sermon 19.

R. Bede.

wordes: cleanse your handes you sinners; and purge your hartes you double minded, Which I take not for a newe precept, but with Bede and others, as the meane and māner of performing that which here now is enioyned; that wee drawe neare to God in puritie and sinceritie of life, which consisteth in the cleansing of our handes, and purging of our hearts before the Lord. And howbeit God be euery where and in all places, so that we are neuer farre from him, yet in our reformation of life, in the puritie of our manners; in the holynes of our conuersation, wee are saide to drawe neare vnto him, because wee so come neare vnto his heauenly nature, which is moste pure, and moste holy: which Saint Augustine also confesseth, God is euery where; to whom not by place, but by actions, we approach and drawe neare.

r. lib. Christi
Doctr. c. 10

Sinners.

1. Tim. 1. 9.
Iohn. 9. 31.
Luk. 17. 37

Mat. 9. 13.

The double
and waue-
ring mind.

Ianus.

Psal. 5. 9.
Psal. 12. 2.
28. v. 3. 55.
ver. 27.
Psal. 52. 2. 3.

Let vs then consider the place. 1. in calling them sinners, he meaneth not them which are subiect by naturall infirmities to the committing of sinne; as all men are so long as they rest and remaine vpon the face of the earth: but hereby he noteth their hainous and horrible iniquities whereunto they were giuen. As by sundrie places of the holy Gospell appeareth; calling them sinners, not which sinne of infirmity of nature, as all men do: but such as delight in sinne, and there vnto giue themselves.

2. By wauering or double minded, hee noteth the shamefull hipocrisie which was crept in, euen into their liues, which made some shewe of religion, and had a pretence of godlines: such as in outwarde shewe, seemed deuout, religious, righteous, and holy: but in their hartes, were full of vngodlinesse and impietic: thus they seeme outwardly one, inwardly another: in worde one, in work another: one in talke, another in trueth; therefore are they called double minded. Like Ianus whome some take for Iapheth one of the sonnes of Noe; others for Saturne, whome the Heathen paint double faced. These the prophet Dauid often sharply reprobeth, for that they spake with a double heart, hauing one thinge prompt in their mouthes, another couered in their mindes.

minde. A sinne, euill and odious before God and man. Therefore if wee will drawe neare to God, our double hartes must be purged: that we may bee such indeede, as we pretende to be in shew: least wee heare with our great shame; Blush you not at it, that when as in shew you beare the perion of noble Agamemnon, indeede you play the parte of cruel and deformed Thersites? in being one in shew, and another in deed?

Psal. 62. 4.
120. 2. 3. 4.
140. 3.

If this holy Apostle, did so earnestly call vpon them for reformation of their liues, which were double minded: what shall wee do to such as are triple, quadruple; three minded, foure minded, yea of an hundreth minds? what voice shall we founde, what speach shall we vtter; what mouth shall wee open against such? Who with the Camelion can turne themselues into all shapes: who are now hote, now colde in religion: now professours, now Romanish Catholikes, now thus, now otherwise minded and affected, to blear the eyes of the simple. Is it not high time, that we call out a lowde to them to be clenfed, and with open mouth crie to them to bee purged? Thus are most hainous sinners called home by God, that no man might dispaire of mercy.

3. The wordes bearing this signification, the matter followeth: that men in puritie and sinceritie of their liues, drawe neare vnto God, which consisteth in two thinges. 1. In clensing of their hands, 2. In purging of their hartes before God.

Cleansing of the handes, noteth the redresse and reformation of all the outward life of man, the correcting of al actions and deedes: of all which though it bee not, yet of most of them, the hande is the instrument. Wherefore the outward workes of men, are vsually called the works of mens hands, because most of them haue the helpe of the hande, as the instrument to bring them to passe: as robberies, theft, picking, stealing, murder, oppression, beating, briberie, corruption, & such like. Vnder the word hand, S. Iames comprising the whole life of man & all his outward actions, requireth such as would draw neare to God, to clense their handes: clense your handes you

What meaneth the clensing of handes.
Psal. 28. 4.
Psal. 90. 17.
Psal. 39. 15.
Ier. 25. 14.
Lamentat. 3. 64.
Iai. 3. 11.

Chap. 4. Sermon 19.

Isai. 1. 16. **Pfal. 26. 9.** **Pfal. 73. 13** **Psalme 34. 3 4.** **Exod. 19. 10** **Deut. 21. 6.** **Mat. 27. 24**

you sinners. By the clensing of the hand, the reformation of our life, & outward actions being vnderstoode, which commonly are compassed and brought to passe by the hand: and seeing that the hand is the common instrument whereby the wicked worke their greatest wickednes; the Apostle would haue a clensing therof. Which in effect is the same which the Prophet exhorteth the people of Israell vnto: who teaching them reformation of their liues, exhorteth them to wash themselues, and to make themselues cleane; to take away the euill of their workes from before the eyes of the Lord. The princely Prophete in like manner shewing who they were, which by entring into the Lordes sanctuary, drawe neare vnto God: saith, they were such as were purged from the filthie soile of this world; whose hands were innocent, and whose hearts pure. He that hath innocent hands (saith hee) and a pure heart, and hath not lifted vp his mind to vanitie, nor sworne to deceaue his neighbour: he shall receiue a blessing from the Lorde, and righteousnes from the God of his saluation. Cleansing and washing of handes, signifieth the innocencie of our outwarde life. Wherefore the Lord by Moyse requiring true innocencie in the people of Israell, before they should come to the mounte Sinai to heare the lawe giuen, willeth them to shewe it by washing: go saith God to Moyse, and sanctifie the people to day and to morrow, and let them washe their clothes. In another place: Moyse commaunded the elders of that cittie neare where vnto if any man should be found deade, and the murderer not knowne; that if they were guilelesse of that bloude, they should wash their hands in the bloude of the heifer, in token of innocencie, and guilelessenes in that matter. Therefore when the Iewes besought Pilate to put Iesus to death, to shewe himselfe guilelesse and innocent therein, he called for water and washed his hands before them; & saide, I am guilelesse of this mans bloud, looke you vnto it. To which sence this of Iames soundeth: clense your handes you sinners.

But least we should thinke it enough outwardly to be clensed as hypocrites do; albeit our harts remaine full of

of all corruption and filthinesse: therefore to the cleansing of the handes; which containeth the reformation of our outward life; the Apostle ioyneth the purging of their heartes; as an inward reformation, in all such as by purity and sincerenes of life, will draw neere to God.

Purging of heart.

Which thing he doth most necessarily. For the heart is the fountaine of all our actions; from whence all wickednesse and euill proceedeth, as to the Jewes our sauour auouched. Which when holy Dauid perceaued, hee desirous to reforme his life acceptably to God, desireth that he might haue a new heart, and a right spirit within him. And to this purpose almightie God himselfe in the people of Israell requireth not only the puritie of their outward workes, but the innocencie of their heartes also; and therefore willet them to circumsise the foreskinne of their heartes. which is the heauenly counsell which Ieremie the holie Prophet gaue the people: O Hierusalem, wash thy heart from wickednesse, that thou mayst be saved. Vnto the further testifying and witnessing whereof, the ceremonies touching outward and externall washing, serued: which were outward tokens, of inward innocencie and true puritie of the heart. And generally in his Prophetes hee requireth the purging of their heartes; that their consciences, mindes and inward partes, might be purged from all euill workes: that in bodie and soule, in life and heart, they might serue him and glorifie hys name.

Mar. 15. 90

Psal. 51. 10

Deu. 10. 16
Ierem. 4. 4.

Saint Paul seeing that true innocencie and puritie must bee first grounded in the heart, without reformation whereof, all is hypocrisie, both to the Church of Rome, and of Ephesus also, on treating of true reformation and sanctification, willet that they be renewed in the spirit of their mindes. Wherefore also hee gaue the Corinthians that graue exhortation: Seeing wee haue these promises, dearly beloved; let vs cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.

Rom. 12. 2

Eph. 4. 23

2. Cor. 7. 1

Lactantius in manie wordes shewing that the heart and minde is the fountaine of all wickednesse, and that therein

lib. 6. c. 23

Chap. 4. Sermon 19.

there is no puritie or chastitie when the heart is not purged, saith: Howbeit the bodie bee stayned and defiled with no euill, yet is there not therefore perfect chastitie, if the minde be incestuous: neyther may that be counted vndefiled chastitie, when lust hath defiled the conscience. Wherefore: as in particular, there is no pure chastitie, though our outward man be cleane, vnlesse our affections of heart be pure in like manner: euen so generally, there is no true innocencie, though the outward man be reformed, vnlesse the heart be also purged before God, Saint Iames to remoue all hypocrisie from men, requirereth in such as will drawe neere to GOD in puritie of life: not onely that their handes bee cleansed, but also their heartes purged; that both inwardly and outwardly they might be holy; and so in all godly puritie, draw neere vnto God.

Nowe that Saint Iames exhorteth men to cleanse their handes and purge their heartes: as other Scriptures also speake; we may not take him, as if this cleansing and purging were in our selues, or of our selues, for there is no motion or inclination naturally in our selues to any thing that is good: for of our selues, as of our selues, we are not able to thinke a good thought, much lesse to performe a good action, pleasant and acceptable to God: Yea all our sufficiencie is from God, who worketh in vs both to will, and also to performe according to his good pleasure. And the Lord God is said in Moses to purge all our euill and wicked affections, to circumsise and purge the heart of his people. Which is the trueth of Gods promise, who promised by the mouth of his seruauit Ezechiel, to giue them new heartes; to take theyr hard & stony hearts from them, and giue them heartes of flesh, which might be reformed. Wherefore when Israel and Ephraim the people of God saw, that it was not in themselves to returne, repent and drawe neere to God, they desire to haue repenting heartes, and relenting mindes from him: and therefore pray in this wise to God; Turne thou me O Lord, & I shalbe turned; conuert thou me and I shalbe conuerted: for thou art the Lord my God. In like manner in the La-

mentations; the saints & Church say to God; Turne thou vs vnto thee: and we shal be turned. Which Dauid wisely considered, when he desired reformation and correction of his heart from God. Purge me (saith hee to God) with Hope, and I shal be cleane: wash me, and I shal be white: then the snowe. And a little after: Create in mee a cleane heart O God; and renew a right spirit in mee. So that the cleansing of our hands; and purging of our heartes, are not in our owne power; but are wrought by God in the Saints.

Lam. 5. 22.

Psal. 51. 7.

Verse 10.

VVhy do the Prophets? why doth Christ, and the Apostles then, will vs to do these things? VVhy doth S. Iames here will sinners to cleanse theyr hands, and double minded persons to purge theyr heartes?

Quest

Surely, to teach vs, that when God by his spirite goeth about to reforme vs, we must not draw backward; but in all things giue token of true repentance; continually shew foorth the fruites of the spirite in the whole course, but especially in the reformation of our liues. And albeit, we haue not so much, as the verie desire to doe good; not so much as anie inclination to reformation of life; not any motion in our selues, as of our selues, to wash our hands, or purge our heartes; if in our selues we be considered, as men naturall, and hauing not the spirite, as S. Iude speaketh: meere men, not at all regenerate: yet when God by his spirite reformeth our mindes, and enclineth our wills to goodnesse, and we be vnder the conduct of his spirite, whereby who so are not led, are none of Gods: we must not thinke that we are still as stockes and stones, to be caried violently to duty by god: but as reasonable creatures reformed by God, we must be led, not drawn to holines; and offer our selues appliable vnto good motions from the spirite of sanctification ministred: which doing, we are said to wash our hands, and purge or cleanse our hearts: whereunto the Apostle exhorteth. And this is the meane or manner howe wee may drawe neere vnto God, euen by cleansing our hands, and purging our heartes before him.

Solutio

Ind. v. 19.

Rom. 8. 9.

These thinges being so: if then wee submit our selues

Chap. 4. Sermon 19.

Mal. 4. 2. to God; if we resist the deuill; if we draw neere to God in
punitie of our liues; if with open eyes we embrace light, &
flie darknesse: then shall the sunne of righteousness shine
in our heartes: then shall Christ Iesus dwell in our minds;
then shall God himselfe draw neere in louing fauour vn-
to vs, and ouersadow vs with the presence & brightnes
of hys countenance: then shall wee be one with God,
and God with vs: then shall he dwell and remaine with vs
for euer. Which thing hee geue and graunt vnto vs, who
hath not spared his onely sonne for vs: Euen God the fa-
ther, to whom, with the sonne, and the holy Ghost;
one God in glorious trinitie, be prayse, do-
minion, and maiestie, now, and
for euer, Amen.

James

James Chap. 4. verses. 9. 10.

Sermon 20.

Verse 9. Suffer afflictions, and sorrowe ye,
and weepe. Let your laughter bee tur-
ned into mourning, and your ioy in-
to heauines.

10. Cast down your selues before the Lord,
and he will lift you vp.



These wordes containe the third part of the
second place of this 4. Chapter, which is
touching our humiliation, and bumbling
our selues before god: wherein are 3. things,
as here by the Apostle is set downe.

The thide
thing wher
in christian
duety con-
sisteth.

Chastising
of our
selues
through
Christian
sorrow
and repen-
saunce, is
the 3. point
of duety
here re-
quised,
where 3.
things are
to be no-
ted.

1. What is commaunded, to suffer affliction &
to be humbled.

2. The means whereby it

3. Turning laughter into morn-

4. And ioy into heauines.

5. The conclusion, exhortatiue &

6. The conclusion, exhortatiue &

7. The conclusion, exhortatiue &

8. The conclusion, exhortatiue &

9. The conclusion, exhortatiue &

10. The conclusion, exhortatiue &

555 Chap. 4. Sermon 20.

Now concerning this place, it is the doctrine of humiliation, and humbling our selues before GOD, for the iniquities and sinnes, by vs. daily against him committed, and the third thing, wherein Christian duety here consisteth.

Ch. 4. 1. 2. 3.

Suffering of
affliction or
chastening
our selues,
the thing
demanded
of vs
in this
place

VVherein the Apostle opposeth to the former vices in men, things contrary to their wantonnes and pleasures, the afflicting and humiliating of themselves; to their pride and arrogancy, Christian modesty; to their carnall delights, lasciuious and lewde minde, his strict downe vntilned sorrow and griefe, whereby their repentance might be shewed: whereunto these two verses serue. Suffer affliction, sorrow, and weep, &c. wherein three things are to be considered. 1. The chastising of our selues. 2. The meanes how it must be done. 3. The conclusion.

Treating the chastising of our selues which is the thing commanded: thus saith James. Suffer afflictions: which is not an exhortation to patience in trouble whereof afterward ch. 5. 7. But to chastise and smite our selues by true repentance, and mortification of our liues: suffer affliction, be you afflicted, afflict you selues by true repentance before the Lord. VVhich chastising of our selues in this life is necessary, least giuing ouer our selues, to all pleasure, riotousnes and wantonnes here, and spending our daies in worldly delightes, and iollity, we be deprived of that blessed estate of the Saintes in heauen, and heare that dolorfull sentence pronounced by Christ.

Luke 6. 23.

Luk. 16. 25

VVoe vnto you that are full, for you shall hunger: VVoe vnto you that laugh, for you shall weep: executed vpon that rich glutton, to whom Abraham said: Remember Sonne that thou in thy life time receiuedst thy pleasure, and likewise Abraham, paines: now therefore he is comforted, and thou tormented. That there we may reioyce, let vs here mourne; that there we may be comforted, let vs here be afflicted, that there we be not condemned, let vs here be chastened, as the Apostle teacheth,

Which exhortation is right necessary, because the whole life of worldly & carnally minded men, whose hap-
pines

Chap. 4. Sermon 20. 228

pleasures is in pleasure, lust, delights of the flesh: is altogether spent in riot, wantonnes, banquetting, iollity, laughter, mirth, and wicked reioysing. Wherein men drowned, forget and neglect their duty vnto God; neither remember they the iudgements of God, and his heauy wrath, which therefore hangeth ouer them: as the story of the first world, in the daies of Noe, declareth: Wherein they were giuen to eating, to drinking, to riotousnes, to wantonnes, and all pleasures of the flesh; vntill such time as the flood came vpon them, and destroyed them. And the example of Sodom confirmeth, in the daies of Lot, whereof the men and the women, with all the people, gaue themselves wholly to the satisfying and fulfilling of all the lusts and desires of the flesh, and excesse of their liues: till the Lord rained fire and brimstone vpon them from heauen, and miserably destroyed them.

Gen. 7. 5.

Mat. 24. 38.
Luk. 17. 26.

Gen. 18. 20.

Gen. 19. 24.

Which negligence, rising from the plenty and prosperity of worldly things, almighty G O D foreseeing, gaue charge thereof vnto Isræll his people; that when they came into the land of Canaan, where they should possesse great and goodly Cities, which they builded not; houses replenished with all manner of goods, which houses they filled not; welles digged, which they digged not; vineyardes, which they planted not: When they had eaten and drunken, and were full, abounding and flourishing in all worldly prosperity, they should take heede, least they that forgot the Lord, who had geuen them all these things. Seeing then prosperity and worldly wealth; seeing carnall delights, and fleshly pleasures makes stubborn, forgetfull, and negligent in our duties to God: is it not necessary that we be often admonished, and earnestly exhorted, thus to chastise our selues by repentaunce, and true mortification, least we be caried away with the sway of earthly things, vnto finall destruction?

Deut. 8. 10.

Deut. 8. 10.

11. &c.

Which when our Apostle Saint Iames had considered, as hauing care of our soules health, exhorting vs to true humiliation, and chastising of our selues, saith, Suffer affliction, or be chastised, and sorrow, and weepe, that thereby our repentaunce, which is to saluation, not to be

Chap. 4. Sermon. 20.

2. Cor. 7. 10 repented of; might be witnessed. VWill we liue for euer?
 2. Tim. 2. 11 then must we die here, by repentance, and mortification,
 to sin. VWill we obtaine eternall rest? then in this life must
 1. Pet. 2. 8. we be afflicted. Will we reioyce with ioy vspeakeable and
 glorious? then must we here sorrowe for a season. VWill
 we haue mirth without end? then must we lament our in-
 iquities in the body, that our soules may liue in heauen
 for euer more with God.

They which haue their pleasure in this world, shall
 surely haue their paine in the world to come; as Abraham
 2. Luk. 16. 25. witnessed to the rich glutton in the Gospell. They which
 Luk. 6. 25. are here full, shall there want: they which here laugh, shall
 there weepe, waile, and lament: they that liue in plea-
 James 5. 5. sure vpon the earth, shall suffer punishment and torments
 in the world to come; vlesse here they mortifie them-
 selues and be chastised through repetaunce. Let vs therefore
 be admonished by the Apostle: let vs holde fast the exhor-
 tation of S. James, Suffer afflictions.

What is af-
 flictio here
 The afflictions which here we are exhorted to suffer,
 are nothing els but the conceiuing of griefe for sinne: true
 and vnsined repetaunce for the life past: the chastising
 of our selues, by fasting; watching, praying, and such like,
 before the Lord: the true mortification of our earthly
 members; and the subduing of all carnall desires in our
 selues, that thereby we may be truely hūbled before God:
 which in my simple iudgement is the true meaning of the
 Apostle, where he saith: Suffer affliction.

This affliction holy Dauid suffered; thus did he cha-
 stise himselfe, thus was he afflicted before the Lord: when
 Psal. 6. 6. he washed his couch with his teares in the night season,
 Psal. 35. 13. and watered his bed with weeping: when in the sicknesse
 of his enemies he humbled himselfe with fasting, and his
 prayer was turned into his bosome: when his iniquities
 psal. 38. 4. were gone ouer his head, and as a weighty burthen, were
 too heavy for him to beare: when his wounds were pu-
 rified and corrupt, because of his foolishnes: when hee
 was bowed, and crooked very sore: when he went mour-
 ning all the day long: when his reines were full of bur-
 ning, and nothing sound in his flesh: when he was weak-
 ned

and very much, and greatly broken: when he roared for very griefe of his heart.

Daniel, the holy Saint and man of God, in like manner afflicted and chastised himselfe with sackcloth, fasting and ashes, for his owne sinnes, and the sinnes of the people, as in that worthy prayer made in sorrow of his heart vnto God.

Dan. 9. 3.
4. 8c.

Thus haue the Saints of God done, thus must all they doe which feare God, by true repentance of their heartes, and true mortification of their liues, chastise themselves: which is the suffering of afflictions, which the Apostle here teacheth; Suffer afflictions.

This place nothing sauoureth their heresie, which holde that they ought to beate themselves with scourges: for that it did more put away sinne, then any confession. Which their doating follie, they compared with martyrdomes. Of which sect of heretiques Alphonsus speaketh. Who, because they scourged themselves, were called *Flagellarij*, or *Flagellantes*, beating themselves. Whose heresie hath patronage, neither in the olde, nor in the newe testament: neither of man nor woman, in all the whole Scripture commended.

Alphonsus
de Castro
lib. 2. cont.
hereses.

Neither must it foster the foolish opinion of wicked Iesuites, and popish persons, who for vaine-glorie: for opinion of desert and merite at the hand of God, at certaine times scourge and beate themselves in like maner, But of that popish practise, we haue no example, either of holy Patriarch, Prince or Prophet: either of blessed Apostle, Euangelist, or Martyr: neither of man, woman, or Saint whatsoever, in Scripture mentioned; neither any commandement, counsell or exhortation, either in the olde or in the newe testament, neither from God, Christ, the Prophets or Apostles of Iesus Christ: neither finde we any iote, title, sillable, in all the word of God: therefore is that practise, as drawn from heretiques, condemned & disallowed. Here then the chastising of our selues, & the suffering of afflictions by the Apostle specified, is the vnfeined repentance of our hearts for sinnes committed: & our true humiliation before God for the same: which

Iesuites,
and popish
persons.

S. James

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8. James here commendeth vnto vs, suffer afflictions.

The way
and man-
ner how
this duetie
is to bee
performed.
The second
thing in
this duetie.
Signes of
this our af-
fliction.
Psal. 51. 17.
2. Cor. 7. 10.

2. The way whereby this our humbling and chastising of our selues is performed, is also here expressed, and that in foure things: which are as signes and tokens of the true chastening of our selues before God.

1 Men. shewe their chastising, in their sorrowe and heauines of heart, which is not the least token of afflicting of our selues: and of our suffering afflictions prescribed by the Apostle: which is the inseperable companion of our true repentance before God.

This sorrowing, and heauines of our heartes, is that contrite spirite, that humbled and broken heart, which is a sacrifice acceptable and pleasant before God. Which sorrowe Saint Paul commendeth, euen that sorow which leadeth to repentance, not to be repented of: I nowe reioyce, sayth hee, not that you sorrowed: but that you sorrowed to repentance. This godly sorrow Saint Paule required in the Corinthians, for that they had tollerated the incestuous adulterer: ye are puffed vp, and haue not rather sorrowed, that he that hath done this deed, might be put from among you.

1. Cor. 5. 2.

This is that inward griefe of the Saints which in their hearts they conceiue for their sinnes committed agaynst God, and thereby shewe their afflicting and chastising of themselves before him. Thus holy Dauid by vnseyned

2. King. 12.

16.

Psal. 51. 1. 2.

2. Chro. 33.

12.

sorrowe for his sinnes committed, shewed himselfe humbled and afflicted before God: as both in the storie, and in his Psalm of lamentable repentance is affirmed. Manasses hauing done manie things agaynst God, to despite the Lorde withall: being caried away into captiuitie, humbled himselfe, and afflicted himselfe by repentance, which in his sorrow and griefe he conceyued, appeared. Marie Magdalen chastising and afflicting herselfe for sinne, by repentance, gaue manifest token thereof in the great sorrowe which she shewed herselfe to haue conceyued euen in the presence of Iesus Christ. Saint Peter hauing denied his maister, shewed himselfe to haue bene therefore chastened, in conceiuing such great griefe and heauines of heart, as forced him to go out of the iudgement

Luk. 7. 37.

38.

Mar. 16. 75.

ment

menthall, which was the house of the high priest, and to weep bitterly. Thus the holy men of God, calling to remembrance their iniquities and sinnes against God committed: and therefore afflicting themselves by repentance before the Lord, begin their afflicting and chastising themselves with sorrow.

And this sorrow bewraileth it selfe, partly in hanging downe of the head: in the casting downe of the countenance: and other outward behaviour and gesture of the bodie: partly in our speeches and words, full of lamentable complaints, full of sighings and sobbing for sinne, which are the witnessles of our affections, and giue testimony of our heartie sorrowe. And this is the first thing wherein the chastising and afflicting our selues appeareth.

2. As the chastising and afflicting of our selues consisteth in sorrow and griefe conceived for sinne: so doth it in like manner appeare in our weeping and lamenting for the same, when we poure out teares before God in token of our vnsaigned repentance vnto him. Which thing must not be counted altogether effeminate, and such as becommeth women onely: but it is euen in the best men, and most holy Saintes of God, a thing commendable and highly to be prayesed, being ioyned with true faith in Iesus Christ, For which cause Dauid the princely Prophet and holy man of God was not ashamed to confesse, that in signe of his chastising of himselfe by true repentance, he wet his bed, and watered his couch with teares.

Weeping is not unseemely in the Saints.

Psal. 6.6.

When the booke of the lawe of God was founde, and brought to Iosiah, the godly and vertuous prince; 4. King. 22. and he thereby had perceyued howe greatly the people had offended: in signe of his humilitie and chastising of himselfe with true repentance, he wept before the Lord. The Prophet Iosiah calling the people to this afflicting of themselves by true repentance, therein he requireth weeping: Turne (saith hee) vnto the Lord with weeping, fasting and mourning. The Prophets calling the people to repentance, haue exhorted them to mourne & weep before

before the Lord. Saint Peter, for feare of the Iewes, ha-
 uing denied and forsworne his master Christ: at the loo-
 king backe of Christ, he remembred himselfe, he repented
 him of his sinne, his heart melted and rent in peeces, as it
 were, for sorrowe: and to testifie his humiliat[i]ng of him-
 selfe for the sinne committed, he went out and wept b[e]te-
 terly. To this purpose therefore, this Apostle exhort[ing]
 the Saints to suffer affliction, to chastice themselves by
 vnfeyned repentaunce, shewing the way and manner
 howe it must be done: teacheth that it must be in sorrow
 and weeping.

Why the
 Saints may
 lawfully
 weepe.

Serm. 4.
 domi 1.
 quadrag.

Herence then we see what the true vse of weeping
 is: and for what cause we may weepe lawfully: to vntie
 the sorrow of our hearts: to testifie our true repentaunce
 to God: to witnesse our affliction of our selues for our
 sinnes against God committed, we are exhorted to weepe.
 Saint Augustine that graue and reuerend Father of the
 Church, searching and seeking out the true causes for
 which the Saints of God might lawfully weepe, writeth
 that there be two causes for which they may so do.
 1 Because they haue omitted through negligence many
 things which they should haue done. 2 Because they
 haue committed through boldnesse, many things also,
 which should haue beene vndone by them: the one he
 calleth the sinne of omitting: the other, the sinne of com-
 mitting: and for both ought men to weepe before God,
 as that learned Father teacheth.

Let vs therefore looke herinto with wakefull and
 watchfull eyes: let vs recorde and recounte with our
 selues, what dueties and good things we haue omitted,
 which wee shoulde haue done, either to God or man, ei-
 ther to our selues or others: to our owne charge, or to
 strangers: to our friends, or to our enemies. Let vs call
 to minde what euill we haue done, whereby God hath
 beene dishonoured, our neighbours iniured, our selues
 defiled, ether by our euill example allured to wicked-
 nesse. How we haue dishonoured God, by blasphemie:
 oppressed our neighbours by iniurie, vsurie, extortion, de-
 teite, and conetousnesse: howe wee haue defiled our
 selues

selues with fornications, adulteries, wantonnesse, and
fleshly vncleannies: with drunkennesse, surfetting, or the
like enormities: howe wee haue drawne on others to like
sinne, by sight, by perswasion, by action, by motion: shall
not the due consideration thereof, make vs to vtter our
repentance by weeping? If wee forget not, that wee haue
omitted our dutie of praier and inuocation to god, and
the performance of humble seruice vnto him: that we haue
omitted the ministring to the necessitie of the Saints, and
the helpe we should haue shewed to the needie brethren:
that wee haue omitted manie good opportunities which
haue beene offered for the encrease of our vertues, sayth,
paciencie, mercie and such like: that wee haue neglected
the carefull visiting of the poore destitute, which lye in
our stretes and complain for their great miseries, and are
ready to perish before our eyes for lacke of reliefe, that we
haue omitted many exercises of prayer, of preaching, of
reading and meditating in the lawe of God: that we haue
omitted the doing of manie thinges, which appertaine vn-
to godlinesse and true sanctification: and on the other side
committed much wickednes, priuately, publicly, openly,
secretely, in our soules, in our bodies: at home and a-
broad, against God and men: in our conuersation, and
in our communication: haue we not iust cause to chastise
and afflict our selues by weeping? When wee heare of our
cruel dealings, our intollerable pride: our filthinesse of the
flesh our riotousnesse of life? our great falsehoode, lying,
deceyte, vnderminding one of another, our enuie, hatred,
malice, slander, reproch, backebyting, and all iniquitie,
which now reigneth in our whole life: merciful God, what
fountaines, and what welles of teares shoulde it cause
in vs?

Wherefore if Democritus the Philosopher, wept con-
tinually to see the ignorance, blindness, and doting fol-
lies of me: shal we not wepe day & night, to see the blind-
nesse, ignorance, wretchednesse and wickednes of our
selues, whereby we continually prouoke the wrathfull in-
dignation of God against vs?

Democri-
tus.

When our goods are taken by pirates? our wealth
consumed

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Pfal. 42. 7
Iob. 3. 15.

consumed by shipwracke: our houses burnt with fire, our landes taken from vs by violent oppression, our riches wasted by pestilence vsurie, our libertie restrained by cruell persecution, our children miscarie suddenlye, our friends die from vs dayly, & one misfortune fall on the heeles of another: what crying, what wringing of handes, what lamenting, what weeping is there among vs? But that God by our wickednes is offended, his name through vs blasphemed, his lawe and holy worde contemned, his patience and long sufferance dayly prouoked and abused, his threatnings, his admonitions, his counsels neglected: his louing mercie forgotten, and his great benefites not remembred: that manye good things pertaining to dutie haue beene through our follies omitted: and manye wickednesses wherof we should haue beene cleare, committed by vs, who weepeth? who lamenteth? Let vs deare Christians in the feare of God, euermore remember, and alwayes holde fast this counsell of the Apostle: that by sorrowing and weeping we may shewe our affliction and chastising our selues by repentance, wherunto in this place we are exhorted.

Ecclus 19.
28.

Ecclus. 21.
20.

Ecclus. 7. 8.

3. Our suffering of afflictions and our afflicting our selues, is by turning our laughter into mourning: our wanton laughing, which proceedeth from the dissolutenes of our mindes, must be turned into mourning. Here, by laughter is vnderstoode that lasciuious and wanton mirth, and giggling which is rise among fooles and vaine persons, (whoe take vp a laughter at euery light thing, laughing at their owne shadowes) and which they take vp vpon euery vaine occasion in the world, whereby their follic appeareth, as Sirach witnesseth: whoe making the vaine laughter of men an argument of follye, sayth. A mans garmentes, excessiue laughter, and going, declare what hee is, descrye his follye. And in another place not long after: a foole listeth vp his voice with laughter, but a wise man doth scarce smile secretly. And Solomon in his preacher: like as the noise of thornes vnder the pot, which for a time cracle but profite nothing, (for they are consumed suddenly, and quicklye:) So is the laughter of

of a foole: this is also vanitie. This laughter our Sauour, Christ condemneth: crying out woe, and denouncing vengeance against such as gaue themselves to wanton mirth, and vaine laughter: wo vnto you that now laugh; for you shall waile and weepe. Our foolish giggling, our prophane laughter, our dissolute mirth, our wanton screaming and screeking out, our disordered lifting vp of our voices in our incontinent mirth: must be laide aside, and be turned into mourning: if so be we will humble our selues by true repentance vnto God. Luk. 6. 29.

And here, vnder laughter and mirth, are vnderstood also all those delicacies and delightes, all those merry conceits and pleasant pastimes, all those iollities & sportings wherein men take pleasure, and so become forgetfull of the iudgements of God, and neglect the chastising of themselves for their wealth vnto him. Whereunto our Sauour Christ witnesseth the world should bee giuen to wardes the end thereof: yea and at the very appearing of the Sonne of God in iudgement: whereof hee saith, As the dayes of Noe were; so shall the comming of the Sonne of man bee: for as in the dayes before the floude, they did eate, and drinke, marie and giue in marriage, vnto the day that Noe went into the Arke, and knewe nothing till the floud came, and tooke them away; euen so shall also the comming of the Sonne of man be. Wherein he sheweth that in the latter dayes men shalbe giuen to brutish pleasures, delights and pastimes; which the Apostle in the Saints of God would haue to bee turned into mourning; suffer affliction; sorrow and weepe: let your laughter bee turned into mourning. Mat. 24. 37.
Luk. 17. 28.

4. Finally, as our laughter must bee turned into mourning, so must also our ioy bee turned into heauinesse. The ioy which worldly minded men conceiue of worldly things, the wanton reioicing of men, must be turned into heauinesse, hanging downe of head, casting downe of countenance in signe of shame for our sinnes. The ioyes which we take in vaine or wicked things, must wholly be este of, and turned into heauinesse, if by suffering afflictions and chastising our selues before God, we will shew

our

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our selues humbled. Euen such ioye, as wee conceaue in our wealth and wordly condition: such ioy as of our dignities & honours here arise in our harts: such ioy as of any wordly thing whatsoever is gathered after a worldly manner, such mirth and ioy, as eyther we cause our selues, or counterfeite fooles make vnto vs: such vaine meriments as for wanton recreation men deuise for their dissolute and disordered solace, & cheering vp of theselues: such ioy as the couetous man taketh of his riches, the proude man or woman of their brauery, the lecherous and adulterous person of his filthie vncleannes; or any other, maketh of any vanitie whatsoever: must bee turned into heauines, as the Apostle exhorteth: that so we may shew forth the true humiliation and chastising of our selues by repentance, whereunto the Apostle moueth: suffer afflictions, sorrow and weepe, let your laughter be turned into mourning, & your ioy into heauinesse.

Neither must such like mirth and ioy onely be removed: but in the dayes of our heauinesse, in the time of our repentaunce, in the affliction of our selues before God; euen honest and lawfull mirth for a time must be layde aparte, and wee must wholly giue our selues to mourning: whereunto Saint Iames called the men of his time; suffer afflictions, sorrow, weepe; let your laughter be turned into mourning, and your ioy into heauines.

Why England should
mourne,

And haue we not now as great and as iust cause to exhort men in these dayes? haue not we cause to suffer afflictions? ought not wee to sorrowe, and weepe? is there not cause now ministred vnto vs, why our laughter should be turned into mourning, and our ioy into heauinesse? First if we way and ponder our sinnes aright, which euerie one in particular committeth; or if wee caste our eyes vpon the sinnes generally committed in the lande, and what punishment might both specially hange ouer euerie one, and generally ouer vs all for the same; is it not cause enough why we should sorrow and weepe: why our laughter should be turned into mourning, and our ioy into heauinesse?

When the princely prophet Dauid tooke the survey
and

and view of his owne finnes; and recounted the due punishment which he had deserued for the same; then sorrowed he and wept; then was his laughter turned into mourning; and his ioy into heauinesse. When the king of Ninine considered at Ionas his preaching, the greatnesse of his sinne, and the destruction of the Citie, within fortie dayes by the Prophet; from God threatned for the same; then turned he all his laughter into mourning; and his ioy into heauinesse. And shall nor wee, whose eyes are full of adulteries, whose handes are replenished with bribes, whose feete are swift to shedde innocent blood, whose lippes are giuen to lying, whose tongues can tell no trueth, whose mouthes are full of blasphemie, cursing and bitternesse: whose mindes are sette on mischief, whose heartes burne and boyle with malice: whose liues are puffed vp with pride, whose bodies are stayned with all iniquitie: sorrowe and weepe for these finnes? shall not our laughter be turned into mourning, and our ioy into heauinesse, for these our iniquities against God committed?

When Isay and Jeremy the holy Prophets and men of God saw, the sinne of Iuda and Hierusalem, and the heauie punishmentes hanging ouer them for their greuous iniquities, they so turned all their laughter into mourning, and their ioy into heauinesse: as that the one wept day & night therefore, and would not be comforted: the other Iere. 9. 1. desired a fountaine of teares in his head to bewaile the calamitie that was imminent. When holy Dauid sawe that men kept not the law of God, his laughter was so turned into mourning, and his ioy into heauinesse: as that his eyes gushed out with water for the transgression of his people. When Esdras the scribe sawe the shamefull and horrible abomination of the people, in mixing the holy seede with the people of the land, wherein the handes of the Priences and Peeres of the people were the chiefe; he rent his clothes for sorrowe, he tore of the hayre of his beard for griefe; hee fate downe astonied, turning all his laughter into mourning, and his ioy into heauinesse. When our blessed Sauour sawe the obstinacie and hard-

2. kin. 12. 16
c. 15. 30.
Psal. 6. 6.
Psal. 35. 13.
Psal. 51. 1.
Ionas 3. 6.

[Isai. 22. 4.]

Pf. 119. 136

1. Esd. 9. 3.

Luk. 19. 41

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nes of the peoples harts; whose cogitations were so darkened, they could not see the day of their visitation; and perceiued in his spirit their destruction approaching: euen his mirth, (such as it was) (for his laughter we read not) seemed to haue been turned into mourning, and his ioy into heauinesse: when hee burst out into weeping watry teares ouer the citie of Hierusalem, and said: O that thou hadst euen knowen, at the least in this thy day, the things which appertaine vnto thy peace? But now are they hidden from thee. Shall these men of God, for these causes turne their laughter into mourning, & their ioy into heauinesse: and in the publike breach of Gods lawes, in the diminishing of his maiestie, in blemishing of his glory, in falsifying of his trueth; prophaning of his gospel, in dishonouring of his name, in contemning of his word, in counterfetting of profession, in abusing of his patience, in neglecting of his threatnings, shal not our laughter be turned into mourning, and our ioy into heauinesse?

Ann. 1586. Secondly, and moreouer if we consider, howe the malice of the whole world; and the hatred of the greatest Princes and men of might, is kindled & inflamed against vs; partly through enuie of our wealth, and partly for the hate they haue to true Religion, and howe they are confederate and haue combined themselues against the trueth of God, and against the Lordes annointed for the defence of the same: who by secret conspiracies, and open attemptes of horrible treason: by raysing the subject against the Prince, and the people against their lawfull Soueraigne: haue at manie times, by diuers wayes endeououred the death of her royall person, decay of Religion, destruction and vter calamitie of this our native country: Shall not our laughter be turned into mourning, and our ioy into heauinesse? whose determinations had they effected according to their mindes, our streetes had runne with streames of bloud; our children had been slaine before our faces; our daughters rauished in our owne sightes: our wiues abused before our eyes: our houses on flaming fire in our presence; our selues finally murdered in moste cruell manner; Gods trueth had

had perished from among vs; Religion and the Gospel had been put to flight; Romish superstition had inuaded this land againe, to the destruction of innumerable soules. When with carefull diligence wee recount those daungers, and with thankfull heartes for that miraculous deliuerance out of the iawes of so cruell Lions; and gratefull memorie to GOD, for so wonderfull safetie from so bloudie enemies, wee shall remember these thinges: shall not our laughter be turned into mourning, and our ioy into heauinesse?

3 When we consider besides this, that the hope of our happinesse, the state of our wealth; the continuance of the Gospel (in mans opinion) with vs, the terme & time of our peace, the prolonging of our prosperitie standeth in the life of one most tender woman, and vertuous Princes, vnder the shadow of whose wings, by the great prouidence of God, we haue these 34. yeares been shrowded from many dangers, and mightily protected from sundrie perils, at home and abroad, by our open professed enemies, and our own vnnatural countrymen: by whose godly zeale, religiō hath been erected; the truth of Gods word established, the glorious gospel of Christ maintained: though the Princes of the world haue snuffed and raged, fret & fumed, stamped and stared therat; by whose gracious gouernment, euerie man hath hetherto in peace eaten the fruits of his own orchard, the grapes of his owne vine, the commoditie, of his own land (nor the least of Gods blessings vpon men) without either hostile inuasiō, or ciuile discention, to any great damage: whose terme of daies, cannot be but the end of our prosperitie; whose day of death, shalbe the beginning of our woful wretchednes, whose rest with God in eternal peace, our entrance into troubles in this commonwealth: her yeelding to nature (which the Lord deferre long to his glory, and her endlesse comfort) the first steppe and degree as it were to our miserable calamitie: this I say when wee doe consider, shall not our laughter bee turned into mourning, and our ioy into heauinesse, to see the vncertaine, ticklish, and hard condition, whereinto wee are driuen?

Mich. 4.

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4 If wee recount that for two yeares of late past 1585. and 1586, God hath seuerely punished with famine: and now, 1592. he beginneth with sicknesse, pestilence, and mortalitie to punish the prophanation of his gospel, the contempt of his word, the dishonor of his name, our counterfetting in Religion; our impietie and impuritie of our liues, our manifold sinnes, and great iniquities, which in euerie state and condition of men ouerflowe, and abound: Shall not our laughter be turned into mourning, and our mirth into heauinesse? Which famine if it wil not serue to reclaime vs and call vs vnto repentance, to make vs thereby to chasten our selues before God: then is it to be feared, that hee will send of all famine the most grievous, nor a famine of bodily bread as then many haue suffered; but a famine of the bread of life, euē of the word of God; wherby our soules are nourished, which is threatened by the Prophet; when we shal wander from sea to sea: from North to East seeking the worde of God and shall not finde it: and that for our wickednesse, fruitlesnesse and vnworthines, he will take away the kingdom of God from vs, & giue it to a nation that will bring forth fruit therof. And if this gentle plague and visitation, though fearful, because it is threatned frō God as his punishment: shall not amend vs: then let vs looke for seuen times more greuous punishments to be laid & leuied vpon vs: which when wee consider: shall not the remembrance of them, turne our laughing into mourning, and our ioy into heauinesse?

Amo. 8. 11.
Mat. 21. 43
Leui. 26. 25
Deu. 28. 25
Ierc. 42. 21.
22.
C. 44. 13.
Ezech. 5. 12
6. 21.

5 If finally, wee call to minde the seueritie of Gods iudgementes against like sinners: and his indignation powred out vpon such people, as our consciences doe witnesse wee are, a great number of vs: shall not this turne our laughter into mourning, and our ioy into heauinesse?

Wherefore, I call heauen and earth to record this day, euen against our selues: that if God in his iustice hath not spared the olde world, the hope of posteritie, but for their fornications gaue them ouer to the rage of the swelling waters, to be drowned: if he spared not the famous Cities

Gen. 6. 2. c.
7. 23.
Gen. 19. 24

Cities, of Sodom and Gomorrha, the very Paradise of all worldly pleasure: but for their intollerable pride, riotousnes, & vncleannes of life, strooke them from heaven with fire and brimstone, that they perished: if he spared not the kingdome of Israell and Iudah, his owne people, but gaue them ouer (as captiues) into the hands of the Assyrians, and Babylonians, for their iniquity: if he spared not Hierusalem, the city of the Lord, wherein his holy Temple was erected, but for the vnworthines and ingratitude, gaue it ouer into the hands of the Romaine Captains, to be destroyed in cruell manner, as the stories report vnto vs: if he spared not the noble Corinth, the worthy Philippi, the famous Ephesus, the renowned Constantinople, and many like townes and worthy cities, but for their fruitlesnes vnder the Gospell, their security, and confidence in vaine things, gaue them ouer to Turkish slavery: if he hath not spared Fraunce, Flanders, and other neare neighbours round about vs, but daily punisheth their sins, either with forraigne power, or ciuill sword, either with danger of dreadfull pestilence, or distresse of miserable famine, or by some such like way or meane of punishment: Shall wee in England (whose knowledge rightly considered aboue other people) not inferior to these forenamed, in iniquity: looke, or hope to scape vnpunished? What, is his power abated, is not his arme stretched out still, is not he in like manner righteous, as he hath bene in former times? shall we remember these things, and shal not our eyes gush out with teares? shal not our laughter be suddenly turned into mourning, and our ioy into heauines?

When these calamities shall come vpon vs, when our deferred punishments shall ouertake vs: then shall wee (will we, nill we) abide the performance of that wofull threatening of God, by his Prophet; I will turne your feasts into mourning, and your songs into lamentation: I will bring sackloth vpon all loynes, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne: and the end thereof as a bitter day. And this day of punishment, how neare it is, who knoweth? Nearer (no doubt) then we doe thinke or suspect. The terror and calamity

Eze. 16. 49.
Iudc. v. 7.

4. Kin. 17. 8
c. 25. 14.

Iosephus
de bello
Iud. lib. 7.
c. 17. & c.
Eusebius.
lib. 3. c. 8.

Amos. 8. 10

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4 If wee recount that for two yeares of late past 1585. and 1586. God hath seuerely punished with famine: and now, 1592. he beginneth with sicknesse, pestilence, and mortalitie to punish the prophanation of his gospel, the contempt of his word, the dishonour of his name, our counterfetting in Religion; our impietie and impuritie of our liues, our manifold sinnes, and great iniquities, which in euerie state and condition of men ouerflowe, and abound: Shall not our laughter be turned into mourning, and our mirth into heauinesse? Which famine if it wil not serue to reclaime vs and call vs vnto repentance, to make vs thereby to chasten our selues before God: then is it to be feared, that hee will send of all famine the most grievous, not a famine of bodily bread as then many haue suffered; but a famine of the bread of life, euē of the word of God; wherby our soules are nourished, which is threatened by the Prophet; when we shal wander from sea to sea: from North to East seeking the worde of God and shall not finde it: and that for our wickednesse, fruitlesnesse and vnworthines, he will take away the kingdom of God from vs, & giue it to a nation that will bring forth fruit therof. And if this gentle plague and visitation, though fearful, because it is threatened frō God as his punishment: shall not amend vs: then let vs looke for seuen times more greuous punishments to be laid & leuied vpon vs: which when wee consider: shall not the remembrance of them, turne our laughing into mourning, and our ioy into heauinesse?

Amo. 8. 11.
Mat. 21. 43
Leui. 26. 25
Deu. 28. 25
Ier. 43. 21.
22.
C. 44. 13.
Ezech. 5. 22
6. 21.

5 If finally, wee call to minde the seueritie of Gods iudgements against like sinners: and his indignation powred out vpon such people, as our consciences doe witnesse wee are, a great number of vs: shall not this turne our laughter into mourning, and our ioy into heauinesse?

Wherefore, I call heauen and earth to record this day, euen against our selues: that if God in his iustice hath not spared the olde world, the hope of posteritie, but for their fornications gaue them ouer to the rage of the swelling waters, to be drowned: if he spared not the famous Cities

Gen. 6. 2. c.
7. 23.
Gen. 19. 24

Cities of Sodom and Gomorrah, the very Paradise of all worldly pleasure: but for their intollerable pride, riotousnes, & vncleannes of life, strooke them from heauen with fire and brimstone, that they perished: Is he spared not the kingdome of Israel and Iudah, his owne people, but gaue them ouer (as captiues) into the hands of the Assyrians, and Babylonians, for their iniquity: if he spared not Hierusalem, the city of the Lord, wherein his holy Temple was erected, but for the vnworthines and ingratitude, gaue it ouer into the hands of the Romaine Captains, to be destroyed in cruell manner, as the stories report vnto vs: if he spared not the noble Corinth, the worthy Philippi, the famous Ephesus, the renowned Constantinople, and many like townes and worthy cities, but for their fruitlesnes vnder the Gospell, their security, and confidence in vaine things, gaue them ouer to Turkish slavery: if he hath not spared Fraunce, Flanders, and other neere neighbours round about vs, but daily punisheth their sins, either with forraigne power, or ciuill sword, either with danger of dreadfull pestilence, or distresse of miserable famine, or by some such like way or manner of punishment: Shall wee in England (whose knowledge rightly considered aboue other people) not inferior to these forenamed, in iniquity: looke, or hope to scape vnpunished? What is his power abated, is not his arme stretched out still, is not he in like manner righteous, as he hath bene in former times: shall we remember these things; and shal not our eyes gush out with teares? shal not our laughter be suddenly turned into mourning, and our ioy into heavines?

When these calamities shall come vpon vs, when our deserued punishments shall ouertake vs: then shall wee (will we, will we) abide the performance of that woeful threatening of God, by his Prophet, I will turne your feasts into mourning, and your songs into lamentation: I will bring sackloth vpon all loynes, and baldnes vpon euery head: and I will make it as the mourning of an only sonne: and the end thereof as a bitter day. And this day of punishment, how neere it is, who knoweth? Nearer (no doubt) then we doe thinke or suspect, The terror and calamity

Eze. 16. 49.
Iude. v. 7.

4. Kin. 17. 8.
c. 25. 14.

Iosephus
de bello
Iud. lib. 7.
c. 17. & c.
Eusebius.
lib. 3. c. 8.

Amos. 8. 10

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lamity whereof, that we may shunne and auoide, let vs afflict our selues before God, through true repentance, let vs sorrowe and weepe for our sinnes, let our laughter be turned into wofull mourning, and our ioy into heauines, for the iniquities which we haue committed: that God may be mercifull to our vnrighteousnes, that he may be fauourable vnto his people, that he may turne his wrathfull indignation from vs, and be gracious to his inheritance for euer.

But as for vs, what man, what woman of many thousands, followe this aduise and counsell of the Apostle who sorroweth, who lamenteth, who weepeth, who turneth his laughter into mourning, or his ioy into heauines for his sinnes? Yea, euery man, euery woman amongst vs, flatter themselues in their owne sinnes, and therewithall are lulled a sleepe in the cradle of security. The Vsurer continueth in his deuouring; the adulterer, and adulteresse in their vncleannesse; the proud person in his brauery; the glutton in his riotousnes; the extorcioner in his cruell dealing; the couetous man in his miserablenesse; the enuyous in his malice; the lier in his falshoode; the blasphemers in his wayne swearing; the slanderer in his backbiting; the thiefe in his stealing, the robber in his spoiling, the crafty in his deceiuing; the pilferer in his purloining; the corrupt person, in his receiuing of bribes; the rest of the vngodly route, in their former iniquities, So that euery one runneth on the race of his owne desires: and though our punishment follow vs at the heeles,

Eze. 11. 3. yet put we off the euill day from vs, with the blockish
Amos 6. 3. Israelites, and approach and draw neare to the seate of iniquity.

The wicked face it out with all shamlesnesse: the common strumpet taketh vppon her as if she were right chaste: the secret and priuy harlot, minceth it out and praueth it in all pride and vanity: the adulterer beareth vp head, as if he were right honest: the couetous persons, vsurers, oppressours, extorcioners, deceiuers, lyers, and the rest of that rabble, march on bare faced, without all remorse, and spend their daies in prodigality, and

care not.

VVherefore, if there be any consolation in Christ Iesus; if there be any feare, or dread of endles death, or loue to long, and euerlasting life: if we haue any care of saluation, or any feare of vtter condemnation; if we haue any desire to the continuance of the Gospell amongst vs, or any zeale to Gods eternall glory; if we delight in sweete and pleasaunt peace, to take pleasure in the prosperitie of our Countrey: then let vs in the feare of God, sorrow and weepe before our destruction come vppon vs: let vs turne our wanton mirth into mourning, and our ioy into heauines: that by our true and hearty repentaunce, and vnfayned mortification before God: we may turne away the indignation and wrath, which we haue most iustly from him deserued.

The third thing in this last part of Christian duty, concerning the afflicting and chastening of our selues, is the conclusion: wherein two thinges are to be considered: 1. The conclusion exhortatiue it selfe. 2. The reason of the same.

The conclusion of this Christian duty the 3. thing therein.

Touching the conclusion it selfe, thus saith S. Iames: Cast down your selues before the Lord. Like vnto which counsell is that of Saint Peter, Humble and prostrate your selues vnder the mighty hand of God, that he may exalt you. This casting down of our selues, whereby we acknowledge our own vnworthines, and testifie & beare witnes of our sinnes before his diuine maiesty, confesse from our heartes, that we haue deserued al plagues, al miseries, all calamities, all punishments: and thereby craue pardon and forgiuenes, that we may escape that, whereof our consciences are afraid: is, and hath been, a sign of our humbling of our selues, & of true repētance in the saints of God. When holy Dauid saw the wrath of God kindled against him for his adultery; and his sore indignation beginning to burne in the punishment of the child; then besought he the Lord: then went he in, and fasted, and lay al night vppon the earth, and so cast downe himselfe before God. In like maner, when Absolon had slain Ammon his brother, Dauid the king feeling the wrath of God vpon his

1. Pet. 5. 6.

2. K. 12. 16.

2. K. 12. 24.

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2. Ki. 13. 31. house (as was threatned by Nathan) rent his garments, &
Luk. 18. 13. lay on the ground, in most humble and lamentable man-
Mat. 8. 8. ner, casting down, and prostrating himselfe before God.

Therunto Saint Iames in this place exhorteth, and willet us to humble our selues, by casting downe, and prostrating our selues before the Lord. Thus must we abate our proud spirites, cast downe our lofty and Lordly lookes, couer our faces for the shame of our sinnes against God committed. Wherunto the Apostle respecteth in this exhortation: Cast downe your selues before God; thus to doe, how holy a sacrifice, how acceptable an offering, how pleasant a duety is it to the Lord?

The reason To the performance whereof the rather to moue vs, the Apostle setteth downe a reason full of comfort. Cast downe your selues (saith the Apostle) before God, and he will lift you vp. And this reason doubtlesse is a singular comfort, both against the sorrowes, and troubles of this life, and also concerning our deliuerance from miseries and worldly afflictions whatsoever. Wherin vndoubtedly if we humble our selues, and there through, chasten and afflict our selues, we shall in fine be exalted by the mighty hand of G O D, and be deliuered from the bondage of corruption, into the glorious liberty of the Sonnes of God. The same reason Saint Peter vseth; Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time. That men therefore should not thinke their labour lost, when they prostrate and cast downe themselves in true humility before God, neither their humility to be destitute of reward: the Apostle reasoneth from the effect; Cast down your selues, and God will lift you vp. The proud then shall not alwaies be aloft, neither shall the humble alwaies be cast downe: but the daies will come, when both the proude, which exalt themselves, shall be brought lowe: and the humble, which cast downe themselves, shall be exalted, as

1. Pet. 5. 6. the Scripture teacheth.

Luke 1. 52.

The Lord exalteth those, which in true humility of their hearts, cast down themselves before him: This preached God by Ezechiel, where promising to pull down the proud

Eze. 17. 24

proud enemies of the Church, which exalted themselves against it: and to exalt and lift vp the Church which was lowe, cast down, and contemned; both in the sight of the world (by y^e maliciousnes of the wicked) & in the sight of their owne eyes, (through humilitie) saith; All the trees of the field shall know (that is, all the world shall know) that I haue brought downe the high trees, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: God exalteth those that are cast downe, and humbled.

Hereunto holy Iob subscribeth; God setteth vp on hie. Iob. 5. 11. them that be lowe, that the sorrowfull may be exalted to saluation. In another place, intreating of the deliuerance Iob. 22. 29. of the Saints, which humble themselves vnder the mightie hand of God, and cast downe themselves before his throne of glorie, when the proud and wicked shall be destroyed round about them, he saith; When others are cast downe, then shalt thou say; I am lift vp: for God will saue the humble person.

And Salomon to like purpose auoucheth; that the Pro. 29. 23. pride of a man should bring him low, but the humble in spirit should enioy glorie. The sonne of Sirach witnesseth to like effect, that God casteth downe the thrones of Eccles. 10. 15. the proud Princes, and setteth vp the meeke in their places. Which thing our blessed Saviour preached to the Luk. 14. 8. people, whome, (when as ghestes they should be bidden to any feast,) he exhorteth that they should not take the highest, but the lowest roomes; because, who so exalted themselves, should be humbled, and such as humbled themselves, should be exalted.

In the parable of the Pharisee and Publicane, where Luk. 18. 10 of the one lifted vp himselfe in pride, and therefore was contemned of God: the other cast downe himselfe, & was exalted: he concludeth, and knitteth vp the matter with this heauenly, diuine, and worthy sentenec; Hee that exalteth himselfe, shall bee brought lowe: and hee that humbleth himselfe shall be exalted. Finally, dissuading his Apostles from vaine desire of honour, exhorteth them to serue one another in humilitie and true loue: because Mat. 23. 12. they

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they who exalt themselues are brought lowe of God : and they which humble themselues, are by him exalted. Seeing then our casting downe before God, is rewarded with exaltation and lifting vp by him : we thereby ought to be moued, to cast downe our selues before him, that so he may exalt vs.

As falling and abasement, as the Grecians say, is the companion of pride : and the loftie minde goeth before destruction, as saith Salomon : so the casting downe of our selues goeth before our exaltation and glorie. Salomon therefore a little before saith to this purpose: The feare of the Lord is the instruction of wisdom, and before honour goeth humilitie. So then the high way, and right path to be exalted of God, is to humble and cast downe our selues before him : wherefore if our casting downe and abasing our selues before God, worke our glory, and our lifting vp by him; it is reason sufficient thereunto to moue vs, cast downe your selues before God and he will lift you vp.

How God
listeth vp
the lowly.
Psal. 46. 4.

Now God exalteth and listeth vp such as cast downe themselues before his diuine maiestie, diuerse wayes.

1. When he ministreth inward comfort of his holy spirit in all the difficulties and daungers of this present world; in so much, as come life, come death, come sword, come famine, come plague, come persecutiō, come peril, come nakednes, come prosperitie, come aduersitie, come sicknes, come health, come wealth, come woe; these are lifted vp in heart, with comfort from God : So they which cast downe themselues, haue the Spirit of God in all distresse to comfort them, and so are they exalted by God.

2. God also listeth vp those, who cast downe themselues, & humble themselues before him : by sending the deliuerance, and riddance from their troubles, wherewith they were afflicted; So Ioseph submitting himselfe, and casting downe himself in all Christian ductifulnes to God, was therefore lifted vp by God and deliuered. God speaking by his Prophet of the deliuerance of the Church and Saints, which cast downe themselues in dutifull manner : and were also low and contemned in the world, as-

firmeth

firmeth that as he would bring downe the high tree, the proude : so would he by deliuerance, exalt and lift vp his seruant the low tree, and the tree cast down in the world, which was his afflicted Church. The Prophet Dauid entreating of the lifting vp of the Saints by deliuerance from their trouble, sayeth : The Lord hath pleasure in his people : he wil make the meeke glorious by deliuerance. Thus lifted he vp Iacob, who in the humilitie of his minde cast downe himselfe before God, when he kept him from the iniuries of Laban, & frō the crueltie of Esau his brother. Thus did God lift vp Dauid, whome he deliuered out of infinite troubles. Thus did God lift vp Hezekiah, when he deliuered him from Sennacherib the king of Assiriah. Thus lifted he vp many of his deare Saints, when he rid the from their miseries & afflictions, whereunto they were subiect. Thus he listeth vs vp dayly : now deliuering vs from troubles at home, now from troubles abroad : now from troubles by sea, and now by land : now by strangers, now by our domesticall and household people : now by professed enemies, now by counterfeite friends intended. Hereof haue we examples innumerable : hereof haue we experience, in other, & in our selues. Thus God Almighty listeth them vp by deliuerance from their troubles, who humble and cast downe themselues before him. Whereof neuer people nor nation hath had greater experience, and triall, then we of England now of late haue had : whome the Lorde hath deliuered by his owne hand from imminent daunger, and present perill of the proud Spaniards, who, with determinate purpose, and full resolution to haue inuaded our Countrie, and subdued our Nation, came with bloudie mindes, prepared tortures, with a mightie nauie, with long preparation, & with help of manie princes. But the Lorde hath deliuered this humble and despised land : and hath lodged many of their ships, in the bottome of the sea : and sent their dead carkasses, partly into this land, partly into Scotland : partly into Ireland, partly into other Countreys, to proclaime what successe their diuelish and desperate attempt hath had.

3 Neither thus onely, but God also listeth vp the humble,

Psal. 149. 4

Gen. 31. 17.
12. 13. & 24
25. &c.

Gen. 32. 24
Gen. 33. 4.
1. Kings 18.
19. 20. 24.
chapters.
4. King. 19.
9. & 37.

Ann. 1588.

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humble by aduaucing them vp to great honour, who in the humilitie of their hearts, humbled themselues before him. When Dauid humbled himselfe before the Lord, and counted himselfe vnworthie of that honour, to be the kings sonne in lawe: the Lord not onely aduauced him thereunto, but made him to reigne and rule in the stead of Saul the wicked king of Israel. When Moses was appointed by God to doe a message to Pharaoh, he in humilitie refusing it, was therefore exalted to be the prince and captaine of Gods people. Daniel humble in minde, and cast downe before the Lord, was by him exalted to great glorie, euen to be the chiefe, and ouerseer of all the princes of the prouinces of Babylon. And thus wee see it true, both that Dauid and also Anna the mother of Samuel sang: that the Lord raiseth vp the poore and meeke out of the dung-hill, to set him among his princes, and to inherite the seat of glorie.

4 Finally, God lifteth vp those which prostrate and cast downe themselues before him, by exalting them in the ende, to the glorious kingdome of his sonne, euen to the eternall kingdome of heauen. Which our Sauour Christ promisseth to such as are truly humbled: Blessed saith he, are they which are humble in spirit, for theirs is the kingdome of heauen. To this kingdome they are in due time exalted, who prostrate and cast downe themselues before God. And as Christ humbling himselfe before God, was therefore highly exalted by him, farre aboue all principalities and powers: and euerie name that is named, not in earth onely, but in heauen also: euen so doth our most gracious God highly exalt and lift vp such as in meekenesse of their hearts, in humilitie of their spirites, in lowlines of their mindes, cast downe themselues before him. These in fine he crowneth with eternall blessednes and immortalitie: these he raiseth vp together, and maketh them to reigne with Christ in heauenly places: to these he promisseth his eternall kingdome of glorie, there to rule and reigne with the Saints for euer: according to the doctrine of the Apostle: cast downe your selues before God, and he will lift you vp.

Now

Chap. 4. Sermon 20. 239

Now the Lord for his mercie giue vs his grace, that we may in all things humble our selues, and prostrate our selues before him, and be by him exalted: And the God of peace, which brought againe from the dead our Lorde Iesus Christ, the great shepheard of the sheepe, by the bloud of the euerlasting couenaunt, make vs perfect in all good workes, to doe his will: working in vs that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer. Amen.

Heb. 13. 20.
21.

James Chapter 4. verses 11. 12.

Sermon 21.

The twelfth
place of the
Epistle, is
touching
the two euils
of prid

Verse 11. Speake not euill one of another, brethren: hee that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the lawe, and condemneth the lawe: and if thou condemnest the law, thou art not an obseruer of the law, but a Iudge.

12 There is one lawe giuer, which is able to saue, and to destroy: who art thou that iudget another man?



Hese wordes and the rest to the end, containe the third and laste parte of this Chapter: which is touching the remouing of two euils and mischies which growe of pride.

Whereof the one is reproch and speaking euill of our brethren: the other is the vaine confidence of men

The 3. parte
of the chap.

Chap. 4. Sermon 21.

Two euils
of Pride.

men, whereby they rashly determine longe before, of things to come. The former of these two is contained in these two verses.

These two verses
contain the con-
demning of the
first euil of pride,
which is euill
speech: wherein
ther are 2 things
observed namely

1 The thing and euill which hee condem-
neth: reproch, flaunder, euill speech against
our brethren.

2 Why
men should
not so doe.
Thereasons
are foure.

1 Who so speaketh euil of his
brother, or condemneth his
brother, speaketh euil of the
law, & condemneth it: So this
is, From Violating the law.

2 Christiāns must obserue and
keep the lawe & not iudge it:
From the dutie of the Saints,

3 To iudge and speake euil of
our brother, is to & surpe the of-
fice of god. Fro & surping that
office which cōcerneth not vs.

4 We our selues are fraile by
condition: therefore ought we
not to condemne and speake
euil of others. From the frai-
nes of our owne state.

The first e-
uill of pride
is flaunder
and euill
speech.

Of these two, the first is the thing it selfe, which
het condemneth: where of hee giueth this precept nega-
tiuely: speake not euill, saith he, one of another, brethren.
In which precept negatiue, all flaunder, all rash iudge-
ment, all reproch, all obloquie, all vile and backbiting
speech, proceeding from malicious, hatefull, proude,
and peruerse iudgement, is condemned: whether it bee
open or secret, whether before thy face or behinde thy
backe: whether publikely or priuately it be done: to our
selues or others, for the discrediting, defaming, and im-
peaching

peaching the estimation & good reporte of the brethren.

Which euill and mischiefe for the most part cometh and riseth of pride, when in solent and arrogant persons, when the high minded and proude men of the earth desire that all men shoulde daunce after their pipes, and line according to their willes: which thing if it be not done to their contentation, then breake they and brust out in euill speech, then fall they to rash iudgement, then condemne they euery thing, and euery person which please them not: wherewithall the Apostle to meete, and to repress so great a mischiefe in the life and societie of men, giueth out this precept and exhortation: Speake not euill one of another, brethren.

This euill how great it is, and how largely spreadde abroad in the liues and manners of men, who is so blinde that seeth not? Who is so ignorāt that knoweth not? Who is so wilfull that confesseth not? Is not this the custome & common course of all men, to reuile, to speake euill of, to iudge at their owne pleasures, whatsoeuer, and whomsoeuer they mislike, if they be not according to their fancies? Then which there is not a greater, or more manifold mischiefe in the life of man.

Against theft, robberie, spoiling, and taking away of our goodes, wee all with one voice crye out: against the taking away of our good name, against the impeaching of our honestie, against impairing of our estimation and lawfull credite, shall wee not cry out in like manner? If a good name bee to bee chosen before great riches, and louing fauour before siluer and golde, as Salomon writeth: then howe much the good name of a man, is greater then riches and wordly wealth: so much greater euill, is euill speech and slaunder, whereby a man is spoiled of his credite and estimation, then robberie, whereby hee is bereft of his riches, though it be not so, generally accounted of, with men. And as euery sinne ought to bee punished with greater or lesser punishments, according to the nature of the sinne: then such euill speech is greater then theft and robbery in the iudgements of the wisest and most godlye: it ought also too bee subiecte to greater punishment.

Prou. 22.1.
Eccles. 7.8.

Deut. 25.12

Chap. 4. Sermon 21:

Slander in
Scripture
condemned

punishment, then theft or robbérie.

Leuit. 19.
16.

Ecclus. 5.
15.

Psal. 15. 3.

Mat. 5. 22.

1. Cor. 6. 10

Eph. 4. 22.
23. 24.

Ephe. 4. 26.
31.

This thing is quite contrary to the law of loue; this is altogether repugnant to the lawe of charitie, this is a manifest breach of the second table of Gods holye commandements; therefore in the sacred worde and diuine law of God, not once, but often, not in the olde testament alone, but in the new in like manner, worthily condemned. What, that God in the ordering of the commonwealth of Israel his people, commandeth that they should not goe about as slaundersers and backbiters, with tales and euill reportes against their brethren? what that the wise Sirach counselleth vs, not to be counted tale bearers, neither to waite with our tongues to speake euill: for that shame and repentaunce followeth the theefe, and an euill condemnation is ouer him that is double tongued: but confusion, hatred and enuy, pursueth him that is a backbiter & euill speaker of his brother? What that the princely Prophet seeking and searching who they be, that should dwell in the Lordes tabernacle and rest vpon his holy hill, and bee reputed for true members of the Church, there hence excludeth, and thrusteth out all such as with their tongues speake euill, & slaunder their neighbours? What, that our blessed Sauour Christ, the true expositor of the lawe of God condemneth slaunders as a parte of murder, for thereby, with our tongues wee slay and murder our brethren: adiudging him worthy hell fire which shalbe found guiltie thereof?

What, that Saint Paule by the same spirite moued, crieth out to the Church of the Corinthians, bee not deceaued; for neither fornicators, nor idolators, nor adulterers, nor wantons, nor buggerers, nor theeues, nor drunkardes, nor raylers, nor backbiters, nor extortioners shal inherite the kingdome of God? What that the same Apostle condemning all the workes of olde Adam in the Saints, and exhorting them to put on the new man created after God in holinesse & truerighteousnesse, in fine & conclusion of his discourse, knitterh and shutteth vp the matter with this admonition: Let all bitterness and anger, and wrath, and enuie, and euill speaking bee put away

way from you, with all maliciousnesse? What that Saint L. Pet. 3. 8. 9
Peter singeth the same song to the Saintes: finally my bre-
thren, be yee all of one minde, one suffer with anothers;
loue as brethren; be mercifull, be courteous: not rendring
euill for euill, nor rebuke for rebuke; but contrariwise
blessed, knowing that you are called thereunto, euen to be
heires of the blessing? doe not these and infinite the like
testimonies of sacred and holy Scripture, condemne all
backbiting, euill speaking, flandering one of another;
which ought to bee wholly abandoned and abolished
from the saintes of God?

Wherefore, whether it be openly and to the faces of
men done; as reprochfull and taunting speeches: or whe-
ther it be priuily and secretly done, and behinde their
backes and in their absence, as whispering, backbiting
and slander, tending to the defamation, discredite, and
hurting of his name of whom men speake, it is generally
and indifferently condemned.

The originall of this euill is from Satan, and the peti- Slander
gree of euill speech is to be fetched and deriued from the first from
deuill, the great Dragon, the old serpent. For which cause Satan.
as by the way of prerogatiue aboue all other, hee is called Reu. 12. 9.
the slaunderer, the backbiter, the false accuser of the bre-
thren before God: whose labour and studie, whose ende-
uour and trauell is, to raise vp lies, false accusations, euill
reportes of the Saintes of God, and therefore is called by
a name agreeable thereunto, *Diabolus*; a slaunderer, an
accuser. This father and patrone of all euill speech, spared Gen. 3. 4. 5.
not God himselte, but spake euill of him to Adam and
Euah in paradise: hath God, saith he, said, you shall die:
nay but you shall not die: for God knoweth that at what
time you eate, your eyes shalbe opened, and ye shalbe as
Gods, knowing good and euill. Thus hee sought to haue
falsified the truth of God: thus hee brought vp an euill
report of God himselte, as enuying the state of Adam.
Thus he shronk not, ne sticked to speake euil of God, who Psal. 139. 5.
is the God of truth, and in whome there is no vnrighte- Pla. 145. 17.
ousnesse at all: who is faithfull in all his sayings, and holy
in all his workes; as the scripture teacheth. Whome not

Chap. 4. Sermon 21.

Lib. 2. cont. withstanding, as Tertullian saith, he charged both with
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 deede eate of the forbidden fruite, yet they shoulde not
 die: then of enuie, that therefore God had forbidden
 them the eating of the tree of knowledge of good and
 euill, and the tree of life, least by eating thereof they
 shoulde liue for euer, and become immortall. Which
Lib. 3. cont. thing also Saint Cyrill confesseth of Satan: affirming
Iulianum. that Satan told Euah, that God both lied vnto them, and
 through enuie forbad them to eate, as one knowing
 that they should be Gods if they eate thereof. So he both
 flandered the most mightie, and ineffable nature, & ma-
 iestie of God, & sent and put into our prime parents, a pe-
 stilent doctrine of malice, and therefore is worthily called
 the Deuill, that is a slanderer.

This enimie of God and man, with like malice set vp-
 on holy Iob, the righteous person: accusing him as a
 temporizer, and seruer of time; a counterfeit and hypo-
 cite in heart, and such a one, as serued God for profite
 onely. Wherefore of him thus speaketh Satan to God:
Iob. 1. 9. 10 what doth Iob serue thee for naught; hast thou not hem-
11. med and hedged him in on euerie side? hast thou not
Iob. 2. 4. 5. blessed the workes of his handes? and his substance is
 increased in the land? but stretch out thine hand, & touch
 all that hee hath, and he will blaspheme thee to thy face.
 Thus he sought to bring Iob into dislike and disfaueur
 with God: thus he brought vp an euill reporte of the most
 holy patriarke: thus he accused him of hypocrisie, who
 serued the Lord vnfainedly from his heart: thus he impea-
 ched his credite, like whome there was none vppon the
 earth; a iust man and vpriight, fearing God, and eschew-
Iob. 1. 8. ing euill, by the mouth of God himselfe therefore com-
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This is he that begetteth all slanderous and reproch-
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 bloweth the flame of these affections in the minds of the
 wicked, in whose steps who so treadeth, whose example
 who so followeth: whose practise who so expresseth.
 whose

Satan fa-
 ther of
 flandersers.

whose suggestion, who so obeyeth, therein may not be reputed as the seruant of Christ, but the slaue of Satan; not the child of God, but the sonne of the deuill; not the heire of life, but the firebrand of hell; there to suffer tormentes with his ghostly father, the slaunderer of the brethren for euer: vnlesse he heartily repent himselfe of this sinne, and leaue this iniquitie whereunto he is giuen.

This is that poiſon of Aspis the venomous serpent, *Psal. 140.3* which lieth and lurketh vnder the lippes of the reprochfull slaunderer: this is that deadly poyſon, wherewith the Apostle saith the tongues of men are infected: these are those biting and cruell beastes, who slay many with the venom of their lippes; of whom Diogenes the philosopher speaketh; who being demaunded what beastes did bite most dangerously: answered, that of tame beasts, the flatterer; but of wild beasts, the slaunderer biteth the sooreſt. These wound and slay at hand, and far off, at home and abroad, the quick and the dead: these spare neither prince nor people; neither priest nor prelate: neither friend nor foe, rich nor poore: base nor honorable; man nor woman, one nor other; these destroy whole houses and families. *1. Kin. 22.9* As Doeg by his slaunder caused the familie of the priests at Nob to be destroyed. Haman his slaunder caused sentence of condemnation to go out against the whole familie of the Iewes: these haue destroyed such as haue been at peace among themselves. Therefore Sirach exhorteth men to abhorre the slaunderer and double tongued, for as much as such haue destroyed many that were at peace and vnitie among themselves. This hath disquieted many, and driuen them from nation to nation, cast downe strong cities, and ouerthrowne the houses of mightie men: and brought downe the strength of mightie people, and been the decay of many nations: this is that that setteth princes at variance, & armeth mightie men one against another. *Prou. 16.38* For the froward person soweth strife, and a tale bearer maketh diuision among Princes, saith Salomon, See more 3, chap. Iames. v. 8.

Howe great then is the sinne, which God condemneth; David excludeth from the tabernacle of God: our

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Saujour counteth for cruell murther: Saint Paul shutteth out from the presence of God and his kingdome: S. Peter reprobeth, and which worketh so great euill to the children of men? Nowe though it bee heere made the effect of pride, yet are there more causes thereof, then pride alone.

Causes of
euill speech

Nowe the common causes for which men speake euill, one of another, are chiefly these five. 1. Men slander and speak euill of, therby to be reuenged of such as either haue donethē hurt, or else are thought to haue done thē iniurie. Thus men and women, not able with violence to make their parte a good, vse their slanderous tongues as instrumentes and weapons of their reuenge. Thus the desire of reuenge which burneth & boyleth in our breasts, stirreth vs vp to speake euill, and to slander those on whom we would be auenged. Herehence it is that hauing sustained iniurie at the handes of men, and otherwise not able to be reuenged: wee to reuenge our quarrels, and repay the iniurie, giue ouer our tongues to reuile, to slaunders, misreport, backbite and speake euill of them, by whome the iniuries are done and committed. And howe commonly this cause moueth vs hereunto, our selues are better then all witnesses; and dayly experience sheweth more plainly, then that wee ought in any wise, to doubt thereof.

*As Ha-
man be-
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2. As desire to bee auenged pricketh men forward to this mischiese, so also desire of gaine moueth men therevnto: for we see sometimes, that the bringing of others by slaunders into contēpt, may breed our commoditie; wherewith all we moued, giue ouer our tongues as weapons & instruments of slaunders: and this thing maketh men not onely to speake euill of others, before priuate persons, but also in the presence of Princes. Doeg might seeme to haue respected this matter in his slanderous accusation of Dauid, and Abimelech with the Priestes of Nob, to Saul the king: from whome he expected not onely great fauour, but great profite also at the kinges handes, by his accusation & slandering of the Priestes. But without peraduenture, Siba the seruant of Mephibosleck had regard in his slander

1. kin. 22.9

2. Kin. 16.3

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to his gaine and comodity; when he told Dauid the king, that Mephiboseck the son of Ionathan, in Dauids persecutio by Absolon his son, had said, that that day the house of Israell would restore to him the kingdome of his father. This cause moued Ptolemeus the king of Egypt to forge and frame a false accusation to Demetrius, against Alexander, that he sought his death and would haue slaine him: that thus by bringing him into discredit, he might the better inuade his kingdom: the desire whereof, moued him to slander: being the onely thing he aimed at, shot at, and looked vnto, as the thing sheweth.

1. Machab.
11. chap. v.
9. 10. 11.

In Princes courtes, nothing is more common, or customable, then for men (cleare from false surmised crimes, and voide of all deserued spot of false suspicion) to be assailed and assaulted, with reprochfull slaunder of the wicked. VVherin they seeke neither the glory of God, neither the peace of their Countrey, neither the welfare of Princes, neither the happy estate of Commonwealthes: but onely their owne priuate profite and comodity, which they endeouour to enlarge and increase, by the discrediting, diffaming, backebiting and slaundering of others.

Neither is this true only in great personages, in Princes, and Peeres of Common wealthes, before whom the innocent, oftentimes for gaine, are accused of the wicked; but also in our priuate and ciuill life, it is a practise most general, for our owne gaine, priuate lucre and comodity, to accuse, condemne, speake euill of other men, & to slaunder one another.

3 Neither for these causes onely doe we speake euill of our brethren, but also stirred vp by enuy, for the graces & benefits of God; poured in plentifull manner vppon our neighbours, wherat we being moued through enuy, we speake euill of them, as vnworthy those graces and benefits receiued. And therefore it cometh oftentimes to passe, that the wicked moued with enuy, for the blessings of god vpon his children, speak euill of them. Whe the malicious and malignant people of this world, see the Saints of God to flourish in vertue, to increase in grace, to exel in faith,

Chap. 4. Sermon 21:

Slander in
Scripture
condemned

punishment, then theft or robbery.

Leuit. 19.
16.

Ecclesi. 5.
15.

Psal. 15. 3.

Mat. 5. 22.

1. Cor. 6. 10

Eph. 4. 22.
23. 24.

Ephe. 4. 26.
31.

This thing is quite contrary to the law of loue; this is altogether repugnant to the lawe of charitie, this is a manifest breach of the second table of Gods holie commandements; therefore in the sacred worde and diuine law of God, not once, but often, not in the olde testament alone, but in the new in like manner, worthily condemned. What, that God in the ordering of the commonwealth of Israel his people, commandeth that they should not goe about as slanderers and backbiters, with tales and euill reportes against their brethren? what that the wise Sirach counselleth vs, not to be counted tale bearers, neither to waite with our tongues to speake euill: for that shame and repentaunce followeth the theefe, and an euill condemnation is ouer him that is double tongued: but confusion, hatred and enuy, pursueth him that is a backbiter & euill speaker of his brother? What that the princely Prophet seeking and searhing who they be, that should dwell in the Lordes tabernacle and rest vpon his holy hill, and bee reputed for true members of the Church, there hence excludeth, and thrusteth out all such as with their tongues speake euill, & slander their neighbours? What, that our blessed Sauour Christ, the true expositor of the lawe of God condemneth slander as a parte of murther, for thereby, with our tongues wee slay and murder our brethren: adiudging him worthy hell fire which shalbe found guiltie thereof?

What, that Saint Paule by the same spirite moued, crieth out to the Church of the Corinthians, bee not deceaued; for neither fornicators, nor idolators, nor adulterers, nor wantons, nor buggerers, nor theeues, nor drunkardes, nor raylers, nor backbiters, nor extortioners shal inherite the kingdome of God? What that the same Apostle condemning all the workes of olde Adam in the Saints, and exhorting them to put on the new man created after God in holinesse & truerighteousnesse, in fine & conclusion of his discourse, knitterh and shutteth vp the matter with this admonition: Let all bitternesse and anger, and wrath, and enuie, and euill speaking bee put away

way from you, with all maliciousnesse? What that Saint ^{1 Pet. 3. 8} Peter singeth the same song to the Saintes: finally my brethren, be yee all of one minde, one suffer with anothers loue as brethren; be mercifull, be courteous: not rendering euill for euill, nor rebuke for rebuke; but contrariwise blesse, knowing that you are called thereunto, euen to be heires of the blessing? doe not these and infinite the like testimonies of sacred and holy Scripture, condemne all backbiting, euill speaking, flaundering one of another; which ought to bee wholly abandoned and abolished from the saints of God?

Wherefore, whether it be openly and to the faces of men done; as reprochfull and taunting speeches; or whether it be priuily and secretly done, and behinde their backs and in their absence, as whispering, backbiting and slander; tending to the defamation, discredite, and hurting of his name of whom men speake, it is generally and indifferently condemned.

The original of this euill is from Satan, and the peti- ^{Slander first from Satan.}gree of euill speech is to be fetched and deriued from the deuill; the great Dragon, the old serpent. For which cause as by the way of prerogatiue aboue all other, hee is called the slaunderer, the backbiter, the false accuser of the brethren before God: whose labour and studie, whose endeuour and trauell is, to raise vp lies, false accusations, euill reportes of the Saintes of God, and therefore is called by a name agreeable therunto, *Diabolus*; a slaunderer, an accuser. This father and patrone of all euill speech, spared ^{Gen. 3. 4. 5.}not God himselte, but spake euill of him to Adam and Euah in paradise: hath God, saith he, said, you shall die: nay but you shall not die: for God knoweth that at what time you eate, your eyes shalbe opened, and ye shalbe as Gods, knowing good and euill. Thus hee sought to haue falsified the trueth of God: thus hee brought vp an euill report of God himselte, as enuying the state of Adam. Thus he shronk not, ne sticked to speake euil of God, who ^{Psal. 145. 5.}is the God of trueth, and in whome there is no vnrighteousnesse at all: who is faithfull in all his sayinges, and holy in all his workes; as the scripture teacheth. Whome not ^{Psa. 145. 17.}

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Howe great then is the sinne, which God condemneth; Dauid excludeth from the tabernacle of God: our

Psal. 140. 3

James. 3. 8.

Diogenes

1. Kin. 22. 9

Hester. 3. 8

Eccles. 28

13. 14 &c.

Prou. 16. 28

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1. Machab. 11. chap. v. 9. 10. 11.

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3 Neither for these causes onely doe we speake euill of our brethren, but also stirred vp by enuy, for the graces & benefits of God, poured in plentifull manner vppon our neighbours, wherat we being moued through enuy, we speake euill of them, as vnworthy those graces and benefits receiued. And therefore it cometh oftentimes to passe, that the wicked moued with enuy, for the blessings of god vpon his children, speak euill of them. Whē the malicious and malignant people of this world, see the Saints of God to flourish in vertue, to increase in grace, to excel in faith,

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to be zealous in religion, constant in profession, of good hope in all afflictions, aduanced to honour, enriched with worldly wealth, or any such way, either inwardly in their mindes, or outwardly in their bodies or goods to be blessed by God: they enuying them for the same, slander them, taunt them, and speake euill of them in most wicked and vngodly manner.

The Princes of the Prouinces of Babylon seeing the vertue, honor and glory of Daniel, whereunto he was aduanced by God, through Darius the King of Babylon; enuying his state, forged and framed an accusation against him to Darius, whereby he was adiudged to the denne of Lions. When the obstinat and rebellious Iewes saw the zeale, boldnes, constancy, and courage of the holy Prophet, who would not be feared with the faces of men, from executing his charge: then they through mere malice and enuy, slandered the Prophet, and deuised against him, and smit him with theyr bitter and backebiting tongues. The Scribes and Pharisies, through enuy of the graces of God in our blessed Sauour Christ, raised vp many false accusations, and vttered many slanderous speeches against his royall person, as the holy gospel witnesseth. Herewith were the Iewes stirred vp against Steuen, whose spirite they not able to withstand and resist, they raysed false accusations, and suborned false witnesses, in forged manner, slanderously to accuse him: as one that had spoken euill of Moses, and God. The same cause pricked them forward in like maner, to speake against the doctrine of Saint Paul, & to raile against his person: through malice and enuy conceiued against him. This was cause that the wicked Priests, slandered Narcissus to Constantius. This was cause that the Arrians slandered Athanasius. This was cause that there were slanderous speeches diuised against godly Anasthatus the Bishop, Lib. 2. tripert. hist. c. 24. lib. 4. c. 25. And for this cause, the greatest in dignity, the famous for victory, the richest for wealth, the highest in authority, are oftentimes euill spoken of. To conclude, there is nothing more common in the life of man, then for such as are induced,

Dan. 6. 3. 4.

Iere. 18. 18

Mat. 10. 25

Mat. 12. 24.

Iohn 8. 48.

Act. 6. 8. 9.

Act. 13. 45.

Euseb. eccl.

hist. lib 6.

c. 7.

Niceph. li.

15. eccl. c. 9

Euseb. eccl.

hist. lib. 10.

c. 15. 16. 17

dued, eyther with inward graces of the spirite, or outward benefits by the hand of God, for the malice and hatred wherewith men follow and pursue them, to be euil spoken of, and slandered.

4 And as for these causes men are moued to slander, so through desire that men haue to please others, they giue themselves to slander. Now it is the nature of many mē, to delight in hearing others slandered, whose humor flatterers following, do therefore oftē slander their brethrē.

5 Finally, and that which properly concerneth this place, our euil speaking proceedeth of pride: and therefore, as a mischief and effect of pride, it is here condemned. The pride which of our selues we haue conceiued, maketh vs to mislike whatsoeuer is not according to our pleasures: and mislike moueth vs to speake euill of other men, who walke not, liue not, doe not all things to our liking. For as the Ape and Rauē thinke their owne young ones fairest, and best fauoured: yet there is not a more deformed thing almost among beasts, then the Ape, neither a fouler among the birds, then the yong Rauē: So men like their owne doings, be they neuer so bad, and condemne all others in comparison of themselves. The Iewes (through pride of their own hearts,) contemned the Gentiles, and spoke euill of them: Stand apart (say they) to the Gentiles, for I am worthier then thou. The proud conceite of his owne righteousness, which the proud Pharisee had conceiued, made him to contemne the poore Publican, and to speake euill of him, euē to the face, and in the presence of God, in the Temple; I thanke thee (O God) that I am not as other men; extortioners, vniust, adulterers, or euen as this Publican. The proud & wicked men of the world, seeing that the Saints would not run the same excessse of riot with them, and liue as pleased them: therefore saith Saint Peter, they speake euill of them.

Isay 65. 5.

Luk. 18. 11.

1. Pet. 4. 4.

Our Apostle here making pride, the cause of this euill, and insinuating, that the proud and arrogant persons of the world, will proudly condemne, and slanderously speake of all those, who liue not after their pleasures: condemneth it as the effect of pride: neither is there,

finally,

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nally, any thing that more moueth them to speake euill one of another, then pride doeth. So that the proud person hardly speaketh well of any, but that he onely may be in estimation, account, and credite, he speaketh euill of all others, and condemneth them.

These and the like causes may be alleadged of this euill, and mischiese, which S. Iames worthely condemneth; Speake not euill one of another, brethren.

How men
speak euill.

This mischiese is manifold: and sundry waies are men saide to speake euill one of another.

1. When men misreport of vs, and charge vs with that which is not true, then speake they euill of vs. In this kind **Pla. 35. 11.** was Dauid euill spoken of, as in the Psalme he witnesseth; Cruell witnessers rose vp against me; they asked me things I knew not: they charged him with things vntue, to bring him into disgrace, discredite, and disfaueur with men.

2. Kings
22. 9. 10.

Thus Doege the Edomite, (the chiefe of Sauls Heard-men) spoke euill of Dauid, and Achimelech the Priest of Nob, affirming that they tooke counsell together against the king: I saw the sonne of Ishai, when he came to Nob, to Achimelech, the sonne of Ahitub, who asked coucel of the Lord for him. Such euill speeches were they, of those flattering Parasites, and backbiting Sicophants, who falsly infourmed Saul, that Dauid intended mischiese against him. In this kinde proud Hāmon spoke euill against Mardocheus, and the people of the Iewes, who charged them with things vntue, in bringing vp euill and falsc reports of them: There is a people (saith he) scattered and dispersed among the people, in all the Prouinces of thy kingdom: whose lawes are diuers to all lawes, and obserue not the lawes of the king. In the seruice (indeede) of their God, they obeyed not, but in ciuill things, they were obedient vnto the lawes of Assuerus, and therefore were charged falsly, with disloyalty, & rebellion against the lawes of the king. So were the Christians slandered, against who most vntue things were falsly deuised, as that they were incestuous; that they slew their children; that they gaue themselves to all abominable iniquities; as both Ter-

Pol. c. 9.

tullian, and the Ecclesiasticall history recordeth.

Thus

Thus we speake euill one of another, when to defame and discredite one another, we forge, we faine, we frame and deuise false things against our brethren, to bring them into hatred, that we only might be accounted of.

Wherein wee play the partes of malicious persons, who bedaube and bedashe with dirt, the faces of other folke, that they might seeme the fairer: and soyle, slurrie, & file the garmets of their neighbours, that theirs might seeme the gayer and gallanter. Thus by false reports, and slanderous speeches: thus by reproachfull contumelie, and backbiting, men defile the name, fame, and credit of men, and impeach their estimation, that themselues may appeare and seeme the wiser, iuster, honeste, & worthier in all things. And thus by reporting false things of our brethren, to discredite them, we speake euill of them.

2 Neither thus onely speake men euill one of another, but also when they amplifie, exaggerate, aggrauate, and make the infirmities and faults of men farre greater, by their reports, then indeede they be, to make them odious in the sight of men: as when our neighbour is something cholericke and hastie; to report him to be so mad, furious, and headstrong, that none can abide it. If a man onely salute a woman by the way, to say, he talked with her of adulterie. If our brother smite in anger, to say, he would haue slaine and murdered. When by our report, we make the infirmities of men greater, and farre more hainous then they be indeede: this is euill speaking, and worthely to be condemned. And it is vsuall among men now, to discredite, and make other folke odious in the sight and hearing of others, to amplifie their faulkes, and make them farre greater then they are indeede: this is also slander, this is euill speech against our neighbour. Thus doe eloquent Sycophants: thus doe rhetoricall slanderers: thus doe backbiting whisperers: thus doe false accusers of their neighbours, who make euery thing worse then it is in deede: and by reporting, increase and enlarge mens crimes. This ought also to be auoyded of the Saints of God, who ought not (so much as in this wise) to speake euill of their brethren.

3 Besides

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3 Besides this, men speake euill of their brethren, when they blase abroad the secrete sinnes and infirmities of their brethren (when they shoulde haue couered them in loue) onely to discredite, and defame the offenders. Salomon making the detecting and reuealing of the secreate sinnes of their brethren, a parte and branch of euill speach and slander, saith; that hee that goeth about as a slanderer, discouereth a secrete: but hee that is of a faithfull heart, concealeth a matter. Wherence it appeareth, that to detect, open, and make knownen the secrete sinnes of our brethren, (which in loue we should couer) is the point of a backbiter, and slanderer, and one that speaketh euil of his neighbour. To discouer secret sinnes, when he needeth not; to publish priue infirmities, when he should hide them through loue: to blase abroad the vnknownen offences of men, when he is not thereunto in any wise enforced, and that to the ende hee may thereby diffame them, and discredite them among men: What other thing is it, then slander & euill speach condemned?

4 Againe, men sinne by speaking euill of their brethren, when they depraue the good deedes, and well doings of them, when they extenuate and make lesse, then in deede they be, the good qualities of men, or call their vertues by the names of the vices neere thereunto. In this manner men sinne, when of the good deedes of men they say, they were done to euill end, vpon euill intent, by vnlawfull meanes, not in sinceritie, and loue to vertue, but in colourable manner, and in fraudulent and deceitfull hypocrisie.

Thus did Sathan by deprauing the seruice of God in Iob, speake euill of him to God: when he saide, that Iob serued God for gaine, not sincerely. Thus the discotented Momy of the world, and finders of faults with euery thing which them selues do not, speake euill: who calumniate and depraue euery thing, be it neuer so wel don of men. If there be any thing done well to the countrie & common wealth, they depraue it, and say, it was done not for loue of countrie, but for praise and fauour of the people. If any exployte be done in warre, they say it was not

Pro. 11. 13.
20. c. v. 19.

Iob. 9. 10.
c. 2. 4. 5.

not for loue to peace, but for desire of renoune among men: if when men labour faithfully in the Church, men say, it is for their owne glorie, and not for the glorie of God: if when men be deuoute, we should say, it is for a fashion, not in sinceritie: when men call the valiant man bolde, the iust, rigorous and seuer: the prudent craftie: the wary suttle: the liberall riottous and prodigall: hee that speaketh in defence of right, impudent and licentious: He that calleth the sparie, miserable; or the temperate, wretched; the peaceable, doltish; or the patient cowardly; slaundereth in like manner.

5. Not thus only, but also when men excell in learning, be singular for vertue, renowned for faith, or any such gifte and grace of Gods spirite: To diminish and extenuate these things, and make them by our enuious report, farre lesse then in deede they are: what is this then, but euill speache here condemned? wherefore as to exaggerate and amplifie the vices, so to extenuate the vertues, and good gifts in the Saints, is, and to be accomplished, a kinde of slaunder, and euill speech also.

6. Moreover, men speake euill, though they speake that which is true, touching the sinnes and infirmities of their brethren: when they speake those things, not for loue of the truth, but for the slaundering of the person, which hath offended. For as that Iudge, which pronounceth sentence of iudgement and condemnation agaynst a malefactor: yet not for loue of iustice, but for an olde grudge agaynst the man, is therein no iust iudge, but a murderer before God: albeit he do that which iustice prescribeth, and right and reason requireth also: euen so when men report euen true things of their brethren, not for hatred of the sinne, and loue they beare to the truth, but for the malice they haue to the men, and to the ende thereby they may discredit them: are not therein to be counted tellers of a trueth, but rather bitter backbiters, slaundersers, and euill speakers, though they report no more then is true, because they do it not for the loue of the trueth, but to the slaunder and defaming of the persons of their brethren.

Where-

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In his boke
de instituti-
one seu re-
gulo Mo-
nachorum
c. 33.

1. Cor. 5. 11

Pro. 22. 24.

25.

2. Tim. 4. 14

15.

Prou. 14. 7.

Eccles. 13. 1

c. 21. 2.

Math. 5. 28.

29.

Ephe. 5. v. 7

& 11.

Whereunto S. Basill agreeth : who teacheth vs, that there are chiefly two causes why we should discouer the faultes of others. 1. When we take counsell with others, how he that hath offended, may be corrected. 2. Whē we are to forewarne any, that he fall not into the company of any that is wicked, thinking him to be good : which counsell the scripture giueth. Which places he alleageth : and in many other places, as to the readers of holy scripture is not vnknowne. Besides these mischiefes, saith Basil, who fouer speaketh any thing against another, that he may either derogate or detract from him, it is slander, albeit the things seeme true which he speaketh.

6 Finally, this euill is committed, when in the pride of our hearts we would haue all men liue according to our pleasures and wills ; which when they do not, we arrogantly cōdemne them, we slanderously report of thē, we maliciously censure them, we rashly iudge them. In which sense, and of which kind our Apostle chiefly here speaketh. To cōdemne those which daunce not after our pipe, to speake euill of such as will not beled at our pleasures, to report otherwise then well of such as will not liue, and do in all things as we would haue them: this is the mischiefe of pride by the Apostle principally intended, and spoken agaynst in this part of Scripture.

This mischiefe hath bene in all times : and men there haue bene alwayes, who through the pride of their hearts, would haue brought the whole world to liue at their pleasures, and to come at their call and lure. In the which their conceined imagination, if any resisted, withstoode, and refused : they censured, they iudged, they spoke euill of, and condemned them for wicked.

Were there not (thinke you) in the time of the Prophets, men puffed vp with this pride of spirite, who condemned arrogantly, censured foolishly, slandered wrongfully the holy Prophets and people of God, for that they would not liue after their pleasures ? Did not the proude Scribes, Pharisees, Priests, and Princes of the people, cōdemne and speake euill of Christ and his Disciples, because they would not bee in all things conformable

Mat. 9. 3. &
11. c. 15. 2.

vnto them? Did not the wicked in the dayes of Saint Peter, speake euill of the Saintes, and the electe seruantes of God, because they woulde not liue according to their line and rule: and runne on with them, the same race of riot? Are their heartes otherwise affected, and not rather swelled and blowne vp with like pride, who chalenge to themselves wisdom, zeale, godlinesse, aboue their brethren: and both in the common wealth, and in the church of Christ, woulde haue all thinges done, saide, and ordered at their pleasures, and speake euill of all men, that do not their after? Are there not many of our owne coates and callings, the Ministers of Christ Iesus, who because they can not haue all men to bee as themselves are, and thinges in the Church at their pleasures ordered, and all thinges done as they woulde haue them: speake euill of them which excell in authoritie? Priuilye in soure, and talke with the Parishioners agaynst their Pastours, not subiecte to the lawe of their imaginations? Which vncharitably, vnchristianly, vnbrotherly, nay Iudaslye betray their brethren: and bring by their libels spredde abroad, the good names of such their fellowe Ministers, as neuer haue bene detected (nay yet deserved to be) of any notorious crime, into question: and by their slanderous and malicious speeches, haue greatly diminished their credites, impeached their estimation, wherein before they haue bene: and brought them into contempt with men? Is not this the mischiefe of pride, which maketh them to condemne and speake euil of euery thing & person, who soeuer pleaseth not them, and is not accordinge to their mindes?

Wherefore let mee exhort all such in the feare of God: to examine their owne affections, to enter into the closet of their owne thoughts, to cast downe their presumptuous and peremptorie iudgements, to leaue the stealing away of the heartes of the people from their ordinarie Pastours, by mislyking of their lawfull and tolerable doings. And let me in the bowels of Iesus Christ beseech them, and by the mercies of God entreate them, that when thinges are not to their mindes, yea, if there be

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be blemishes, spotted and wrinckles in the face of the Church, (as there shall bee to the ende): that with patience they would beare them, as becommeth Saints: with prayer they would seek to redresse them: that they speake not euill against such as in opinions varie from them: that they powre not out the poyson, venome and rancour of their hearts any more by slaundering, defacing, and rashly condemning their brethren. That they teare not in sunder, the vnseamed coate of Iesus Christ by their bitter cōtending, with backbiting and discrediting of their fellow labourers, and worke fellowes in the Lords haruest: but that they take singular heede, and haue speciall care to abandon and abolish this mischiefe of pride, and to holde fast this exhortation of the Apostle: speake not euill one of another brethren.

Reasons of
the precept

The first
reason.

And this euill hee dissuadeth, by foure reasons.
1 From the violating Gods lawe: which is broken and violated of vs, when in the pride of our mindes, wee condemne and speake euill of our brethren: thereof Sainte Iames speaketh in this wise. hee that speaketh euill of his brother, or condemneth his brother, speaketh euill of the law, and condemneth the law. Thus when we speake euill of our brethren and condemne them, because they walke not after our willes, neither liue according to our pleasures: wee are not onely iniurious to our brethren; but we are iniurious to the law of God, wherof we speake euill, and which wee condemne in speaking euill, and condemning our brethren. To speake euill of the law, and to condemne it, is a great sinne, and great euill. Therefore must we not speake euill of or condemne our brethren, because thereby the law is euill spoken of, and condemned by vs.

How speak
we euill of
the lawe,
when wee
speake euill
of the bre-
thren?

How doth the law sustaine iniurie, in thus iniurying of our brethren? how is it violated, how is it euill spoken of, and condemned, when our brethren are euill spoken of and condemned by vs?

Gods lawe teacheth vs not to condemne, nor to speake euill of the brethren. Whē, notwithstanding this lawe, wee doe and will speake euill and condemne our brethren

brethren: then wee speake euill of the lawe, and condemne it in effecte. Because wee will not bee bridleed thereby, when we will not be restrayned from proude and arrogant condemning, nor withhelde from speaking euill of our brethren by this lawe of God, When wee violate and breake this lawe and doe contrarie thereunto, our deedes speake euill (as it were) of the lawe: that it is not worthie, that it is not good inough to bee the bridle and rule of our life. When this lawe saith, thou shalt not flander or speake euill of thy neighbour: when this lawe sayth; Iudge not, least you bee iudged, condemne not, least you bee condemned: and yet wee will speake euill of our brethren, and condemne them: doe wee not saye, (as it were) by deedes, (which in this matter speake for vs) that this lawe shall not teach vs: it shall not bridle our tongues: we will not thereby be restrained? Thus in effect we speake euill of the lawe, and condemne it as vn sufficient, vnperfect, vnworthie to teach vs. Thus in our actions, and by our deedes wee speake euill of the lawe, and condemne it, as not wise inough, as not good inough, as not circumspect inough. Thus wee finde faulte with the law, as if it did not well in forbidding vs to speake euill one of another. And thus in the actions and practise of our liues, we speake euill of the law, and condemne it, when we speake euil of our brethren, & condemne them, which thing the law forbiddeth.

Leuit. 19. 16
Mar. ch. 7. 2

Wherein it fareth with the lawe of God, as it often fareth with the positie lawes of Princes. For when positie and ciuill lawes and statutes are made by Princes in their common wealthes, for the gouernment and ordering of the manners of men: and men infringe, breake, and violate them, neither will resourme their manners according to the prescript thereof: doe not they thereby shewe, that they like not such lawes: that those lawes are not worthie to be the bridle of their liues? and thus in effect, speake euill and condemne them? euen so when Almighty God hath established a lawe, that no man shall speake euill of his brother, nor rashlye condemn him at his pleasure: when obstinately and stubbornly

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bornly we withstand this, and will not be restrained and bridled from speaking euill of, and condemning our brethren: what doe we else, but in effecte speake euill of, it, and condemne it, as not worthy to bee our teacher and informer? And thus by speaking euill of our brother, and condemning him, we speake euill of that lawe, and condemne it, which saith; Thou shalt not speake euill of, or condemne thy brother.

Exod. 32.
16

Now who so speaketh euill, and condemneeth any law, speaketh euill of, and condemneeth him, whose lawe it is: proude and wicked men then speaking euill of the lawe of God, and condemning it, speake thereby euill of God, and condemne him, by whose finger this lawe was written. And thus blasphemously speake we euill of God, and presumptuously also preferre we our witts and willes before Gods; and as wiser then God, we in al impiety, condemne him of follie, thus men reproch god, thus the creature condemneeth his creator; thus fooles speake euill of the onely true wisdom: thus such as are vnder penaltie of the law, flaunder both the lawe and the lawe maker, the only wise God, and Lord of heauen and earth, onely to bee blessed for euer. And to finde faulte with the wisdom of God, and to speake euill of his eternall spirite, and the vnsearchable counsels of his hearte: to take vpon vs to controule and correct his lawes, statutes, and ordinances: what intollerable impietie, what desperate iniquitie, what singular vngodlinesse were it? How great is the wickednes then of men, who by speaking euill of, and condemning their brethren, speake euill of, and condemne the law? whereby they speake euill of also and condemne God himselfe, by whose finger it was written. This the Apostle considering, draweth his argument from the breach of Gods lawe, and the iniurie thereunto done, when wee speake euill of the brethren. And dissuadeth vs there from, by this argument; in speaking euill of the brethren and condemning them, we speake euill of the lawe and condemne it; therefore must we not speake euill of the brethren: for he that speaketh euill of his brother, and he that condemneeth his brother, speaketh euill of the lawe and condemneeth

With the lawe, which thing Gods Saintes will not aduenture. Which reason of the Apostle holdeth not onely in this peticular, whereunto it is applied, but it is generally true in the whole law of God, and euery part and member thereof, that when wee breake it, either in whole, or in part, therby we speake euill of and condemne it, either in whole or in part likewise. 1. When the lawe therfore saith: Thou shalt haue no other Gods but one; notwithstanding, to make many Gods, as the idols of the Heathen, the workes of our owne hands, the righteousness which our selues haue wrought, the Saints of heauen, as many men do: to make our golde our God, as the couetous; to make our bellies our Gods, as the Epicures: to make our backes our Gods, as proud persons do, this is to speake euill of the law, and condemne it. 2. When the law saith, Thou shalt not make to thy selfe any grauen image, of any likenes whatsoever, to worship it: notwithstanding to make the image of the father, sonne, or holy ghost, to expresse the diuine maiestie, and therby to worship G O D: to make the image of Mary, Peter, Iohn, Iames, Paul, or any other man or woman, and in our temples to erect them, and do worship vnto them; is to speake euill of the law, and to condemne it. 3. When the law saith: Thou shalt not take the name of the Lord thy God in vaine; notwithstanding this, to name God vnreuerently; to professe him counterfedy; to call vppon deceitfully, to sweare by him falsely, or vainly: is to speake euill of the lawe and to condemne it. 4. When the lawe saith, Remember to keepe holy the Saboth day; yet not regarding that law, to prophane the Lordes day, in banquetting, in surfeting, in dicing, in dancing, in interluding, in play following, in bearebating, and bulbaiting, in going and gadding abroad, in sleeping, in idleness, in other lewdnesse or loosenesse of life whatsoever: what is this but to speake euill of the lawe and condemne it? 5. VVhen the lawe saith: Honour thy father and mother; notwithstanding this, to denie duetie to our parentes, in not reuerencing them as becommeth vs, in not relieuing them in extreme age and pouertrie;

When Gods law is willfully broken, it is euill spoken of and condemned.

Exod. 20. 3

Pro. 10. 18

Pro. 18. 11

Phil. 3. 19

Ro. 16. 18

Exod. 20. 4

Deut. 5. 8

Exod. 20. 7

Mat. 7. 34

Iam. 5. 12

Deut. 5. 16

Exo. 20. 8

Exo. 20. 12

Deut. 5. 16

Mat. 15. 4

Eph. 6. 1

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to be disobedient to the fathers of our countries, printed
 and magistrates: to neglect our spirituall fathers, our mi-
 nisters and pastors, which beget vs dayly through the mi-
 nisterie of the Gospel: not to giue dutifull seruice to such
 as are our maisters after the fleshe, and for the time in
 steede of our parentes: not to performe that reuerence
 to all our elders and betters, as by due belongeth vnto
 them: is to speake euill of the lawe, and to condemne
 it. 6. When the lawe saith: Thou shalt not kill; yet ey-
 ther in heart by hatred, or in tongue by slander, or in
 hand by violence to murder either our selues or others,
 is it not to speake euill of the lawe, and condemne it?
 7. When the law saith: Thou shalt not commit adulte-
 rie: yet to hunt after strange fleshe, in thy heart to de-
 fire any other, besides thy married and lawfull wife: in
 sight, in shew, in signe to pretend carnall loosnesse; to
 ioyne thy selfe vnlawfully by fleshly coniunction to anie
 other, then thy yokefellowe appointed by GOD: is to
 speake euill of the law, and condemne it. 8. When the
 lawe saith: Thou shalt not steale; yet, to robbe, to spoyle,
 by sea, by land, to oppresse by violence, to retaine by
 force, the goodes of our brethren: to deceiue by fraud
 the simple of his right: to picke, to steale, to pilfer, or by
 any sinister way, to possesse that is not thine owne: what
 is this but the speaking euill of the lawe, and the con-
 demning thereof? 9. When the lawe saith: Thou shalt
 not beare false witnesse against thy neighbour, notwith-
 standing, to testifie and witnesse a false matter, to lie
 and speake vntruly of, and to our brethren; to vse deceite
 or forged cauillation in our tongues, to counterfeite, to
 dissemble, to glose with our lippes, or anie like way, heere
 against to offend; is to speake euill of the lawe, and to
 condemne it. 10. When the lawe saith: Thou shalt not
 couet; though we abstaine from the outward action, and
 doing of euil; yet burne inwardly in vnlawful lust of any
 thing which is not ours, what is this, but to speake euill
 of the lawe, and to condemne it? Finally, whatsoeuer the
 law enioyneth, therein not to be obedient; what is it but
 in effect, to speake euill of the law, and to condemne it?

VVhich

Which we then speake euill of, and condemne, when therunto we wil not be obedient. Thus then y^e law of God violently broken, wilfully withstood, voluntarily resisted of men, is euill spoken of and condemned, for that they shew in effect, that they mislike it, as not worthy to direct and leade them in the race of their liues. And this is the first reason why we may not speake euill of our brethren, nor condemne them rashly, because thereby wee speake euill of the law, and condemne it, which teacheth vs not to speake euill of, or condemne our brethren.

A second reason, why wee should not speake euill of, or condemne the brethren, is drawn from the duty of the saints, it is the dutie of Gods children, to do the lawe, not to iudge or condemne it. The law saith, speake not euill of thy brother, neither condemne thy brother. This law must we do, and endeouour to fulfill it in euery point, & not by withstanding it, seeme to condemne it, and be iudges of it. Men condemne the lawe, when they condemne their brethren: they iudge the lawe, when they will not be taught thereby, nor reformed; but as iudging it vnworthy to bee the rule and line of their life, they withstand it, GOD hath not appointed vs to iudge his lawe, but rather to doe it; therefore by not speaking euill of the brethren, must we doe the lawe, and not by speaking euill or condemning them, resist it, condemne and iudge it.

Howe men are said to doe the lawe. See Saint Iames, chap. 1. verse 22. The meaning of this place is, that wee are ordayned to be doers of the lawe, and by God willed to labour to fulfill it; therefore it standeth vs vpon thereunto to tend; therein to labor and trauell: and not by arrogantly iudging of our brethren, rashly to iudge of the law.

Men become the iudges of the lawe, when by obstinately transgressing of the lawe, they seeme superiours and aboue the law, as such as will not be subject therunto and not, by doing it, seeme inferiours, as they which will be ruled thereby. Then, when we speake euill of our brethren, which the law forbiddeth, in rising vp & resisting against this law, we seeme to be aboue the law, as such as will not

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Leuit. 26. 3 be restrained thereby. To iudge the law, & not to do it, is
 to 14. great sinne. Therefore must we rather in not speaking euill
 Deut. 28. 1. of the law, do it, then in speaking euill thereof, iudge it.
 to 15. Great blessings are promised such as do obserue the law:
 Leuit. 26. 14 a great curse likewise is threatned to them which doe not
 15. keepe it: Moses therefore saith, Cursed is euery one that
 Deut. 27. 26 continueth not in all the wordes of this law to do them.
 Deut. 28. This Apostle pronounceth them blessed which looke in-
 15. & c. to the perfect law of libertie, to do it: Saint Iohn witnes-
 Iam 1. 25. seth, that such as do the will of God, shall remaine and a-
 1. Ioh. 2. 17 bide for euer. And we are called to the doing of the law,
 we ought therefore to do it, that wee may be blessed in
 our deede, and remaine for euer: and not to iudge it, by
 violating thereof, least we tast of the curse which is threat-
 ned. When we speake not euill of our brethren, we ful-
 fill the royall lawe: which saith, Loue thy neighbour
 as thy selfe: when wee speake euill of them and iudge
 them, because they walke not according to our plea-
 sures, wee iudge the lawe, which is farre from our
 dutie.
 The law is by God ordained to be the line and leuell
 of our life: the guide of our feete, the gouernour of our
 pathes: therefore the princely Prophet Dauid saith: Thy
 word (O Lord) is a lanterne vnto my feete, and a light
 Psal. 119. vnto my pathes. This lawe of God is the touchstone of
 105. our actions, the triall of all our workes, the ballance to
 waigh whether they will hold out waight, and be accord-
 ing to the law of equitie and iustice. To do this law, not
 Deut. 4. i. c. to iudge it, are we called. For which cause almighty God
 6. v. 1. in his lawe witnesseth, that hee had giuen lawes vnto his
 people, to doe them. Our sauour so often requireth the
 doing of the law and word of GOD in the Saintes: not
 euery one that sayth vnto mee Lord Lord, shall enter
 Math. 7. 21 into the kingdome of heauen; but hee that doth the will
 of my father which is in heauen; to the woman which
 Luk. 11. 27 pronounced the wombe blessed that bore him, and the
 28. papper that gaue him sucke: Hee sayth, yea rather blef-
 sed are they that heare the word of GOD and do it. To
 Ioh. 13. 17 his Disciples after the washing of their feete: blessed
 are

are yee if you know these things and doe them. Saint James requireth this, and calleth men to the doing of the law and word of G O D; be yee doers of the law not hearers onely. Finally, the Apostle in his Reuelation: Blessed is he that readeth and heareth the wordes of this prophesie, and keepeth those things which are written therein. To this law we must submit our selues, and giue ouer all our actions thereby to be iudged. This law forbiddeth euill speech of the brethren; this forbiddeth proudly to iudge them, arrogantly to condemne them, because they walke not according to our wils; this lawe must wee not resist, but obey; not withstand, but fulfill: this is the duety of the Saintes of G O D: this is the thing, we are bound vnto. Wherefore if notwithstanding we speake euill of the brethren, we doe not the lawe but iudge it, and so swarue from the duety of Gods Saints and the thing whereunto we are called, which is to bee doers, not to become iudges of the law of God. And this is the second reason of the Apostle, why we may not speake euill of the brethren: because in so doing we are not doers of the law which duety requireth, but iudges, which becommeth not the Saints.

Iam. 1. 22.

Reuel. 1. 3.

A third reason, why men may not proudly condemne, & arrogantly iudge their brethren, is drawn from the vsurping of the office of God & of Christ: men must not proudly arrogate that to themselves, which is proper to God: to giue lawes of their liues vnto men, which if they embrace not at our pleasure, to speake euill of them & to condemne them therefore, appertaineth not to vs. For there is one only law-giuer, which prescribeth rules to vs and to our brethren, how we shall liue, & one iudge which shall iudge both vs and them, if we doe not thereafter: and this law maker and iudge, is not mans fancy, will, pleasure, but God himselfe. So that when we will take vpon vs to prescribe vnto other men, and would haue all mentall after our examples and pleasures: Which if they will not, proudly to iudge them, bitterly to speake of them, seuerely to censure and condemne them; is to vsurpe the office of God our heauenly father, to arrogate to our selues the

The third reason.

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thing which appertaineth not vnto vs: therefore ought we not so doe it:

That God is the onely Law-giuer and iudge, which is able to saue, and to destroy: and that no man ought to take vpon him to set lawes of life and death to mens consciences, and to reſtaine them to their pleasures, it appeareth. For in the holy mountaine, with great feare and terror, with sights and sounds from aboue, almighty God deliuered vnto Moſes the two tables of the Law. In the preface whereof, the Lord ſetteth down in his own name, as the author thereof, I am the Lord thy God, which brought thee out of the land of Egypt, thou shalt haue no other Gods but me. To the observing whereof, blessing and life is promised: to the breach thereof, death and cursing is threatned.

This is that law, which onely giueth definitiue sentence, and iudgement peremptory vpon all men.

In the whole course of the law and Prophets, it is witnessed, that the lawes of life and death, which presse the hearts and consciences of men, are onely the Lordes: and that he onely according therunto iudgeth: so that men may not take vpon them to draw all others after their tailes, and lead them at their pleasures: which when they refuse, then also to speake euill of them, and iudge the. The holy Prophet Isai subscribeth hereunto; The Lord is our Law-giuer, the Lord is our king: he will saue vs, saith the Church by the mouth of the Prophet. It was the Lord which gaue this Law vnto his own people Israell the Lord shewed his word to Iacob, his statutes and his ordinances to Israell: he established a Law in Iacob, and ordayned a testimony in Israell: which he commaunded our fathers to teach their children: sayth Dauid the holy Prophet. And this concerning the morall precepts thereof, is euerlasting, yniuersall, and giuen to all the world. Therefore he is to be reputed the Law-giuer and the iudge onely, which gaue it first vnto Israell his people.

Who being the onely giuer of the Law, can thereby either saue or destroy: condemne, or iustifie: pardon or punish. Wherefore this must men leaue to him alone,

which

Exo. 19. 16.

c. 20. v. 18.

Deut. 28. 1.

v. ad 15. c.

30. 19. 20.

Deut. 27. 15

ad finem.

Deut. 28. 15

Ec.

Leuit. 26.

3. ad 13.

Leu. 26. 13

ad finem.

Isai 33. 22.

PL 47. 19

which if they doe not, but will condemne their Brethren after their wils, then challenge they to themselves the right of God: then thrust they him from his heavenly throne of iudgement: therein endeuour they (as it were) to rise vp in his roome, and giue that sentence, which onely belongeth vnto him: then which arrogancy and pride, what can be greater?

It is the Lord that searcheth the heartes and raines, it is he, who perceith into the cogitations of men, and seeth that they are but vaine: he knoweth onely who are his, & he alone can tel when and whom to saue or condemne, to discharge or destroy. This prerogative we take from God, of this priuiledge we spoile him, of this preerment of iudging and condemning, of making and setting lawes of life and death to the consciences of men, we then bereaue God, when we in the pride of our hearts speake euill of and condemne our brethren, when they displease vs and our humors. Thus men challenge to themselves that which is Gods and Christs onely: thus take they sentence of iudgement out of the mouth of God, and take the power of giuing lawes to the Church, out of his hands: how great is this blasphemous presumption, how haynous is this extreame vngodlines.

For as it is not onely ideling and foule folly, but horrible impiety, and wickednes in the highest degree, for men to take vppon them to repele the eternall lawes of God, giuen by him to the Church and all posterity for euermore: So is it likewise no lesse vngodlines, and ouer bold and presumptuous rashnes, to make other lawes contrary to his, as if we would teach him wisdom: and thereby to iudge our brethren.

Christ is our King, he onely is the head ouer his Church, therefore, as vnto the king, and chiefe head of his Church, it belongeth of right to giue lawes to the Saints. Was it euer heard among earthly Princes, that loyall subjects either could, or would, either repele, or change the lawes of their Princes? or doe they at any time take vppon them to make lawes of their owne heads, without their Princes, in their owne kingdomes? or can there be a grea-

Psa. 7. 9.

Psa. 44. 21.

Psa. 94. 11.

2. Tim. 2. 19.

Christ is
king and
head ouer
the church

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ter treason and rebellion, then to endeavour to seeke such lewd liberty? doe the Princes and Peeres of Commonweales, call Parliaments, set down lawes, without the authority of their Kinges and Emperours? were not this great conspiracy? and shall men take vpon them in the church, which is the royal seat of Christ, & the very scepter of his kingdom, to establish lawes without his licence? were there euer lawes proclaimed in any kingdom, but in the name of that king which there reigned? and shall men proclaim lawes of their own deuising, in christis kingdom? or vnder any other name, or authority, then the name and authority of Iesus Christ? wherefore, we deny Christs souerainty ouer vs, and ouer the church, when without him we will make lawes to others: and we refuse God to be our law geuer, when besides his lawes, we will proclaime lawes to binde our brethren, at our owne wils, to liue and walke at our pleasures. Which thing, as grosse folly, and great impiety, the Apostle condemneth: testifying, that God onely is our law-giuer, and iudge; in whose power it is to saue and destroy: and therefore men ought not to challenge that to themselves, in any wise.

Of this euill how many are now guilty? is not euery one ready to prescribe lawes of the liues of their brethren, and sisters? If we see any, either in the habite of apparell, or in the talke of the tongue, or in the gesture of the body, either in the course of his Common life, or in the religion and worship he perfourmed to God, or any other thing, which walketh not according to our pleasures, and agreeth not in all things to our life and rule: how soone speake we euill of him? how proudly doe we iudge him? how peremptorily doe we condemne him? Thus one man dealeth with another: one woman thus iudgeth another: thus the people condemne the pastors: the pastors the people: thus the Cleargie speake euill of the Temporality; and they, of the Cleargie: thus one preacher of another; one lay man of another: and almost euery one of his neighbour.

Is not this to vsurpe that which belongeth vnto God? is not this to take the scepter of iudgement out of the hands

hands of Iesus Christ? This is reprooued by Saint Paule, Rom. 14. 4. who art thou that condemnest another mans seruant? he standeth, or falleth, to his owne master: what hast thou to intermeddle where thou hast not to doe? This is condemned by this Apostle: who ascribeth prescription of lawes, and pronouncing of iudgement, to God onely: who can saue, and destroy; but thou (ô man) canst saue none: therefore by thy proude iudgement, condemne and destroye none. Yet condemnest and destroyest thou (as much as in thee lieth) thy brother, when, because he liueth not after thy pleasure, thou speakest euill of him. And this is the third argument of the Apostle.

The fourth, and last reason, why we should not speake euill, or rashly condemne our brethren, is, from the frailty of our owne common state and condition: For all men are subiect to infirmities, therefore ought we not, one of vs rashly to condemne another. And this reason, that it might be more forcible, is proposed in the manner of an interrogation; Who art thou, which iudgeth another? art not thou a man subiect to like infirmities? why doest thou so proudly then iudge thy brother? who art thou that iudgeth another man? whence art thou? who did geue thee that authoritie? who hath beautified thee with this prerogative, and preferment, aboue thy brethren? who hath lifted thee vp to so great glorie, as to geue sentence of iudgement of thy brother?

By which speech, men are not onely admonished of their infirmities; Who art thou? art thou singular & alone in whome there is no imperfection? Art thou exempted from the common condition of all men, in whose life there is neither spotte nor wrinkle, nor any blemish of sinne? art thou singular and the only man of the world? but also tolde and taught their vnworthinesse, how farre they are from that preferment and preheminence, to iudge of their brethren; Who art thou, that iudgeth another man? so that by a iust derision, and a bitter taunt, the Apostle sheweth both their infirmities of condition, and vnworthines to so great a thing, which take vpon them to iudge their brethren. And thus also or by like way

The fourth reason.

Iob. 12. 2.
1. Cor. 14.
36.

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way might we now crye out against many men of our age, who challenge too much to themselves, and vtyerly forget the frailtie of our condition. Who are you, that thus iudge all others? are you perfect in vertue, are you innocent in life, are you voide of sinne, and of absolute holines, that no fault or frailtie may be found in you? who are you, I pray you?

And herein he rightly alludeth to the common speach of men; who seeing a proud person, taking too much vpon him, and arrogating great matters vnto himselfe, to teach him his grosse follie, and to tell him of his vnworthinesse, say in this wise vnto him; Alas good Sir, who are you? what, are you better then your fellowes? is there none so good as you? So the Apostle, to beate downe their pride, by the consideration of naturall infirmitie: and to abate their lostie stomaches, through view of their owne vnworthines, to be in that place ouer their brethren, which they proudly challenge, and take to themselves, breaketh out, and saith; Who art thou, that iudget another man?

The remembrance of our own infirmitie, is a bridle to our superbie.

There is no better bridle to the headie, and hastie iudging of other men, then to be pluckt backe with the raines and bit of our owne frailtie, and view of our owne infirmities: which thing greatly abateth our pride, asswageth our hatred, cooleth our courage, and tempereth the hastines of our iudgements against our brethren.

The Peacocke.

When the Peacocke beholdeth his taile, beset with such varietie of beautifull colours: then he swelleth in pride, contemning, and condemning all other birdes in comparison of himselfe: but when hee looketh vpon his blacke feete, and veweth the deformitie thereof, his comb is something cutte, and his courage abated. So when we lift vp our eyes to the graces and gifter of God bestowed vpon vs: then we waxe proud and insolent: but when wee cast our eyes downe vpon the manifold infirmities whereunto we are subiect: then is our pride abated, and our insolency of spirite diminished, and we made more moderate, and temperate, in iudging of

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of our Christian brethren. See 14. Sermon vpon 3. Iames, verſe 2. fol. 159. & 160.

What man is without his fault? what perſon without his blemiſh and infirmitie? If all men be ſubiect to like infirmities; if they all be made of the ſame fraile and brittle mould; if they all carrie about them the ſame weakenes of condition; and are compaſſed about with like infirmities; why ſhould they then ſpeake euill of, and raſhly iudge their brethren?

When the Scribes and Pharifſies were too haſty and ſeuere in iudging the woman taken in adulterie, Chriſt geueth them this bone to gnawe vpon; He that of you *Iohn. 8. 7.* is without ſinne, let him caſt the firſt ſtone at her: not therein iuſtifying the faulke, not forbidding to puniſh wicked perſons: but telling men when they reprove others, they muſt haue an eye to their owne infirmities: and when they puniſh and correct the faults of other men, they muſt yet haue regard to the frailltie of their owne condition, but ſpecially be cleare and void of thoſe things, which in others, by them are condemned, that they may be led with true zeale to iuſtice, and haue regard to the common condition, whereunto they are all ſubiect, that ſo their iudgements may be moderated toward their brethren.

A Phyſician, full of foule diſeaſes, without regarde thereof, dealing roughly with his patients, may worthily heare with ſhame; Phyſician, heale thy ſelfe. A man too *Luke. 4. 23.* ſeuere in ſearching out, and iudging other men, without an eye to his owne blemiſhes; may rightly be touched with that in the Goſpell; Hypocrite, firſt plucke out the beame in thine owne eye, then ſhalt thou ſee the better *Luke. 6. 42.* to plucke out the moate that is in the eye of thy brother. Such as in the pride of their mindes, ſpeake euill of all men, and iudge raſhly thoſe which pleaſe them not, may well be checked with this bitte of S. Iames, who art thou that iudgeſt another man?

If we looke well about vs we ſhall find ſomething in our ſelues worthie to be condemned: let vs not therefore raſhly condemne our brethren, leaſt with confuſion of face,

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face, hanging downe of lookes and countenaunce, casting downe of eyes and head for shame, we heare the taunt of the Apostle: Who art thou that iudgeth another man?

For the day will come, when euen they that thus proudly condemne other men, shall themselues with all
2. Cor. 5. 10 men, stand before the tribunall seate of Christ, there to
Rom. 14. 10 giue accounts of their owne workes: and not to take accounts of the liues of others, or sit in iudgement to condemne them. Then shall these proud persons be called
Luk. 16. 2. to render accounts of their owne bailiwicks: then shall euery one stand to be iudged, and not sit to giue iudgement of his brethren. This glorie onely belongeth vnto
John. 5. 22. Iesus Christ, who is ordained of God the onely iudge of
Rom. 2. 16. the quicke and the dead. What man shall be so forgetfull
2. Tim. 4. 2. of his owne infirmities? who shall be so mindlesse of his owne vnworthinesse, as not remembring the one, and altogether forgetting the other: shall in the pride of his heart, speake euill, condemne rashly, and proudly iudge his brother and neighbour? From which as vnseemely in the Saints of God, the Apostle in this place dissuading, breaketh out into this force of speach; Who art thou, that iudgeth another man? And this is the fyrst mischiefe of pride here condemned: and the foure reasons there-against vsed by the holy Apostle, whereby he iustly condemneth it, as a great euill.

Nowe let vs pray to God for the aide of his spirite, that it may abate all pride in our hearts, wherby we swell one against another: and teach vs to leaue all iudgement vnto God, and Iesus Christ, to whom to iudge all, apperteyneth: that we acknowledging our owne infirmities, may be moderate in iudging of our brethren, that so God may in all things be glorified through Iesus Christ our Lord: to whom, with, &c.

James

long
their
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James Chapter 4. verses 13. 14. 15.

16. 17. Sermon 22.

Verse 13. Go to now, yee that say, to day or to morrow we will go into such a citie and continue ther a yeare: & buy and sell, and get gaine.

14 Yet we cannot tell what shall be to morrow. For what is your life? is it not euen a vapour, which appeareth for a little time, and afterwarde vanisheth away?

15 For that ye ought to saye, if the Lorde will, and if wee liue, wee will do this or that.

16 But now you reioyce in your boastings all such reioyce is euill.

17 Therefore to him that knoweth howe to do well, and doth it not, to him it is sinne.



His is the seconde euill and mischief of pride: euen the vayne confidence that men haue in themselues: when presuming of themselues, and the certaintie of their liues and states; they determine

long before of these and these matters: as if it were in their owne powers to doe what they lust: and all thinges did not rather depend and hang vpon the will, pleasure, and prouidence of God. This other mischief of pride the Apostle in these wordes condemneth. Go to now, ye that say, &c.

The second euill of pride is vaine presumption.

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1 What he condemneth: the Vaine confidence of man, in determining that before, which is not in himselfe to compasse. Ser. 13

In which wordes
five things are to
be considered, &
noted of vs.

Namely

2 Why wee
should not do so,
two reasons ther
are alledged.
Verse 14.

1. Because times alter
things, and are vncer-
taine.

2. Because our life is
vnsure, that thereof we
can promise nothing.

3 A correcting of the euill, and thing here
reproved, Ser. 15.

4 The repeating thereof againe.
Verse 16.

5 The conclusion, Verse 17.

Vaine pre-
sumption
the thing
condem-
ned.

Nowe of these five, the first is the reprehending
of the euill and sinne it selfe: Go to nowe ye that saye: to
day or to morrow will we go into such a citie, and conti-
nue there a yeare, and buy and sell, & get gaine. In which
place the Apostle reporteth and referteth the wordes of
the proude Marchantes and occupiers of the worlde, or
generally of any the like, whoe in the insolencie or arro-
gancie of their hearts, and vaine confidence in them-
selues, leauing thereuerende account they shoulde make
of the diuine prouidence of God, whereby all things
onely are directed, too much trusting in themselves,
saye, to daye, or to morrowe will we goe into such a citie,
and continue there a yeare, and buy, and sell, and oc-
cupie: Thus in a vaine confidence determine they of fu-
ture businesse, and thinges to come, which is great pride
and presumption. For who can appoint before hand such
matters, seeing the euent of the thinges, the state of our
owne life, the power to compasse our determinations, is
not in our owne selues, and owne handes, but wholly de-
pendeth

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pendeth vpon the will of God, and his diuine prouidence?

Let all such as presume too much in vaine confidence of themselves, and say with him in the Gospell: soule rest, cate, drinke, be merry, for thou hast much goods reposed and laide vp for thee, for many yeares: beware least they heare with him the terrible voice of god vnto him answering againe: Thou foole, this night shal they take thy soule from thee. This vaine confidence of wicked & proude persons, Saint Iames here condemning, cryeth out, Go to now you that say, to day or to morrow wil we go into such a citie, and continue there a yeare, and buy and sell, and gaine. Which wordes may seme most plaine vnto vs, if we consider but a little the speach and practise of proude occupiers: who leauing the prouidence & wil of God, whereby all things are governed, determine of thinges long before, at their owne pleasures, and say among themselves, this will we doe, and that will we doe, who shall hinder it? who shall let vs?

Are there not many in our time likewise culpable of the like pride and vanitie? Say not princes this will wee doe the next yeare, and the yeare following, and who shall hinder vs? Saye not captaines, wee will beseege such a Citie, and such a time wil we inuade such a towne, and what shall let vs? Say not our marchaunts among themselves, wee will shortly goe to Turkie; to Barbarie, to Venice; to Constantinople; to Hambrough; Norenbrough; to Fraunce; to Flaunders; to Spaine; to the East Countreyes, and there will we occupie thus long; and haue our factours and agents in this place, and that place of the worlde? Saye not Gentlemen, and rich Citizens, at such a time wee will ride downe into the Countrey, and there continue so manye weekes, so manye dayes: wee will then returne and spende the winter in the Citie? Say not all men and women almost in the confidence of their owne states; this will wee doe, and that will wee doe: not looking to the will and prouidence of God, but determine their matters long before in the vanitie and pride of their owne mindes? This

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is the vaine confidence which men conceyue of themselves, reprooued by the Apostle, Go to now, you that say, to day or to morrow will we go into such a Citie: and there continue a yeare: and buy and sell, and occupie and gaine.

The reason
condemning
this pride.

2 This speech and vaine confidence the Apostle condemneth by a double reason. 1 From the vncertainetie of euents which times alter: who knoweth what to morrow may bring? The time to come is vncertaine, to morrow may haue euents which wee knowe not, looke leaste for, and do not so much as dreame of: to morrow may bring things to passe quite contrarie to our determined purposes, which maye altogether alter these determinations: we cannot assure our selues of like euents to morrowe, as wee see to daye. who knoweth whether to morrowe will bring life or death, prosperitie, or aduersitie: sicknesse or health: good or euill? Therefore ought wee not to presume of the time to come. One night altereth many things. Manie men are aliue ouer night, but deade in the morning. Manie are ouer night rich and wealthie: by next day impouerished and beggered altogether. Manie houses stand to day, which before to morrowe may vtterly be destroyed and burnt to the ground. Manie regions are now drie land, which by to morrowe may be ouer-flowne, and ouerwhelmed with sudden rushing in of the sea & mighty waters. Many at libertie to day, which ere to morrowe may be restrained, and in duraunce.

These euents are vncertaine, neyther know we what to morrow will bring vnto vs: what vanitie then is it to determine of things long before, seeing that one night may so easily alter all, and turne things vp side downe toppsituray. The Sodomites were suddenly consumed: the men of the first worlde, well ouer night, by the next day ouerwhelmed with the floods, and deluge, and so destroyed. The sonnes and daughters of holie Iob, were merrie the one daye, but on the morrowe they were oppressed and slaine, the house falling on them and so suddenly destroying them. Iob him selfe the one day rich, in children, in sheepe, in oxen, in asses, in camels: but the

Gen. 19. 24
Luc. 17. 29
Gen. 7. 22.
23.
Mat. 24. 39.
Iob. 1. 19.
Iob. 1. 3. 4.
ver. 21.

next

next day miserably empouerished. Seeing therefore one day can thus altar the state and condition of things, what grosse folly is it, for a long time then to determine before hand, of these like matters? Let vs heare therefore the graue counsell of Salomon the wise; Glorie not of to morrow, for thou knowest not what to morow wil bring. Many things altar in a moment of time. The Latine pro- uerbe is true assuredly; that many things fall out betwixt the pot and the vpper lip.

Prou. 27. 1.
Eccl. 18. 25

The Latin
prouerbe,

*Many things do hap and chance,
Betweene the cuppe and lippes.*

Many readie to put the cup to their heades, haue been hindered therefore, as dayly vse, and common experience doth teach vs. Now if in so short a time, as a man may put the cuppe to his mouth, many things oftentimes doe wonderfully altar: what madnesse is it, and vanitie of vanities, to determine long before of things to come? and if we cannot promise to our selues the euents of one day, neither can be assured what shall fall out to morrow; what presumption and pride is it to promise our selues securitie and continuance of our state, for monthes, yeares and termes of time, at our owne pleasure? the first reason therefore why the saintes of God, neither any other whatsoeuer, should not say in this wise, to day or to morow will we go into such a citie; is because the time, and euent of things is vncertaine, neither can we tel what to morow wil bring vnto vs.

2. Nowe as we ought not thus to determine of things to come, because the time is vncertaine, and the euent of things doubtfull: so neither ought we thus to determine; because our life it selfe is fraile, brittle, vnstable, and of all things most vncertaine. For which cause it may be compared (as here it is) vnto a vapour in the ayre, carried vp by the beames of the sunne; which there is dispersed suddenly, and vanisheth. Wherefore we are not able to promise any thing absolutely to our selues: so fraile is our state, so transitorie is our life, and our dayes so short and vncertaine.

The vncertainie of
mans life.

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Mans life
diuerſly
compared
in ſacred
ſcripture.

And touching the ſhortneſſe of mans life, and the vncertaintie of our worldly condition, it is a large field to walke in: it is a moſt ample ſcope; it is a thing whereof many haue ſpoken many thinges. This the holy Scripture preacheth, thereof the men of God haue witneſſed; to that, experience of all men and women which haue been in former age, ſubſcribeth.

Iob. 7. 6. 7
8.

Iob. 9. 25.
26.

Iob. 14. 1. 2.

1. Ch. 29. 15

Pſal. 90. 9.
Pſal. 78. 29

Pſal. 103. 15

Pſa. 102. 11

Pſa. 109. 23

Pſal. 144. 4.

Eccleſ. 7. 2

Iſai. 40. 6. 7

8.

8. Pet. 1. 24.

Holy Iob falling into the conſideration of the mortallitie of man, and the vncertaintie of this his temporall life; breaketh out into theſe wordes, my dayes are ſwifter then a weauers ſhuttle, and they are ſpent without hope: remember that my life is but a winde; and that my eye ſhall not returne to ſee pleaſure. My dayes haue been more ſwift then a poſt, they haue fledde, and haue ſcene no good thing. Man that is borne of a woman hath but a ſhort continuance, and is full of miſerie; hee ſhooteth forth as a flower, and is cut downe; hee vaniſheth as a ſhadow and continueth not. Thus hee compareth our life, to thinges of leaſt and ſhorteſt continuance; to the weauers ſhuttle, which he caſteth out, & catcheth, and preſently caſteth out of hand again: to winde which is of greateſt ſwiftheſſe: to a poſt, which tarrieth not long in a place, but ſoon departeth: to the flower of the field which quickly withereth; to a ſhadowe which moſt eaſily vaniſheth. When Dauid and his Princes, not long before his death, offered for the building of the temple; hee freely confeſſeth, that he and they were ſtraungers as all their forefathers were; and their dayes like the ſhadow on the earth. In his heauenly Pſalmes and ſonges to God, hee ſometimes compareth the life of man in ſwiftheſſe and celeritie, to a thought, than which what is ſooner paſt? our dayes are paſt in thine anger, wee haue ſpent our dayes as a thought. In another place: the dayes of man are as graſſe, as a flower of the field, ſo flouriſheth hee. For the winde goeth ouer it, and it is gone, and the place thereof ſhall know it no more. Finally, mans life ſaith he, is vanitie, his dayes are like a ſhadow that vaniſheth.

Iſai the Prophet of God, deſcribing the vncertaintie of mans life and worldly glorie, crieth out; all fleſh is graſſe, and

and all the glorie of man, is as the flower of grasse : the grasse withereth and the flower falleth away. This Apostle agreeable to other sacred and holy writers, to discipher and discouer vnto vs the great weakenesse of our nature and the vncertaintie of our life, compareth it also to a vapour, a thing of short continuance.

The yerie Heathen and natural men, by the onely light of nature, haue scene no lesse, and haue confessed the same : painting out the frailtie of our nature, and the shortnes of our life in a diuerse maner. Some haue called man a bubble, which riseth and falleth sodainly. Pindarus the Poettermeth a man, a thing of one dayes continuance: and againe he calleth man the dreame of a shadowe: a shadow seemeth to be something and is nothing: and to dreame of a shadow, is lesse then nothing: yet doth he call man, the dreaming of a shadow. A certaine philosopher being asked what the life of man was, compared it to the playing of a part vpon a stage and scaffold, whereon the plaiier standeth a little while, fetcheth a turne or two, and so departeth. Euen so plaieth man his part vpon the stage of this world, whereon hee turneth and walketh a while, and then departeth and is gone.

Another of the Poetes calleth man a breath and shadowe onely, then which, nothing is more subiect to corruption and vanitie. Some of the Heathen and worldly wise men therefore haue made large and long discourses, and written whole books of the miserie, vanitie and shortnesse of mans life. The truth whereof experience of all men and women that haue been before vs, sheweth. For where is now Adam, Cain, Abel, Noe? where are the Patriarkes, Abraham, Isaac, Iacob, Ioseph, and the rest? where are the Prophetes, Moses, Elias, Nathan, Michea, Isay, Ieremie, Ezechiel, Daniel, and others? Where are the kings, Saul, Dauid, Salomon, Ieroboam, Rehoboam, Achab, Iehozaphat, Hezekiah, Iosiah, Iehoram, Ieconiah, and all the Princes of Iuda and Israell? Where are the Apostles and Martyrs? Where are all the men of might, and such as for vertue haue bene renowned? where are all men, women, rich, poore, yoong, old,

The testimonies of the heathen for the condition of mans life.

Pindarus.

Sophocles.

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learned, ignorant, wise, foolish, high, low, base, honorable, princes and people which haue gone before vs ? is it not manifest in them all, that this our earthly life, is no better then a vapour? as our life is short, so is our death certaine. King and Caitiue; subiect and soueraigne; prince and people, peere and pesant; high and low, rich, poore; noble and base of birth, learned and ignorant, wise and foolish shall die. The Apostle therefore saith well: it is appointed to all men, that they shall once die, and then commeth the iudgement: this is in deede the way of all flesh. This way all men must go: and infinite before vs are gone already. This is an vniuersall or generall tribute, which prince and people, soueraigne and subiect, rich and poore, man and woman shall once pay. This is that generall law, whereunto all are subiect: common to man and beast, as Salomon teacheth, The consideration whereof shoulde keepe vs from presumptuous determining of thinges to come. Let vs therefore oppose our miserable estate and wretched condition to this vaine confidence, that thereby our pride may be abated, for which thinges sake it is heere set downe by the Apostle, as a reason to dissuade vs from our vaine confidence, Seeing therefore that the euentures of times are doubtfull, and our life a thing vncertaine, it were meere madness for vs thus to presume of our selues, and in the vaine confidence of our heartes, to determine of thinges to come, long before; which thing heere is condemned by the Apostle; and dissuaded by this double reason: Go to now you that say, to day or to morrow we will wee goe into such a Citie, and continue there a yeare; and buy and sell, and gaine; yet yee cannot tell what shall be to morrow: for what is your life? it is euen a vapour which appeareth for a time, and afterward vanisheth away.

The correcting of this euill, of vaine presumption;

3 The thing condemned and the reasons, why, deliuered: in the third place followeth a correcting of the euill: in stead of saying, to day and to morrow we will go to such a citie: let vs say, if the Lord will, & if we liue, we will doe this or that; thus correcteth he the euill: for yee ought

ough to say, saith he, if the Lord will, and if we liue, we will doe this or that.

It is a speciall poynt of godlinesse, in all things that are to be done, first to make honourable mention of the Lords will and pleasure: and euermore to recount and record our owne frailnesse: and in all things to say, if the Lord wil, and if we liue, we wil do this or that. Our whole life relieth vpon him: our whole state standeth vppon his onely pleasure: all our condition is only in his hands: in him it is onely to direct all our way: without his leaue cā we doe nothing: let vs therefore refer all things to his wil, and say as we are taught by the Apostle; if the Lord will, and if we liue, we will doe this or that.

The whole course of mans life is ruled by God, the hart of man, saith Salomō purposeth his way, but the lord directeth his steps: the steps of man are ruled by the Lord, Pro. 16. 9.
Pro. 20. 24 how can a man then vnderstand his owne wayes? I know saith Ieremy, that the way of man is not in himselfe: neither is it in man to guide and direct his steps. And this is not onely true in walking after the law of God, and directing our liues according to his will, which without his speciall fauour and grace cannot be: but of the whole course of our life, which is altogether directed by his pleasure and prouidence: wherfore in all things, men ought to prefer the will of God. To which purpose our Sauour Christ putteth the petition, concerning the will of God, Mat. 6. 10. before the things appertayning vnto this life. What cā any man, otherwise of neuer so great might doe, without the will of God? If Pharaο could haue done any thing by his owne absolute power, without the will of God: then had the Israeltes at once bene ouerthrowen, & his kingdome in security. If Aman could haue done any thing without the will of God, then had Mardocai gone to the pot, and all the men of the Iewish nation. If Senacherib could haue done any thing without Gods will, then Hezechia Exo. 14. 5. 6
Ester. 3. 4. 5.
4. Kin. c. 18.
17. c. 19. v. 9
10.
Recu. 12. 7. 8 had bene plagued by the Assyrians. If the diuell himselfe could doe any thing without the will of God, then long since had the whole Church of God bene destroyed viterly: No man either in these like matters, nor in a-

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ny ciuil affayres can doe any thing, but according as God hath determined, and after his will: for which cause in all things and actions we aduenture and enterprise, we must preferre his will, if God will.

Acts 18. 21. When Paul tooke his leaue of the Ephesians, ready to iourney towards Hierusalem, he promised to returne to them againe: yet not simply, but if God would. Being
Rom. 1. 10. at Corinth, he protesteth to the Romanes, that he prayed to God, that he by one meane or another, might haue
1. Cor. 4. 19 a prosperous iourney vnto them, by the wil of God. When he was at Philippi in Macedonia, and from thence wrote to the Corinthiās, into whose Church many false brethrē were crept, he promised to come shortly vnto thē againe: yet he preferreth the will of the Lord, and saith: If that the Lord will: wherefore he saith, But I will come shortly vnto you, if the Lord will, and will know, not the wordes of them which are puffed vp, but the power. And againe, I
1. Cor. 16. 7 will not now see you in my iourney, but I trust to abide a while with you, if the Lord permit. In all his determinations had he special respect to the wil of God, as is apparāt, By whose example, and according to this councell, must men correct their vanity, and foolish spea: hes, euen after this manner, If the Lord will, we will doe this, or that. Seeing Gods will must be preferred in all things, who at his owne pleasure, and by his diuine prouidence, ruleth
Acts 17. 28 ouerall: if we can doe nothing without him, in whome onely we haue our life, being, and mouing: what temerity and rashnes, what arrogancy and presumption, what pride & wilfulnes, what impiety and vngodlines is it, in this pride of our harts, without any regard had to his wil, of our selues to determine any thing without God?

Now (as Gods will) must first be preferred to all our actions: So also, hauing respect to our mortality, & fraile condition, subiect to speedy death, we also adde; If we liue: which is requisite to our determinations, seeing our life is so vncertaine. The Apostle therefore, to correct this great euill and mischief of pride, whereby men in vaine confidence, promise to themselues many matters, and determine long before of things vncertaine: in that
they

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they say; To day, or to morrow we will goe into such a city, and continue there a yeare, and buy, and sell, and gaine: teacheth vs in stead thereof to say; if the Lord will, and if we liue, we will doe this, or that.

This, euen reason it selfe (beside the word of God) teacheth vs: for is it not reason that we should say, by his leaue we will doe this, or that, from whom we haue our life, our mouing, and being? and this we haue from God. A&. 17. 28. Is it not reason then that we should yeeld our selues vnder his will? Wherefore Socrates (taught by naturall reason this doctrine) willet Alcibiades in al things to say; If God Socrates. will. Christians ought therefore (rather by the word of truth taught) to learne this lesson, least in their affaires, determinations, counsells and busines not preferring Gods will, they be worse then the heathen people.

4 Hath not our age hatched many such birds, as say not only not, if God will, we will do this, or that: but will he, nill he, we will do it. Haue we not such as determine things long before, against religion, iustice, equity, honesty or godlines? haue we not many proud and wilfull persons, which in their purposes, counsels, determinations, actions, neuer care for the will of God, nor regard whether he will or will not, such things as they determine? But let all such as feare G O D be aduised by the Apostle, and correct the vanity of their pride, and say in all thinges, if the Lord will, and if we liue, we will doe this or that, as here we are exhorted most grauely by the blessed Apostle,

Yet it is not the purpose of the holy Ghost here to condemne all for proud and wicked, who at all times and in all things vse not thus to say, if the Lord will and if we liue, we will doe this or that. For the very Saints of God, trusting perfectly vpon the grace of God brought 1. Pet. 1. 13. vnto them by the Reuelation of Iesus Christ: who serue God instantly day and night, and worship him in spirit A&. 26. 7. and in truth, whose soules and bodies are quicke, holy Iohn 4. 24 & acceptable sacrifices vnto him, whom they serue in holines and righteousnes all the dayes of their life: doe not Rom. 12. 1. alwayes vse it in word of mouth, but giue the consent of Luke 1. 75.

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their hearts there vnto. And in all things, and at all times to repeate the wordes, might seeme vaine superstition, and babling folly. But the spirite of God in this place, is vehemently caried away with iust condemnation against such, as without regard had to the good pleasure of God, or respect had to the mortality of our nature, would haue all times, seasons, things and euents, to serue them at their wils. For which cause in the pride of their hearts they determine presumptuously of things to come: and say in their vain confidence, to day or to morrow will we goe into such a city, and there continue a yeare, & buy and sell and gaine: which thing the Apostle condemneth and correcteth, and in stead thereof, teacheth vs to say; If the Lord wil, and if we liue, we wil doe this thing, or that thing.

The repea-
ting of the
euill,

1. Cor. 5. 6.
Psa. 73. 89.
Psal. 83. 12.
Pla. 94. 3-4.

4 The Apostle hauing thus reprovved the sinne, and corrected this euill among men, in the fourth place he repeateth the same vice and mischiefe, with reprehensio, although in other words, yet to like purpose: and therefore saith; You reioyce in your boasting, all such reioycing is euill: you doe not onely conceiue such vaine confidence in your hearts, but you also vtter it in your words: neither doe you onely vtter it in wordes, and in your speeches, but also you boast of your sayings: you reioyce in your boastings: all such reioycing is euill. In presuming thus of your selues, in the vaine confidence of your owne hearts, in the lewd liberty of your tongues, whereby you derogate from Gods prouidence, and arrogate to your selues: you reioyce, but all such reioycing is euill.

What re-
ioycing is
lawfull?

And in that he saith not; all reioycing is euill, but all such reioycing is euill: it is apparant, that he condemneth not all reioycing, but onely vaine reioycing, conceyued of the trust and confidence we haue in worldly things.

Deu. 12. 12.

For otherwise God permitted, yea willed and commaunded his people to reioice, as the Scripture teacheth vs. By his seruant Moses he charged Israell his people, that they should not eat their offerings within their owne gates, but in the place where the Lord had appoynted, they, their children, their seruants, and the Leuite that

was

was within their gates, and so to reioyce before the Lorde their God, in all they put their hands vnto. To which end and purpose they were commanded to keepe the feast of ^{Deut. 16. 17} weekes, which was Whitfontide, and therein also to re- ^{& 14.}ioice before the Lord, through the viewe of the plenti-
full encrease which the Lorde God had geuen vnto the earth : and other Feasts, also, as the Feast of vnleauened bread, the Feast of Tabernacles, at the gathering in of ^{Exod. 23.}their haruest, wherein it was allowable, and permitted ^{15. 16.}them to reioyce.

The Prophet Dauid often exhorteth to reioicing, therefore he aduiseeth the people to sing ioyfully vnto the Lord ^{Psal. 81. 1.}their strength, and to sing loud vnto the God of Iacob: to ^{Psal. 122. 1.}take the song, to bring forth the timbrell, the pleasaunt harpe, with the lute or viole. Dauid himselfe was not void of this affection : but rather therewithall rauished, hee breaketh out; I reioyced when the people said, we wil go into the house of the Lord. To which affectiō, as in some respects lawfull, he stirreth vp his people, and godly Subjects; O come, let vs sing vnto the Lord : let vs heartelic ^{Psal. 95. 1.}reioyce in God, the strength of our saluation. The Saviour of the world, euen Iesus Christ the righteous, commendeth reioicing in miserie vnto the Saints : and exhorteth them in the midst, and among their greatest afflictions, and persecutions, to reioyce. ^{Mat. 5. 12.}

Whose example the elect vessell of God Saint Paule imitating, aduiseeth the elect seruants of Christ, in their troubles to reioyce. Which thing, of himselfe, and the rest ^{Rom. 12. 12}of his brethren, he freely and liberally confesseth, When ^{Rom. 5. 3.}he speaketh vnto the Church and Saints of Ephesus, exhorting them to be filled with the spirite, and to sing to ^{Ephes. 5. 18}themselues in psalmes, hymnes, and spirituall songs, making ^{19.}melodie in their hearts vnto God, Doeth he not commend vnto them the affection of reioysing? Whē he wil-
leth the Saints of Philippi to reioyce in the Lord alwaies, ^{Philip. 4. 4.}what else commendeth he, then the affection of reioy-
cing? So that in some cases, reioysing is lawfull. What
that the Prophet willeth, that neither the wise man glo- ^{Iere. 9. 23,}
rie, and vainly reioyce in his wisdom; neither the rich ^{24.}
man

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man in his riches; nor the strong man in his strength: but that he that reioyceth, should reioyce, and glorie in the Lord: Doeth he not condemne one, and commend another kinde of reioycing? What that Christ willett his not reioyce that the deuils were subiect vnto them, but that they should reioyce that their names were written in the booke of life? What that hee exhorteth the Church against the day of iudgement to lift vp their heads, and to reioyce, because their redemption approacheth? Doeth he not commend the affection of ioy, as lawfull in some measure, in the Saints of God? What that Paul beseecheth the Saints of Philippi in Macedonia, by their vnitie, and religious consent, to fulfill his ioy? What that S. Iohn reioyceth ouer the saints, because they walked in the truth? argueth it not, that there is a ioy and reioycing, lawfull in the people of God?

To reioyce therefore in the aide and helpe of Gods spirite, and in the presence of his power: to reioyce in his gifts and graces, either vpon our soules or bodies plentifully powred out: moderately to reioyce in our publicke peace, and priuate quietnes: in our obedient wiues, and tractable children: in our trustie seruants, and faithfull friendes: or the like tokens of Gods fauour towards vs: so that all confidence be wholly reposed in him, that is the authour and fountaine of all graces, and goodnes, is not forbidden. The mirth of their hearts proceeding from a good conscience in the holy Ghost, the ioy of their mindes lightened by assurance of the mercies of God, in Iesus Christ: the affection of reioycing stirred vp, and raysed in the inward parts of men, through duectifull vew, and thankfull remembrance of the blessings of God towards vs, as tokens of his loue, is not condemned by S. Iames, nor heere forbidden the Saints of God. Which the very circumstance of the place doeth teach vs. For inueying against the vaine confidence of proud persons, who without regard had to the will of God, and the shortnesse of their own liues, say within themselves, and sometimes vtter their speeches vnto other; To morrow we will goe to such a Citie, and there continue a yeare, and buy, and sell,

sell, and gaine; he inferreth this speech, now you reioyce in your boasting, all such reioicing is euill. Not all reioicing then, but reioicing in our owne vaine confidence, and foolish boasting, is here condemned: all such boasting, all such reioicing is euill.

The Saints of God are not herence, neither by any the like place, interdicted mirth and reioicing altogether, that they should be as stockes or blockes, voide of all affection of reioicing: but as they are subiect to mourning, so are they capable of mirth, so are they lightened with ioy: as they are touched with sorrow, and pressed with heuines, so are they partakers of reioicing in moderate measure of their affections, and it is not forbidden. Then not all reioicing but vaine reioicing in themselves, and in the confidence they repose in things vncertaine, is here therefore condemned. Now you reioyce in your boasting, all such reioicing is euill.

§ These things then thus disposed and ordered by S. James, he finally and finally concludeth this treatise: therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne. The conclusion.

Which conclusion seemeth to be added, to preuent and turne away an obiection, which these proud persons might haue made: They might haue said vnto him; wee know this well inough, you need not tell vs, that Gods will ought to be preferred before all things, as the rule of all our actions: we know that in all our determinations, we must haue regard to his pleasure, and the shortnes of our life: we knowe men should rather say, if the Lorde will, and if we liue, wee will doe this, or that. All this we knowe alreadie, you neede not tell vs this tale.

Hereunto S. James answereth, by preuenting their obiection; If you knowe it, and doe it not, you haue the greater sinne: If you know it, and yet doe the contrarie, your sinne is lesse excusable, and your selues subiect to greater condemnation: for to him that knoweth to doe well, and doeth it not, to him it is sinne: it is sinne with aduantage, it is greater sinne.

Knowledge of Gods word, without performance of his will,

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Knowledge will, maketh our sinnes greater before the Lord : and the
without o- **bedience,** more we knowe touching our duetie, and the lesse wee
encreaseth do, maketh our negligence more hainous in his presence.
our sinne. Our Sauour Christ therfore telleth the Iewes, that there-

Iohn. 9. 41. fore their sinnes remained as testimonies of their wilful-
 nes, because they pretended they were not blinde; but had
Ioh. 15. 22. a deepe sight, and great knowledge in the lawe of God.

Whose sinnes he condemneth as inexcusable, because
 they seeing him, hearing him, knowing him, and there-
 fore ought to beleue him; yet would not be obedient
 vnto his doctrine. Whereby moued against the vnthank-
 full of Corasin, Bethsaida, and Capernaum, he denoun-
Mat. 11. 21.
22. 23. 24. ceth so much the sharper iudgement, howe much the
 greater measure of knowledge they had obtained. The

like reason and respect moued Almightye God to con-
 demne the Iewes and men of Iudah, for greater sinners
 than they of Sodom, or their sister Samaria, for that their
 knowledge of Gods will, and their inducements to his
 obedience, were greater in them, then either in Sodom,

Luk. 12. 47 or in Samaria. All which agreeth with the resolute con-
 clusion of Christ Iesus our Sauour: the seruant which
 knoweth his maisters will, and doth it not, shall be bea-
 ten with many stripes. Now the greatnes of the punish-
 ment, argueth the greatnesse of the sinne, and encrease
 thereof, by the encrease of our knowledge: according as
 the Apostle teacheth: hee that knoweth to do well, and
 doth not, to him it is sinne. How this is so, we may see
 more vpon I. chap. ver. 22. Sermon. 7. fol. 78.

Now this axiome and conclusion of S. Iames, is reso-
 lute, and true in euery point and part of dutie, which is
 either to be done to God, or performed to mā. If we know

Exod. 20. 2. we must worship but one God, and doe it not: to vs that
Deut. 5. 7. know it, it is greater sinne: if we know we must not make
Exod. 20. 4 grauen images, to worship and adore them: then if we do
Deut. 5. 8. not obey it, we haue the greater sinne. If we know to take

the Lords name in vaine, to prophane his Sabboth, not
Deut. 5. 11.
Deut. 5. 16. to honour our parents, to commit murther, to steale, to
Exod. 20. 12 commit adulterie, to beare false recorde or witnesse a-
Ephes. 6. 2. gainst our brother, to couet or desire the wife, seruant, or

goods

goods of our neighbour, to be sinne, and yet we do it: if we know that to obey these lawes is good: and yet we will not obey them: to vs it is sinne: If we know how to cleanse our hands, and purge our hearts: if wee know how to re-
 fraine our lips, and keepe our tongues from lying, slander, blasphemie, reproch, cursing and bitternes: if wee know howe to minister to the necessitie of the poore, to comfort the feeble minded, to beare with the weake: if we know how to restraine our feete from euery wicked way, and to keepe our yessels and bodies in holinesse and honour, and not to defile our selues with fornication and vncleannesse, as do the Gentiles which know not God: if we know how to abate our flanting pride, the pricking and pranking vp of our selues in al disguised maner, and new fangled fashions: if wee know how to walke righteously, holily, soberly, in this present world, and yet do it not, that we may be presented as pure virgins & vnblameable before Iesus Christ: then is it sinne: that is sinne with a witnes vnto vs. If wee know how to liue with our brethren, without iniury, oppression, extortion, vsurie, crueltye, fraude, deceite, and all vnrighteousnes; and yet doe not liue thereafter, to vs it is sinne. Finally, if wee knowe in euery duty, both to God and man, howe to doe well, and yet do it not, to vs it is the greater sinne. For this sentence and conclusion of the holy ghost in the Apostle, is vniuersally in all, and particularly in each one true: Hee that knoweth how to do well, and doth it not, to him it is sinne.

This concerneth the soueraigne and the subiect, the pastour and the people, the father and the childe, the wife and the husbände, the maister and the seruauant, the captain and the souldiers, the iudge and the officer, the merchant and the occupier, the handie crafts man, and the labourer, one man and another: euery man and woman in particular, and generally all, that if they know their dutie, what, and how to do well, and do it not: then are they compassed and held with the greater sinne. This must stirre vp al men and women of our time, in whom knowledge aboundeth, to all carefull obedience to Gods word.

God

Isai. 1. 16.

Iam. 4. 8.

Psal. 34. 12.

13.

1. Pet. 3. 10.

Iam. 1. 26.

1. Thec. 5.

14.

Rom. 14. 1.

1. Thec. 4.

4.

Ephes. 4. 17.

Rom. 13. 2.

Tit. 2. 13.

2. Cor. 11. 2.

Iam. 4. 17.

Isai. 1. 17.

Irem. 23. 2.

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God be merciful therefore vnto our iniquities, and
pardon our offences, and graunt vnto vs a greater mea-
sure of his spirit, dayly to illuminate our harts more and
more: that as thereby we be led into al truth of his word,
so we may also be brought to the performance of his wil:

that all vaine confidence and pride being abo-
lished out of our harts, and our know-
ledge ioyned with pure obedience,

God in al things may be glo-

fied through Iesus

Christ our Lord.

Amen.

THE

The Analysis or resolution of the fifth Chapter of S. James.

1 The denouncing of extreame destruction and calamitie against them.
Verse 1.2.3.

1 A bitter re-
prooffe & sharpe
commination a-
gainst prophane
rich men. from 1.
Verse, to 7. there-
in are 2. things.

2 The reckening & p
numbring of their finnes, for
which so great destruction
is denounced: and the finnes
here mentioned are three:

1 The detaining of the wages of their labou-
rers. Verse 4.

2 Their sensuallitie,
consisting in three
things: in their

1 Pleasures,

2 Wantennesse.

3 Banqueting and ri-
uousnesse. Verse. 5.

3 Their crueltie against
the poore iust men, consi-
sting in two things, in

1 Condemning
them. Verse. 6. part. 1
2 Slaying the, not re-
sisting the. Verse. 6. 2 p.

The fifth
chapter of
S. James
containeth
4. things,
namely:

2 An exhorta-
tion to pacience.
7. Verse. to 12. ther-
in are 4. things
noted: namely,

1. The propounding of the exhortation, that Christians should wait Christs
comming with patient minds. Verse. 7. parte 1.

2. A similitude therunto ten-
ding: in which three things are
noted.

3. The contrarie, Verse 9.
therein are 2. things.

4. Reasons moouing to pacience,
which are foure, drawen,

1 The similitude it selfe 2. part of 7. Verse.

2 The application of the similitude, first
part. 8. Verse.

3 The reason, in the later part of the 8. Verse.
1. The thing.

2. The reason.

1 From example of the prophets in ge-
neral, Verse 10.

2 Fro reward of pacience. Verse. 11. first part.

3 From example of Iob, and the issue and
euent of his temptation. ibidem.

4 Fro the nature of god. in the last words,
11. Verse.

3 An inuective against swearing. Verse. 12. There-
in are three things to be noted of Vs:

1 The condemning of the same.

2 The correcting thereof.

3 The reason, from punishment.

4 A counsell how to
behaue our selues both
touching our owne af-
flictions: and also tou-
ching the infirmities
of our brethren: and,

First touching
our owne af-
flictions, and
that two
waies.

1 Generally, what remedie is best against afflictions:
in common or generall: prayer, which helpeth in sorrow
and in mirth. Verse 13.

2 Particularly what
is best to bee doone in
sickness: therein are two
remedies: namely

1 The prayer of the Elders,
Verse. 14. 15.

2 Mutuall confession with
prayer. Verse. 16. 17. 18.

2 Touching the infirmi-
ties of our brethren, therein
are two things also.

1 The trauell of the Saints in conuer-
ting the brethren. Verse. 19.

2 Their reward which conuert others,
Verse 20.

Chap. 4. Sermon 22:

God be merciful therefore vnto our iniquities, and
from a greater mea-

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THE FIFTH CHAP. OF S.
JAMES, THE FIRST, SECOND,
AND THIRD VERSES.

THE XXIII. SERMON.

BEfore wee come to these wordes of the Apostle, let vs briefly againe note the summe of this chapter: which maye verie conuenientlye bee diuided into foure partes or members. The first Containeth a sharpe and bitter reproofe of wicked & prophane rich men, against whom he denounceth extreame destruction and calamitie, for the iniquities and sinnes whereunto they were giuen. Which beginning at the first verse, endeth in the sixt. In the which there are (as you see) two peculiar braunches: the denouncing of their destruction, and the sinnes wherefore that destruction is denounced: which are three. 1 Their detaining of their workemens wages. 2 Their sensualitie of life. 3 Their cruelty.

The second part of this Chapter is touching patience, from the seuenth verse to the ende of the eleuenth verse. Therein the Apostle noteth foure things. 1 The exhortation. 2 A similitude thereunto tending, 3 The handling of the place of patience, by noting the contrarie. 4 Reasons of the exhortation, why we shoulde be patient, which are foure. 1 From the example of the Prophets generally. 2 From rewarde of our patience. 3 From example

Chap. 4 Sermon 23.

example of Iob. 4 From the nature of God

The thirde parte is an inuectiue against swearing, and therein he noteth three things. 1 The condemning of the sinne and euil. 2 The correcting of the same. 3 The reason why men should not swere vainely, because of the punishment ensuing: From the daunger & hurt which commeth & foloweth therof: the apostle dissuadeth from swearing, and this is contained in the 12. verse.

The fourth part of the chapter, is how wee shoulde be- haue our selues, both touching our owne afflictions, and also touching the infirmities of the brethren. 1 In our owne afflictions, generally, the remedy is praiser: ver 13. Particularly as in sickness, 1 The elders must bee assembled, verse 14 15. 2 Offences must be confessed, & prayer must be made: verse 16 17 18. 2 In our behauiour toward our brethrens errors, therein are two things. 1 The triuill, what they must doe: verse 19. 2 The reward, what they shall therefore receaue: verse 20.

Now these things being briefly repeated: the first generall member hath also two special & particular braunches. 1 Is the denouncing of extreeme destruction & calamitie vpo the prophane couetous rich men of the world. 2 And the other, the reckening vp, & naming of those sinnes, for which the destruction and calamities is denounced. The first of these two is contained in these three verses

Verse 1 Goe to now, yee rich men weep,
and howle for your miseries that shall
come vpon you.

2 Your riches are corrupt, & your garmets
are motheaten.

3 Your golde and siluer is cankred, & the
rust of them shall bee a witnesse against
you, and shall eate your flesh, as it were
fire. Yee haue heaped vp treasure for the
last day.

1 The denouncing it selfe of calamitie, Go to.

2 The persons against whome he denounceth, the rich men.

3 What he denounceth: their miserable and comfortlesse lamentation, and sorrow they should sustaine.

4 Wherefore? for their miseries to come.

5 Where in their miseries consist: in the losse of such things as wherein was their chiefe treasure, comfort, and confidence.

The thirteenth place of the Epistle, is the threatening of prophane rich men.

In which three verses there may find things be noted of

6.

To come therefore to the particulars: the first thing and part in this Chapter, is a sharpe and bitter reproofe of the prophane rich men of this worlde, who abusing their wealth and riches, are drunken and drowned in voluptuousnesse; and vaine confidence. whose doting folly, and foolish trust, the Apostle derideth: against whome for the same he denounceth destruction and extreame calamitie. So that in the first part and place, there are two things to be weighed. 1 The denouncing of extreame calamitie and destruction against the wicked. 2. The faines for which this destruction is denounced.

The first of these, in these three first verses contained, ministreth these circumstances to our considerations. 1. The denouncing it selfe, of destruction and calamitie. 2. The persons against whome it is denounced. 3. What he denounceth, their miserable and comfortlesse troubles and lamentation. 4. Wherefore? for their future miseries and wretchednesse to come. 5. Wherein

The first part of this Chap. is a denouncing of miterie against prophane rich men.

Chap. 5. Sermon 23.

their miserie consisteth? in the remouing and losse of those thinges, wherein their hope, their happinesse, thei chiefe treasure, their onely comfort and confidence consisted.

The denou-
cing of ca-
lamitie.

Concerning the first of these, which is the denouncing it selfe of calamitie and destruction, and the foretelling men the wofull miseries whereof they should tast, in these wordes is contained; Go to now ye rich men: go to: thereby minacing and threatning them with the heauie wrath and vengeance of God, which should make them, not onely to weepe, but to houle, in moste dreadfull and most comfortlesse maner.

To denounce vengeance against wicked men, is vsuall in the whole course of the scriptures of God: though some times vnder diuers formes: but most commonly vnder the word wo; whereby all miserie, calamitie, wretchednes, & infelicitie whatsoeuer, is vnderstood. in which forme many of the Prophets, our sauour him selfe, the blessed Apostles haue denounced destruction and miserie against the wicked. This commination and threatning of extreame calamitie, is familiar in all the Scriptures. When

Ierc. 48. 1.

Jeremie the Prophet should foretell the destruction of Moab, and their extreame calamitie, through captiuitie by Nabuchodonozor, before he fought with Pharao Necho king of the Egiptians, hee in this wise denounceth their destruction: wo be vnto Nebo for it is wasted: Keriathaim is confounded and taken: Misgab is confounded & afraid.

Isai. 3. 11

The Prophet Isay foretelling the plagues which the wicked should suffer, crieth out, wo be vnto the wicked, it shalbe euill with him, for the workes and rewarde of his handes shalbe giuen him. And a little after denouncing

Isai. 5. v. 8.

v. 11. v. 17

v. 20. 21. 22

the vengeance of God vpon the couetous, drunkardes, wantons, and the like, which seeke all occasions to harden their consciences in sin, and all prouocations and allurements to prickethem on, and stirre them forward to all wickednes: against euery of them hee denounceth miserie and calamitie vnder the common phrased of scripture: Wo saith he to them which ioyned house to house: wo to them that rise vp early to follow dronkennes: wo to them which

draw

draw iniquitie with cordes of vanitie, and sinne with cart ropes, &c. Who also intreating of their wretchednes, who like hypocrites in heart despised Gods word, mocked at the admonitions of the Prophets, yet outwardly set a faire face on the matter, and pretended in behaviour, religion and godlinesse: vnder the same phraze denounceth their destruction: wo be vnto them which seeke deepe, to hide their counsels from the Lord; for their works are in darknesse; and they say, who seeth or knoweth vs? In another place, foretelling their calamitie, who contrarie to the commandement of God, and their solemn promise vnto him, depended not vpon his protection and mightie power, but sought succour in their aduersitie at the hands of strange Princes: he saith; wo vnto the rebellious children, who seeke counsell, but not at me: and couer with a couering: but not my spirit: that they may lay sinne vpon sinne. Wo vnto them that go downe into Egypt for helpe, and stay vpon horses and charrets, because they are many, and in horsemen, because they be verie strong: but they looke not vnto the holy one of Israel, neyther seeke vnto the Lord.

Isay 29.13

Isai. 30.1.2

Isai. 31.1

Amos denounceth many plagues against many people and places, in his prophesies vnder this forme: wherefore foretelling such wicked and prophane rich men; as gaue themselves to all voluptuousnesse, without regard had to the miserable distresse of their brethren; in like manner crieth out and denounceth against them: wo to those that are at ease in Sion, and trust in the mountaine of Samaria: which were famous at the beginning of nations: and the house of Israel came to them. Go you vnto Calneth, and see: and from thence go to Hamach the great: then go to Gath of the Philistines: bee they better then these kingdomes? or the border of their land greater then your border? yee that put away farre from you the euill day, and approach to the seate of iniquitie? they lie vpon beddes of iuorie: and stretch themselves vpon their beddes, and eate the lambes of the flocke, and the calves out of the stall: they sing to the sound of the viol, they inuent to themselves instrumentes of musicke

Amo. 6.1.2

3. & c. c. 5. 18

Abac. 2. 5.

12. 15. 196

Chap. 5. Sermon 23.

like Dauid : they drinke wine in bowles , and annoint themselves with the chiefe ointments, but no man is so-
rie for the affliction of Ioseph.

Abac. 2. 12 Abacac foreshewing the punishmentes of G O D, which should light vppon the heades of couetous, cruell and corrupt persons, breaketh out and crieth : woe vnto him that buildeth a towne with blood: and erecteth a citie by iniquitie. Manie the like wereade and heare in the Prophetes.

Luk 6. 24.
25. 26. From whom if wee discend and come to Christ in the gospel, shall we not see, that by like speach hee denounceth like destruction against the wicked ? Doth not Christ our Lord and Master foretell them that were full in this worlde, and liued in all loosenesse and licentiousnesse of life, and such as were puffed vp with pride, vain-glorie, ambition, and arrogancie of the spirite : of their miseries, when he crieth out against them : woe be vnto you which are full, for you shall hunger : woe to you which nowe laugh, for you shall mourne and weepe : woe vnto you, when men speake well of you, for so did their fathers to the false Prophetes ? doth hee not denounce like miserable calamitie against the cities of Corazin, Bethsaïda, and Capernaum, when hee in this wise vpbraided them for their vnthankfulnesse and impenitencie ? woe to thee Corazin : woe to thee Bethsaïda : for if the miracles done in you, had been done in Tyrus and Sidon, they had long since repented in sackcloth and ashes. Verily, I say vnto you, it shalbe easier for Tyrus and Sidon in the day of iudgement, then for you. And thou Capernaum which art lifted vp to heauen, shalt be cast downe vnto hell : for

Mat. 11. 21 if the notable signes which were wrought in thee, had been done in Sodom and Gomorra, they had remained vntill this day. But I say vnto you, it shalbe easier for them of the land of Sodom, in the day of iudgement, then for thee. Doth not Christ threaten like calamitie against the Scribes and Pharisees for their hypocrisie, vnder the same forme of commination ? when he breaketh out and sayth : woe be to you Scribes and Pharisees, hypocrites, for yee tith minte, and anise, and commyn, and leaue the waightries

Mat. 23. 23.

weightier matters of the law, as iudgement, mercy and fidelity: these ought you to haue done, and not left the other vndone. Ye blinde guides, which straine at a gnar, and swallow vp a Camell. Wo be to you Scribes and Pharisees hypocrites, for you make cleane the vpper side of the cup and platter, but within you are full of bribery and excesse. So against others, as in the Gospell appeareth. Mat. 24. 29

Doth not Saint Paul shewing what misery, calamity, and punishment he should suffer, if he preached not the Gospell, note it in the same phrase of speech, wo vnto me if I preach not the Gospell? 1. Cor. 9. 16

Doth not Iude vnder a woe, denounce all misery vpon the wicked? wo vnto them: for they haue followed the way of Cain; and are cast away by the deceite of Balam's wages, and perish in the gaine saying of Core. Doth not the Angell in the holy Reuelation vnder the three woes therein mentioned, expresse all the miseries and calamities of the wicked? Iude v. 15.
Reue. 8. 13.
9. 10.

Our Apostle, according to the vse and manner of the Prophets, our Sauour, and the Apostles, in this place, albeit in another forme of speech, yet to like purpose denounceth against the wicked, extreame destruction and calamity; Go to now ye rich men, weepe and howle for the miseries that shall come vppon you. So then if we run ouer the bookes of the Scripture; if we peruse the works of the Prophetes: if we cast our eyes vppon the practise of Christ, or looke vnto the examples of the Apostles; we shall see and finde, that in all times, destruction, calamity, and misery hath beene denounced against prophane, wicked, and vngodly men. According wherunto he foretellet in this place their destruction to the prophane men of the worlde, and saith; Go to ye rich men, weepe, and howle, &c.

This being the denouncing of calamity, in the second place, the persons are to be considered against whom he thus denounceth, who by the Apostle are specified: go to now, you rich men. The rich men then of the world, are they against whom the Apostle threatneth. What shal The persons threatned.

Chap. 5. Sermon 23.

we say? are all rich men vnder this denouncement & commination? shall they all weepe and howle for theyr miseries which should come vppon them? was Abraham the noble Patriarke, whose riches were great and his wealth exceeding, subiect to this or the like iudgement? was Isaac his sonne, whom for his herds of cattel, flocks of sheepe, and other riches the Philistines enuyed, vnder this commination? was Dauid the king, a man according to the mind of God himselfe: greatly enriched by God, hereunto subiect? was Hezechiah or Iosias the famous Princes, who for zeale to Gods religiō & glory, in the Scriptures are greatly renoumed? were the Centurions mentioned in the Gospell & story of the Apostles (men of wealth) condemned by this place of the Scriptures? no assuredly. For these and many more mentioned in the booke of God, haue beene wealthy, and rich; yet godly also. Neither doth Iames denounce this against all men which are rich without al exception: for riches are the giftes of God, as hath been said before, fol. 192. 2. pag. &c. and oftentimes bestowed vpon the most elect, & most deare children of God: for the which they are not subiect to this condemnation, commination and threatning.

Mat. 19. 24. Wherefore as when Christ had tolde his Disciples, that it was easier for a Camell to passe through the eye of a needle, then for a rich man to enter into the kingdom of heauen; he expoundeth his meaning: for he meaneth not of all rich men in generall, but of such as trusted in their riches: which he plainly protesteth to his disciples, who tooke an occasion thereby to doubt of the saluation of many: euen so when the Apostle threatneth rich men, whose vtter destruction and calamity he denounceth, he ought not to be vnderstood of all rich men without exception. For there be many rich, who vse their riches to Gods glory, and the comfort of their poore brethren: who are to be exempted from this commination of the Apostle.

Manifest it is by the circumstance of the place, that his drift is onely to condemne prophane and wicked rich men, who abuse their riches and wealth, to all impiety.

ety, iniquity, and vngodlines, to all iniury and oppressi-
on of their poore brethren: whose life is puffed vp with
pride, whose heart is oppressed with cruelty, who wallow
and welter in vncleannes of the flesh, who altogether flow
in pleasure. These are they whom the Apostle calleth to
weeping and howling: these are they, against whom this
destruction is denounced. Who exceeding in abundance
of all things, liuing at ease, and in all security; giuing the-
selues ouer to all vanity: in the midst of all their iollity,
haue iuster cause of mourning, then of mirth; of sorrowe,
then of ioy; of weeping, then of laughter; of howling, then
of reioycing. For that riches in wicked persons, are the
occasiōs of manifold mischiefs: they ingender vaine hope;
they nourish wicked confidence; they hatch fraud and
deceite; they cause oppression, extortion, wrongfull dea-
ling, voluptuousnes, intemperancy, and pride, the mother
of all wickednes. Which when they consider, they haue
cause to lament, seeing that so sharp a sentence, so straigh-
t iudgement, so bitter a commination, is giuen out a-
gainst them; goe to now ye rich men.

Against like prophane couetous rich men, the like
threatnings are gone out by others. Ifay the Prophet de- Ifay 5. 8.
nounceth vengeance and calamity vpon those cruell and
prophanerich men; who in their vnsatiable couetousnes,
ioyne house to house, and land to land, that they alone
may dwell vpon the face of the earth.

The Prophet Abacuk, in like manner, crieth out a- Abac. 2. 9.
gainst couetous rich men, who by bribery and corrupti-
on; by cruelty and oppression; enriched themselues: woe
to him that coueteth an euill couetousnes to his owne
house, that he may set his nest on high, to escape from
the power of euill. Thou hast consulted shame to thine
owne house, by destroying many people, and hast sin-
ned against thine owne soule. For the stone shall crie out
of the wall, and the beame out of the timber shall aun-
swere it: VVoe to him that buildeth a Town with bloud,
and erecteth a City by iniquity. Thus he denounceth de-
struction against these rich men: the stones of whose hou-
ses, and the timber of whose buildings, shall witness against
them.

Chap. 5. Sermon. 23.

them, that they are builded by extortion, oppression, cruelty, vnmercifulnesse, violence, vsury, villany, and
 Luke 6.24. bloud against theyr brethren. Thus our Sauour Christ crieth out, and breatheth vengeance against like persons, in the Gospell. Woe vnto you that are rich, for you haue receiued your consolation: denouncing destruction to such as trusted in their vaine riches, and had no care of the life to come.

Hereunto the Apostle hath respect in this place, in threatning and denouncing destruction against the rich, go to now ye rich men. Hereunto Saint Basil had respect, in his three Sermons against the couetous rich men of the world. Hereunto haue we (the ministers and preachers of Gods word) speciall respect, when we inueigh and cry out against the rich men of this world, and denounce the sharpe threatnings, and the hotte thunderbolts of Gods iudgements against them: not condemning either all riches, either all rich men: but those riches which are the Mammon or riches of iniquitie, because they be either wickedly gotten, or wickedly kept, as Sa-
 Luke 16.9. lomom speaketh of them: and the prophane wicked rich men of this world, who abuse their riches to their owne hurt, and also to the hurt of others.

These are those grunting hogs, and swinish persons, who are alwayes digging in the ground: these are they whose minds, affections, hearts and cogitations, are vpon earthly things, not vpon things aboue: whose only cōsolation, whose only part and portion, is in earth alone, not in heauen. These here reioyce, but shall weep hereafter: they make merry for a time, but shall mourne for euer. Whose desires are transitorie, but their reward eternal: whose pleasure is momentany, but their paine perpetuall. They gaine riches, & lose their own soules. Wher is then their aduantage, and profit? To these the apostles in their writings, to these we in our preachings cry out, go to now ye rich men.

Thirdly, against the what doth he denounce? their miserable and comfortlesse lamentation; Go to now you rich men, weepe and howle. The like speech Ioe the Prophet of God vseth against the drunkards, the occasi-

Sermons 2.
 against the
 couetous
 rich men.

Luke 9.25.
 Mat. 16.26.

The thing
 or calamity
 threatened.
 1. Ioe. 5.
 and 11.

on of whose excessse and dronkennes was taken away; Awake (saith he) ye dronkards, and weepe and howle, yee bibbers of wine: for the new wine, for it shall be pulled away from your mouth. The Apostle in like manner, remembring, howe the occasions of these mens excessse, wickednes, and impietie, should likewise be remoued, and taken away: calleth them to lamentation: goe to now ye rich men, weepe, and howle.

And this weeping, is a weeping of desperate & comfortlesse persons: this howling, is the howling of such as had no hope: which the prophane rich men of this world must conceaue; who in their riches might see iust cause, and matter inough of their finall condemnation. For sorrow wherof, they must weepe and howle. Such like howling (happily) was in Cain, who being out of all hope, and voide of all fauour from God, could not but runne vp and downe howling. This was in Esau, who lifted vp his voice, and wept, for that he had lost the blessing of his Father. This was a roaring and howling of the voyce, without any hope.

Such like weeping, howling, and gnashing of teeth, is in the wicked, when they feelee the iust iudgements of God against them, yet altogether without comfort. And our Sauour Christ maketh this a type, or resemblance of the sorrowe and grieve of condemned persons: that they should weepe, and howle, and gnash their teeth, as in the Gospell is threatned against the disobedient Iewes, which were the children of the kingdome: into whose roome many should come, from the East, and West: but they should be cast into extreame darcknes, where should be weeping and gnashing of teeth: and against him that thrust himselfe into the marriage of the kings sonne, without his wedding garment: and the vnprofitable seruant, for hiding, and not occupying his masters talent.

The Apostle Saint Iames therefore, in deciphering their miserable and wretched state to come, and their future calamities wherof they shoulde taste, when they should drinke vp the dregges of the iudgement of God prepared for them, exhorteth them to weepe and howle.

Not

The weeping of the wicked

Gen. 4. 13. 14.

Gen. 27. 34
Heb. 12. 17.

Mat. 8. 11.

Mat. 22. 11
Mat. 25. 24.
25. 26. 27.
28.

psal. 75. 8.

Chap. 5. Sermon 23.

Not thereby to preuent by repentance the miseries to come: but as without all hope, and as plunged ouer head and eares in all dispaire, with all horror, and terror of minde, to looke daylie for these miseries, which should not be preuented, nor auoided of them.

Why must
the pro-
phane rich
men weep?

Luk. 16. 19

Fourthly, this thing these prophane persons must doe, because of the miseries which they shall suffer, and the eternall punishments, whereof in fine they shalbe partakers. For though in this world they reioyce, solace, and repaste themselves, and take their pleasure vpon earth; as the rich chuffe and carle did, in the Gospell, who was costly apparrelled, and fared deliciouſlie euery day: yet shall they be assured hereafter to taste of all miserie, and torments intollerable. The recounting and recording whereof, should cause them to weepe, to waile, to howle, to crie, to lament without ceasing, and gnash their teeth for paine and punishment to come.

Mat. 25. 41

For seeing these are thrust cleane out of the fauour of God; seeing they are excluded from the kingdome of Christ; the inheritance of God, the felowship of the saints: seeing they heare in their owne consciences the dreadfull sentence of eternall condemnation pronounced against them; seeing they haue so bitter and sharpe a iudgement giuen out against them, and so heauie destruction threatened by the Spirit of God, in the mouth of the Apostle; seeing they are concluded in that number, which at the left hand of Christ, shall haue their deserued rewarde to goe into hell fire, prepared for the deuill and his angels: Haue they not cause, for this extreame miserie (of all miseries the greatest) to weepe, and howle, as they are aduised by the Apostle? Goe to now you rich men, whose golde is your god, whose siluer is your safetie, whose felicitie, is worldly prosperitie, whose glorie, is your shame, being earthly minded: weepe, and howle for the miseries which shall come vpon you. Which miseries are not common but tragicall, and full of extreame calamities: as the miserie of Ajax, Oedipus, Hercules, or the like, among the heathen, then which on earth, none could be greater, mixed with endlesse sorowe, ioyned with comfortlesse
fear,

fearc, & ending in extreame dispaire & wretched impenitencie. By which the Apostle teacheth the wofull euent, and vnhappie ende of the wicked : which, howsoeuer they passe their daies heere (where sometimes they taste of the cup of Gods wrath) yet shall they in fine receaue the iust, and full reward, and measure of their wickednes. Wherevnto the Apostle had respect in this place, when he willet them to weepe and howle for their miseries to come.

Fifly, their miseries being generally touched, as the cause of their comfortlesse lamentation, so in the last place it is shewed, wherein this their miserie consisteth. In this especially, that the things wherein they so greatly trusted, are vaine and vncertaine, and shall testifie against them, in the day of their punishment. And for as much as by their vaine trust and confidence in these things, they heape and hoorde vp for themselues, treasure of the wrath of God, against the last day, therefore must they lament and houle.

Wherein
consisteth
their miserie.
Iuel. 1. 5.
& 11.

And first, the things wherein they trusted are vncertaine : which appeareth, both in generall, and in particular also. In generall, riches are vncertaine, vaine, and transitorie, subiect to manifold corruptions : which this Apostle teaching, telleth the prophane, and wicked rich men of the world, that their riches are corrupt.

1 Cause of
their weeping
and the first
point of
their miserie.

Doeth not the holy Scripture often foretell vs of the corruption, vanitie, and vncertaintie of riches ? Is it not an argument oftentimes beaten vpon in the word of truth ? Are they not (for great vncertainnes) to be compared vnto an Ecce, which wringeth, slideth, and slippeth out of the hand, before we be aware thereof ? Are they not like a birde, which we haue now in hand ; but our hand being opened, she flieth from vs, and we cannot recouer her ? Salomon dissuading men from immoderat loue and desire of riches, geueth this wise aduice & counsell ; Trauell not too much to berich, but cease from such a purpose : wilt thou cast thine eye vpon it that is nothing ? for riches taketh her to her winges, as an Egle, and flieth into the heauens. Whose father the princely Prophet Dauid intreating of the vncertaine condition of prophane and wicked

Riches
vaine.

Pro. 33. 9.

Psal. 37. 35.
36.

rich

Chap. 5. Sermon 23.

rich men, crieth out : be it they be strong and shoote vp as the greene bay tree : yet are they cut off from the earth like grasse, and wither as the greene hearbe ; they passe away and are not ; if thou seeke their place, thou shalt not finde it.

Wild. 5. 9.
10. 11.

Mat. 6. 19.
Luk. 12. 33.

1. Tim. 6. 17

Jam. 1. 10.
11.

Croesus.

And Solomon in his book of wisdom maketh the wicked rich men now burning and boyling in hell torments, to acknowledge the frayltie and vncertainie of riches, which passe and perish as a shadowe, or a poste that passeth by : flie away as an arrowe in the aire, a shippe in the water, a birde in the heauens. Our blessed Sauour entreating of the corruption of worldly riches, confesseth they are subiect to theeuers, to the moth and canker. The vncertainty wherof he sheweth in the parable of him who enlarged his barnes, and saide vnto his Soule, Soule, eate drinke and take thy pleasure, for there is great store of riches reposed and laide vp for thee, for many yeares : to whome it was replied by God, that that night, they should take his soule from him. And manifold experience teacheth vs, that when men haue feathered their nestes at their pleasures, and hope to liue at ease many faire yeares, and purpose with them selues to spende their daies in iollitie, euen then often times not lyuing only, but life is also taken from them, Saint Paule seeing the frayltie and vncertaine state of riches, and the corruption wherunto they are subiecte, giueth them this epithere or addition, vncertaine : charge them that are riche in this worlde, that they trust not in vncertaine riches. This our Apostle not varying from him selfe, describing the brittle and fickle state of riches, compareth them to grasse, which is subiect to sudden and speedy corruption : for as soone as the sunne ariseth with heate, the grasse withereth and the flower falleth away : so subiect is the state of riches to corruption and vanitie.

Though Croesus King of Lydia were of infinite riches, so that it grewe into a prouerbe, richer then Croesus : yet came his riches, and all his glorious pompe vnto corruption, when waging warre against Cyrus the king of Persia, hee was ouercome, taken and subdued.

Though

Though Xerxes were neuer so riche, that he conducted an^{Xerxes} infinite armye of 1000000. men against Greece: & with his shippes made a bridge ouer the sea Hellespont and through his riches waxed so proude, that he thought not onely, that all men shoulde obey him, but commaunded the Sea also to be quiet and calme, and the mountaines to giue place vnto him: yet was his state subiect to corruption, when his armie was discomfited by the nauie of the Grecians, on the Sea by the Isle Salamine: insomuch as him selfe, for the securitie of his owne person, was forced to escape vnknown, in a fishers boate: and so with greate dishonour, and losse of infinite preparation, men and riches, returned. Though manie men in our memorie, and the memorie of our forefathers, haue in their times flourished in wealth: yet their riches haue corrupted: and themselves oftentimes haue beene thereof suddenly bereft, or else their heires haue not enioyed the riches of their fathers: whereby it appeareth in plaine euidente, how subiect to corruption our riches bee: that the Apostle might rightly saye, that their riches were corrupt: and therefore they trusting to a thing vncertaine, and subiecte vnto vanitie, and for loue thereof leauing the Lorde, whoe for that contempt bringeth destruction vpon them, they ought to weepe and howle for that poynt and part of their miserie.

Seeing then in generall, that riches are thinges vncertaine, & shall in fine vanish away and com to nothing: seeing they are of no continuance, but subiect to alteration, chaunge and corruption: seeing the time shall come wherein they shall perish from you: and when you shall say with the wicked, in the wise man Salomon: what hath pride profited vs, or what hath the pomp of riches brought vs? All these are past awaye like a shadowe, and as a post that passeth by: as the shippe that passeth ouer the water, which being gone by, the race thereof cannot be found neither the path in the flouds: as the flitting of abyrd, in the ayre: or as an arrowe shotte at a marke, which passeth through the ayre, and no man can tel the way whereby: therefore for this misery wepe & howle: Goe to now you

rich.

Wisd. 5.
10. 11.

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rich men, weepe and howle for the miseries shall come vpon you: your riches are corrupt. The corruption & vncertainie of their riches wherein they trusted, is one point of their miserie, wherefore they are called to comfortlesse lamentation.

2 As riches in general are vncertaine and subiect to corruption, so neither are the partes of riches more sure: but euerie thing vnder heauen whereof a man maketh his account, as of riches, is subiect to vanitie and corruption: and the chiefeft partes of riches, are gaye cloathing, and costly apparell: Siluer, gold, and the like: which al are subiect to corruption.

Apparell is corruptible
1 Touching gaye garments, costly clothing, fine apparell: though it be neuer so costly and curious, neuer so gay and gairish: neuer so goodly and gallant: yet is it subiect to corruption, as other things. For the matter whereof: be it cloath, be it silke, be it veluet: it is subiect to the moth, which in time will deuoure it, cate it and consume it.

Psal. 39. 11.

Let rich men make neuer so great account of their manifolde and costly suites of apparell: of their gay garments and fine cloathing: yet all this is but vanitie, and subiect vnto the moth, (of wormes, or flies), not the greatest. By which meane, because garments and apparell commonly are consumed, therefore the Apostle telleth the prophane riche men of the worldt, that if their treasure and riches be in costly apparell, theit hope is vaine: for that apparell, is subiect to moth-eating: your garments are moth-eaten.

Mat. 6. 19.

Our Sauour Christ setting downe the common meanes and wayes whereby mens riches are consumed and wasted, and therefore exhorting his Saintes and seruants, not to treasure vp to themselues such manner of riches, but such as are heauenly, and of euerlasting continuance: affirmeth that there are three wayes whereby riches are subiect to consuming, ruste, moth, and thefte. What our Sauour generally applieth to riches, as a waye to bring them to corruption: the same our Apostle particularly applyeth to one part of riches, which is apparell, and

and telleth theriche men of the worlde, that their riches are corrupt and eaten with moth. Your garmentes are moth-eaten. Wherefore when wee thinke our garmentes without harme, hurt, or daunger in our Chestes or Presses faire brushed, well foulded, carefully layde vppe: euen then is the moth in eating, and the vile Worme in consuming of them.

And if any man should here say, all garments are not consumed and eaten with moth: for we can keep our fine apparell from that well enough, that they shall not thus perith: thereunto bee it answered, that yet our apparell is thereunto subiect, and that oftentimes it thus commeth to passe, or by like wayes that our garments are consumed. The Apostle hauing regarde to that waye of their consuming which is the most vsuall, and commeth most naturally of themselves: as the moth groweth of apparel it self which it also consumeth: telleth the rich men, that as their riches generally are subiect to corruption: euen so particularly their gay and goodly garments, their curious and costly apparell, is also subiect to moth-eating your garments are moth-eaten.

Obiection:

Answer:

If there be no greater stay nor certaintie in riches, and specially in apparell then this: if they be so subiect to alteration & corruption, that the vile moth is able to consume them: what doting follie, what extreame madnesse is it for men to waxe proude of things so vaine, or put any trust in such vncertainenesse? Wherefore seeing you riche men of the earth, waxe proude of these things, seeing you make these a chiefe part and portion of your wealth and riches, seeing you haue no small confidence herein, in as much as they are subiect to worme-eating, and are consumed with the moth: this part of your confidence, ioy and comfort, remooued, Weepe and howle for your miseries to come. For your riches are corrupt, and your garments are moth-eaten.

2 Another chiefe parte of riches, wherein greater confidence is reposed, is golde and siluer: whiche of all mettall or thinges growinge in the mineralls and bowels of the earth, is the finest and most pure: yet haue they

Golde and
siluer sub-
iect to
corruption.
also

Chap. 5. Sermon 23.

also their consuming and corruption. For the rust and canker eateth and consumeth those things also. And this experience teacheth. If it be golde in our bagges & coffers, or plate in our Chests: the one, & the other is subiect to canker and rust. Money is oftentimes kept so long, as that the canker hath eaten into it, and the rust hath consumed it. How is it else that we sometimes receiue mony in paymēt, as grene as a lecke with rust: eaten in sundry places with the canker? But because either long kept, or lost for a time it gathereth cause of it owne corruption, and thus is it oftentimes consumed.

Besides this, which all mens eyes at one time or another doe or may see: doeth not the dayly vse of man, the often vsing, the much handling, the often deliuering of money from man to man, shew that money, golde, or siluer, is subiecte to corruption, in as much as by these daylie vses it weareth? Money of long time vsed, which hath passed through the handes of infinite men, thereby waxeth thinner, and by little and little consumeth.

Plate in our Chests, in proceffe and continuance of time, gathereth moysture, aire and dust, or some such soile: the cause of rust or canker. Oftentimes beeing neuer so curiously and carefully kept, yet at length euen as out of it selfe, the canker and rust riseth and groweth. So that the Apostle may truly saye thereof, as ofteneft commeth to passe, and whereunto naturally these things are inclined: that their golde and siluer is cankered. And thus the chiefest and most speciall treasures of men, and the greatest matter of their wealth and riches, by these means are consumed, and cometo nothing. For which cause they haue to weepe and howle for the miseries which should come vpon them

Wherefore as the drunkerd and surfetter weepeth and howleth without hope or comfort, when the occasion of his excesse, as wine and delicate meates are taken away from him: and as the proude man consumeth away when the matter whereof he is proude, is remoued: and the ambitious person languisheth with sorrowe, pineth away
with

with griefe, falleth away with heauinesse of heart, when the hope of his honour is gone and perished : euen so ought the prophane and wicked rich men of this world, seeing their riches, as apparell, golde and siluer, is subiect to corruption, wherein they so much reioyced, and delighted : seeing the thinges wherein they trusted, and reposed the whole hope of their happinesse, are and shalbe utterly and altogether remoued, come to nothing and be consumed : weepe and howle, as men without hope, for these miseries which thus shal come vpon them. Wherunto the Apostle in this denouncing and threatning of them their destruction, calleth them : Go to now yee rich men, weepe and howle for the miseries which shal come vpon you : your riches are corrupt, your garmentes are motheaten, your gold and siluer is cankered. And albeit this be true in many couetous men : yet some couetous men keepe the rust from their golde by their flying vsury, whereby they gaul theyr brethren, a common trade among many. For which sinne would God cyther some Lyncurgus would thrust them from the gates of Lacedemon : or some seuerer Cato, would expell them from Cylicia : or some Agis would banish them the commonwealth of Sparta : or some worthy Emperour, put them out from all Christian regions.

2. As the corruptible state and transitorie condition of these thinges, wherein the rich men repose their trust, is one chiefe cause why they should weep and howle, and the first part and point of their miserie: so the next and second thing which encreaseth their miserie, is, that the verie rust of their gold and siluer shal rise vp and beare witness against them, and consume their flesh as it were fire. For the rust and vnprofitable waste of these thinges, kindle the burning coales of Gods wrath against the couetous, whom in his anger he destroyeth and consumeth, against whom, as against all the wicked, in his displeasure, he is as consuming fire, as Saint Paul writeth.

When much gold and siluer shalbe heaped and hoarded vp by prophane couetous men, and through their insatiabie desire, shal lie vtill it rust or canker, or be anie

2. Cause of their howling, and another part of their miserie.

Heb. 12. 29.

Chap. 5 Sermon 23.

Abacuc. 2.
11.

How doth
the con-
sumption of
things wit-
nes against
men?

way consumed: the verie consuming, the verie canker and rust it selfe, shall rise vp and witnesse against them. Thus the Apostle giueth a person to a thing without life; & maketh the verie rust of the rich mans riches, to rise vp (as it were) to condemne him. Like is that of Abacuc: who witnesseeth that the stones in the wall, and the timber of houses builded with bloud, shuld cry out against the builder, and witnesse that they were builded with bloud. So the rust of the golde and siluer shall rise vp against the riche men and witnesse against them: which when they consider, they ought to weepe and howle, as for a great misery and calamitie comming vpon them.

To keepe those things to priuate vse, which should be conferred in publike: to holde that in our handes and keep it in our cofers, which being put to vse, might profit many: to lay that long by vs, to no end, which might be employed to the comfort of our brethren; to let that consume, rotte, canker and rust for lacke of vse, which is ordained for common vse of men; shal be a sufficient witnesse in the day of the Lord to condemne vs. For rich men to keepe their garments till they be rotten or motheaten: their gold and siluer till they rust or canker: this very keeping of them till they perish, this consuming, this rust, this canker, shal condemne them. Euen their owne consciences shall condemne them in the great day of the Lorde, that they kept these things from the vse of men; till they were consumed: & the corruption, consumption, and spoyle of these things shal shew their insaciabable couetousnesse, their infinite desire of riches; and declare their vngodlinesse.

Wherefore as when we keepe our bread in our binnes and cubberdes vntill it moulde, rather than giue it and breake it vnto the needie; or when we suffer our drinke to fowre on our handes, rather than giue and drawe it out to the thirstie; or when our garmentes rotte for want of wearing, and are motheaten, wherewith we should cloath the naked: it doth testifie our couetousnesse, our crueltie, our hardnesse of heart towards the needie and distressed members of Iesus Christ: and the verie withholding of these things from the poore, shall rise vp in iudgement, as

it were, and condemne vs of insatiable desire of riches, when the remembrance thereof shall presse our consciences: euen so the canker and rust of our gold and silver in our cofers; wherewith the christian captiues should haue been redeemed: the distressed relieued; the naked clothed; the hungrie fed, and the poore succoured: shall shew our immeasurable couetousnesse, and beare witnesse vnto our consciences in the day of the Lord. And thus are these things said to beare witnesse against the rich men of the world. And this is that sicknes which followeth and often hangeth vpon the rich men of the world; spoken of by Salomon: there is an euill sicknesse which I haue seen vnder the sunne; to witte, riches referued to the owners thereof, for their euill. which commeth to passe, when couetous men heape and hoord vp riches, which either are (nares to entangle them further in all greedinesse; or els consume and wast vnder their hands without all good vse, and so tend to their destruction.

The right vse of riches.

Ecc. 5. 12.

And wherefore shall these witnesse thus against wicked rich men? because these blessings and riches are giuen men, thereby, after their owne state moderately considered, to helpe and succour others. Wherefore the scripture maketh not rich men, Lords ouer their riches, to keep the or spend them at their owne pleasures; but stewards, who ought to lay them out at the pleasure, and to the glorie of their maisters. And for this cause men sinne not onely by mispending of riches, but also by keeping them backe from the vse of others: and therefore for both these, as also in respect of their wrongfull getting of them, they are called riches of iniquitie. When men being heereof but stewards, shall keepe them from profiting others thereby, and by keeping them, they consume, rust, and canker: the canker and rust of them, shall rise vp against them, which thus wretchedly deteine them.

Mat. 24. 45

Luc. 12. 42.

C. 16. 1.

1. Pet. 4. 10.

Luc. 16. 9.

Neyther that onely, but forasmuch as what redoundeth vnto vs, aboue necessarie reliefe of our selues and families, and a godly, moderate, (not vnsatiabable & endlesse care) of prouiding honestly for our houses, wiues, & children, which who so doth not, is worse then an infidel.

1. Tim. 5. 8

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and denieth the faith; is not ours now, but the goodes of the poore : whereof who so depriueth him, is a murtherer faith Sirach. To whome Saint Augustine subscribeth; when he counteth him slaine, whom we haue not fedde, being able.

Eccle. 34. 22
S. August.

Homil. to
the people
of Antioch.
34.

And Saint Chrysostom telleth the rich among the people of Antioch, in that his assertion which there hee holdeth, that whatsoeuer is aboute our necessarie maintenance, is not ours, but the goodes of the poore. And to retaine this from them, crieth aloud in the eares of the Lord, as a shamefull sinne and extreame oppression and crueltie against the brethren. The rust, the canker, the consuming of such things shall stand as it were as witness to condemnevs in the day of iudgement, and accuse vs as guiltie of their deaths, from whom these things haue been by vs thus detained.

Mat. 24. 45.
x. Pet. 4. 11.
Mat. 25. 14
Luk. 19. 13

In as much therefore as the rich are not Lords of their riches, but the stewards of God, to imploy them to the glorie and pleasure of their maister: and the ouerplus of their riches none of theirs, but the poores, whom they slay and murther, as much as in them lieth, when they detaine it: therefore, when they suffer the poore to perish; the naked to sterue; the needie to die for want of necessarie succour; when in the meane time, their garmentes are moth-eaten, and their gold and siluer cankered: the consumption, canker and corruption of these things shall stand vp in iudgement against them, and witnes of their vnsatiablenesse, extreame crueltie, hardnesse of heart, immoderate desire of riches, and the great impietie and vngodlinesse which lurketh in them, for which they shalbe condemned,

Eccle. 3. 18

Neyther doe these onely witnesse against vs, but also they eate vp our flesh as it were fire: because that couetous desires pine men, & greedie gaping after riches consume them. Wherehence it commeth to passe that Sirach his saying is found true: waking after couetousnes pineth away the body; and care after riches driueth away sleepe. This, miserable and wretched experience teacheth in the route and rabble of couetous persons: whose flesh is dried

dried from their bones; whose skinned wither vpon their backs; whose bodies are pined and consumed away for greedinesse of gaine, and continuall carking and caring: so that the Apostle might say truly, that the rust and canker of couetous mens riches, shall consume them and eate them vp as fire.

For as fire deuoureth, consumeth, and licketh vp all things that it toucheth: so insaciablen and greedy desire of riches; consumeth and eateth vp the flesh of the couetous; and causeth, that finally they shalbe deuoured of hellish torments. So that both here and there, their own consciences shall feede and gnaw vpon them, and the recordation and remembrance of these corruptible vanities, wherein they onely trusted; shall (as it were) continually eate them vp and consume them.

And this is no small part of their misery, and small destruction which he denounceth against them, for the which in despayre and without hope, they must weep and howle as they are foretold by the holy and blessed Apostle.

The third and last thing wherein their miserable destruction, and small calamity consisteth, is that they haue heaped vp treasure for the last dayes. These are the treasures of the wicked, which shall not helpe, but hurt them in the daie of the Lord. For thus prophane rich men haue heaped vp treasure of Gods iust wrath, heauy displeasure, and deserued indignation against themselves; in the day of wrath and indignation, when all men shall stand before the throne of Iesus Christ, to giue an account of their workes, and to receiue according to that they haue done in their bodies, be it good or euill. Then shall they lye open on every side to the iust iudgements of God; and will they, nill they, they shall hear the fearefull sentence of destruction against them. Then shall their sinnes be reuiued in the midst of their bowels, then shall they consciences finde no rest, then shall they day and night feele death working in their hartes, and hell shall stand before their eyes, yea sinne shall be at their right hand, and Sathan at their left; destruction shall be

3. Thing wherein their destruction & calamity standeth.

2. Cor. 5. 10

Rom. 2. 6.

The torments of the wicked

Chap. 5. Sermon. 23.

without to consume them and the immortall worme of
conscience within their soule to gnaw them: God aboue
Reu. 19. 20 to condemne them, the diuell beneath to take and carry
Ilay 66. 24 them to fire and brimstone in that bottomlesse lake that
Mark 9. 44 burneth for euer: wherein their fire faileth not, and
their worme dieth not. This is the treasure which pro-
phanerich men lay vp for themselves against the latter
dayes.

Some expound these wordes otherwise: you haue
heaped vp treasure against the latter day: that is, in these
latter daies; wherein you should watch and pray continu-
Luk 21. 36 ally, that you might be thought worthy to escape the
wrath to come; when you should seriously expect and
Iude 14. 15 looke for the appearing and comming of Christ in glo-
ry; to giue iudgement against all men, and to rebuke all
the vngodly among them, of all their wicked deedes,
which they haue vngodly committed, and all their cruell
speaking, which wicked sinners haue spoken against him:
you giue your selues to heaping and hording vp of rich-
es: as if there should be no end, cyther of your life, or of
the world it selfe: and the nearer you grow to the end of
the world, the more couetous you are. You heape vp trea-
sure for your selues against the latter dayes: what wicked-
nesse is this?

Couetousnes ought alwayes and at all times to be a-
uoyded, as the roote and mother of all wickednesse, but
most especially towards the comming of Iesus Christ: least
by worldly carefullnes, we become forgetfull of his com-
Luk 21. 34 ming. Therefore our Sauour Christ preparing his Disci-
ples against his comming in glorious Maiesty to sit in
iudgement, & to pronounce sentēce against al the world,
aduiseeth them aboue other thinges, that their hearts be
not ouercom, and oppressed with dronkennes, sursetting,
and the cares of this world; least he come vpon them vn-
awares. Notwithstanding, euen against this time, to be
drunken, and drowned in couetous desires, is great vn-
godlines. And thus doe men heape vp treasure for the
last daies.

Some hereof make this sence: Goe to now your rich
men

men, you thinke to heape vp riches enough to serue you vnto the last day, and to the very end of the world: and therein shew your extreame couetousnes and vngodlines. For what a sinne is this, that men should thinke themselves able, by themselves, to heape and hould vp enough to serue vnto the last dayes, and to the end of the world? but to augment and increase their misery, and to paint out their destruction in more liuely, and in more fresh colours; the Apostle may seeme to haue meant of the heaping vp of the treasures of Gods vengeance, and iudgements against them, which in full measure and in perfect iustice, in the latter dayes, euen in the day of iudgement shalbe powred out vpon them.

And these are the particular circumstaunces, which out of this place (in my iudgement) may be gathered: where of thus saith our Apostle; Go to now you rich men, weepe, and howle, for the miseries which shal come vpon you: your riches are corrupt, your garments are motheaten, your siluer and gold is cankred, and the rust thereof witnesseth against you, and shall eate your flesh, as it were fire: ye haue heaped vp treasure for the last dayes.

God for his mercies sake, graunt vnto vs such grace, from his holy Spirite, that we thereby first seeking the kingdome of heauen, and the righteousness thereof; may (according to his mercifull promise) obtaine all other things necessary for this present life, and that we through his speciall grace, (being risen in all fruites of righteousness, and workes of true sanctification, with Christ) may seek the things which are above, where Christ sitteth at the right hand of God: and effectually setting our affections vpon heavenly things, and not vpon things vpon the earth, may also so put our trust and confidence in the Lord, that if riches, increase and multiply vnto vs by his goodnes, yet we do not set our hearts vpon them: but that euen in this life, we may with al our might & maine, lay vp for our selues treasure in heauen, where neither rust nor moth doth corrupt; and where theues breake not in and steale, least that we setting our affections (with prophane persons) vpon vncertaine riches, thereby we

Chap. 1. Sermon 23.

treasure and heape vp for our selues; treasure of Gods iust iudgements; and wrathfull displeasure; and so be subiect to this sharpe commination; and threatening of small destruction, From which he deliuer vs, that suffered bitter death vppon the Crosse for vs, euen Iesus Christ our Sauour, To whom with the Father and the holy Ghost, be praise in the great congregation of the Saints, now and for euermore. Amen.

James Chapter 5. verses 4. 5. 6.

Sermon 24.

Verse 4 Behold, the hire of the Labourers, which haue reaped your fieldes, which is of you kept backe by fraud, crieth: and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantonnes: ye haue nourished your hearts as in the day of slaughter.

6 You haue condemned and killed the iust: and he hath not resisted you.

The particular
of pro-
phane rich
men.



IN these wordes are reckoned vp the finnes and euils of prophane rich men: for which, this so dreadfull a destruction is denounced against them? And it is the second branch of the first part of this Chap. in particular.

The

The euils and
sinnes of the
wicked rich
men, for which
their calamitie
is threatened,
are three.

1. Their iniurious and fraudulent detain-
ing of the wages of their reapers, and har-
uest seruants.

2. Their sensu-
alitie : which
sheweth in these
three Vices; { 1. Pleasure.
2. Wantonnes,
3. Banquetting, and
riotousnes.

3. Their cru-
eltie which in
two things ap-
peareth, In { 1. Condemning the right-
eous.
2. Slaying them, when
as they resist not.

The first sinne and euill condemned in these wicked rich men, with whom, and against whom, Saint Iames dealeth, and for which, so sharpe a sentence of so iust condemnation, is geuen out against them : is, their fraudulent detaining of their hirelings wages : whereof wee geuen speciall example in their haruest labourers, such as reaped their fieldes : who helping them to get and gather in their graine and corne into their barnes, and bringing in the increase of their land, for them, whereon they liued : Yet for so needefull and necessarie, so painefull and profitable a worke, they were vnrewarded, and their wages detained by fraud from them, no doubt an extreame point of euill dealing. And vnder this particular example, the holy Ghost conteyneth all iniurious dealing with their seruants, either in this kinde, or in any other kinde whatsoever.

The greatnesse of their sinne the Apostle amplifieth in most effectuall manner; Behold (saith he) the hire of the labourers, which haue reaped your fieldes, which is by you kept back by fraud, crieth; and the cries of them which haue reaped, are entered into the eares of the Lorde of hostes.

First, saith he, beholde : Of which speach there are diuers vses. Sometimes it is vsed in cases of ioy and reioy-
cing : as, when Christ the Prince of peace and eternall

Diuers vses
of the word
behold.
glorie, Math. 21. 5.

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glorie, shoulde come into the citie of Ierusalem, to the great ioy of all such as receaued him; the Euangelist citing the words of Zacharie the Prophet, saith; Go tell the daughter of Sion, Beholde, thy King commeth vnto thee, meeke, and sitting vpon an Asse, and a colte, the sole of an Asse vsed to the yoke.

2. Sometimes it is vsed for a greater euidence, and certaintie of a thing. Saint Iude citing the words of Enoch, the seuenth from Adam, for a great euidence, and certaintie of the Lords comming to iudge the world, vseth this phrase of speech; Behold, the Lord commeth with thousands of his Saints, to geue iudgement against all men, and to rebuke all the vngodly among them, of all their wicked deedes, which they haue vngodly committed, and of all their cruell speeches, which wicked sinners haue spoken against him. In like manner, in this place to assure them, that their wickednes was certainlie gone vp into the eares of the Lord, the Apostle breaketh out in this manner; Behold, the hire of the labourers, which haue reaped your fieldes, which is of you kept backe by fraude, crieth: and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.

3. Sometimes it is vsed to moue attention vnto a thing spoken: and this is familiar in the Prophets, in our Saviour, and the Apostles also, sometimes to this purpose vsed. The Prophet Nahum prophecyng of the peace which Iuda should enioy by the death of Sennacherib, the King of the Assyrians, to moue them to greater attention thereunto (as it may be thought) he saith; Beholde vpon the mountaines, the secte of him that declareth and publisheth peace.

And Abacuk prophecyng of the strange plagues and calamities, which shoulde befall the people, for their shamefull iniquitie, and contempt of Gods word; to stir them vp to greater attention thereunto (as I suppose) he crieth out; Behold among the heathen, and regard, and wonder, and masuaile, for I will worke a worke in your daies, you will not beleue it though it be told vnto you, And may not the princely Prophet Dauid be thought in this

this sence to haue vsed this word: when he commending peace, loue, and vnitie among men, saith; Beholde how good and pleasant a thing it is, brethren to dwell together in vnitie?

Sometimes it is vsed in strange and wonderfull things, which rarely are heard or seene: as Isai, intreating of the strange and extraordinarie, rare and wonderfull manner of Christes conception, in this wise expresseth it; Behold, a virgine shall conceaue, and beare a sonne: and they shall call his name Emmanuel. Our Apostle, either to assure them of their punishment, or as wondering at the hard dealing of the wicked, may not amisse in this sence be thought to vse it; Behold, the hire of your labourers which reaped &c. as a thing therefore, either most certaine, that the crie of their seruants was entred into the eares of God: or a thing to be wondred at, that any would be so hard hearted, as to defraude their labourers of their hire, the Apostle breaketh out and saith, Beholde the hire of your labourers &c.

2 The hire of those labourers which reaped their fieldes was detained: This amplifieth their wickednes. To detain the wages of any labourer, who by the toyle and moyle of his bodie, and in the sweate of his face, eateth his bread, cannot be but a great sinne: But to denie them their wages, by whom our fieldes are reaped, our corne and graine got and gathered into our garners, the fruites of our Landes sassy brought into our barnes and houses: whereof we, our wiues, children, and families do liue, the surplus whereof, we turne to the encreasing of our riches: is no doute a greuious and most hainous sinne before God. Therefore the Apostle leauing other seruants, whom no dout they defrauded in like manner, rehearseth those, in whose iniurie, their iniquitie most manifestly appeareth. Wherefore he saith, behold the hire of your labourers, which haue reaped your fieldes, whose wages by you is held back through fraude, crieth.

Wages are
to be paid.

3 The wages of their hired seruantes was by fraude kept backe. To detain and hold back the wages of the hursling and seruante, which for his liuing worketh with men,

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- men, is an euill and sinne by the lawe and word of God
- Leuit. 19. 13** forbidden. Whereof the Lorde by his seruant Moyse admonished the people of Israel: to which purpose they had commaundement from the mouth of God, that the wages of the hireling should not rest nor remaine with them till the morning: intimating, that as euery one had done his worke, so he should receaue his wages, which by the masters should in no wise be detained. And in another
- Deut. 24. 14** place, thou shalt not oppresse saith he, the hired seruante that is poore and needie, neither thy brother, neither the stranger that is within thy gates, thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it, for he is poore, and therewith sustaineth his life, least he criue vnto the Lorde, and it be sinne vnto thee. The
- Malac. 3. 5.** Prophet Malachie in the person of God, condemneth the same in the people: who pronouncing iudgement against their manifold sinnes, cryeth out: I will bee a swift witnesse agaynst the Southsayers, and agaynst the adulterers, and against the false swearers, and agaynst them that wrongfully keepe backe the hirelings wages. Who condemning there the same sinne, whereagaynst heere the Apostle speaketh, vseth the same phrase of
- Ierc. 22. 13.** speech which the Apostle also vseth. Ieremie sharply inueighing against the oppressions of men towards their poore brethren, and denouncing fearefull iudgement against them for the same; among other great gaules, miseries, and oppressions of the poore, he maketh this one; Wo, sayth he, therefore, to him that buildeth his house by vnrighteousnes, and his chambers with iniquitie: he setteth his neighbour without wages, and giueth him not
- Tob. 4. 15.** for his worke. Tobias hauing speciall care and regarde hereunto, among other his fatherly lessons, and exhortations giuen to his sonne: he willet him in no wise to detaine and withhold the hire from the labourer. Where
- Tob. 12. 1.** fore he saith: Let not the wages of anie man which hath wrought for thee tarie with thee, but giue it him out of hand. Which thing moued him to say to his sonne, after his returne from his iourney out of Medea: prouide for the man wages, my sonne, which went with thee, and thou

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thou must giue him more. Wherein his care appeared in giuing and paying euery man for his worke and labour. Which thing kept backe and withhelde, is great extremity, violence and iniury. For thus the poore hireling and labourer is murthered (as it were) of the hirer: as the sonne of Sirach sayth: he that taketh away his neighbours liuing, slayeth him: and hee that defraudeth the labourer of his hire, is a murtherer. The hire of the labourer is his liuing, whereby his wife, children, and poore family is daily relieued. To withhold the daily reliefe of a man from him, what is it, but as much as lieth in vs, to take his life from him: for we keepe backe the thing whereby he liueth, and this is murther before the Lord.

Ecclus. 34.
23.

This holy Iob knewe to be a most grieuous sinne: wherefore in his protestation of his innocency, among other speciall pointes thereof, he maketh this one, that he had not kept backe the wages of the labourer. If my lande cry against me, or the furrowes thereof complaine together: If I haue eaten the fruites thereof without siluer, or if I haue griued the soules of the maisters thereof: let thistles grow in stead of wheate, and cockle in steade of barley. If, sayth he, my lande crye out against me; or the furrowes thereof complaine together: as though I had withholden and kept backe their wages that laboured therein. This is that first euill and sinne condemned here in prophane rich men, for which this so sharpe a commination and denouncing of threatning is giuen out against them, namely, because they held and kept backe the labourers wages, and their hire from the workers in their harvest, and that by fraud and deceite. Now the wages of the hireling ought to be paid. 1. because he is poore and cannot spare it: for it is his liuing, and the liuing of his family. 2. Because if it be withheld, the cry thereof will come before the Lord, who will avenge the iniury. 3. Because the detaining of wages terrifieth the labourer from such maisters: who notwithstanding can not be without hirelings, so the couetous in thus doing hurt themselues. 4. Because so, men kill

Iob. 31. 38.
39.

Why hire-
lings wa-
ges must be
paide.

and

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Pro. 1. 17.
Isay 1. 15.
Miche. 3. 3.
Pla. 14. 4.

and slay the poore, as doe these rich men, by withholding their wages. Notwithstanding some are so cruell, that with Salomon, with Isay, with Micheas, with Dauid, we may pronounce of them: That they pray vpon the poore and simple people, and are like Sargus the fish of the Ægyptian sea, which deuoureth the lesser fishes. Thus the rich will be purse bearers, and cofferers to the poore, whether they will or no: and they that worst may, shall hold the Candle, and the weakest alwaies shall be thrust to the walles by the wealthy.

How wages are detained.

And this sinne of fraudulent detaining and withholding the wages of the hired seruantes and labourers, is diuerse wayes committed. 1 When the hirelings wages is stopt altogether vnder some colourable pretence, and intended matter, not right, not true, not iust, but deceitfull. In which kind they sinne, which quarrell with their workmen, after their labour is ended, that they might vse their neighbour without hire. As when they pretend, they loitered, when they laboured faithfully. When they pretend they haue done this hurt, or that hurt, which farre exceedeth their wages. When vnder this colour, or that, they deceitfully, or fraudulently detaine the wages of the poore labourer, they are guilty of this sin, here condemned. 2 Moreouer this cruelty is done, and sinne committed, when the wages is deceitfully deferred longer then the poore can well spare it. As there are many shifts, many deferrings in rich men, that the poore workman shall not after many commings, much intreaty, long forbearance, receiue his hire for his labour, his wages for his worke, but it shall be kept backe from him. 3 Men become guilty hereof also, when through fraud they misreckon the poore hireling being simple, or any waies diminish of the wages of the labourer.

4 Finally, by changing the wages of the seruant and workman, to their hurt and damage. In which Laban maybe condemned as fraudulently detaining the wages of Iacob; in as much as he often chaunged his wages, against couenant, composition, and promise betwixt them: as Iacob had iust cause thereof to complain

plaine of him. For when it was agreed vpon, that Iacob should haue for keeping Labans sheepe, the particoloured; when the sheepe brought forth particoloured, Laban would haue him take the spotted. And when the sheepe brought forth spotted, then hee must take the particoloured. Thus Iacob complainerh of him, that he chaunged his wages tenne times : that is often, to his hinderance. Not vnlike are those maisters, who hyring workemen to labour for them, their worke ended, giue them not money for their worke, as they should doe, but either corne or wares, and that at their owne price, and pleasure : (which is extreeme iniurie) by which meanes they are benefited, and the poore hireling oppressed, iniured, afflicted, and wronged. By these and like meanes, as mens owne skill and knowledge may teach them, is this sinne of the Apostle here condemned, committed. In committing whereof, the prophane rich, couetous, and miserable wicked worldlings, contemne the lawe of God forbidding it : despise the wordes of the Prophets disswading it : neglect the counsaile of the wise, condemning it : breake the law of loue, equitie, and iustice, reproouing it : and finally, regard not the minacing, threatening, and denouncing of vtter destruction by the Apostle against them for the same, and his foretelling of finall calamitie for that so great iniquitie.

4 To conclude, this sinne is mightily amplified, in that the crie thereof is saide to ascende and come to the eares of the Lord of hostes. Which speach is vsed in haynous and horrible sinnes. For albeit there be no sinne, so little or small, in the opinion or estimation of man, but that it commeth before the Lorde, and entreteth into his eares : (whose eares heare, and whose eyes see, all the workes of men, neither is there any sinne kept from his knowledge :) yet to note the horror and haynousnesse of some sinnes aboue others : the holie Ghost in the sacred Scripture sayeth of such, that they crie vnto the Lorde. Wherefore Moises to shewe the great and grievous sinne of Cain, in murthering his louing and naturall

Num. 24. 32

Gen. 4. 10.

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rall brother, bringeth in G O D speaking thereof to him: Cain, what hast thou done? the voyce of thy brothers blood crieth vnto mee from the ground. When the
Gen. 18. 20 filthie Sodomites had stained themselues with vnnaturall lust, with foule fornication, and all shamefull vncleannesse of the flesh, and all impietic and vngodlinesse: the crie of their iniquitie was great in the Lords eares, and their sinne exceeding grievous in his sight. To shewe the barbarous crueltie of the people of Ægypt, and their extreeme exactions wherewith they ouercharged and pressed to ground the Israelites, Moyses the Prophet thereof speaking, bringeth in God thus conferring with him there-about in Horeb: I haue seene, I haue seene the oppression of my people which are in Ægypt, and haue heard their crie, because of their taskemaisters.
Exod. 3. 9. So by Isay God witnesleth, that the horrible sinnes of Israel, as their oppression, extortion, couetousnes, & such like, were come vnto his eares. Samuell is commaunded to annoint Saule King ouer Israel, because he might deliuer them, whose crie for their oppression by the Philistines, was come before the Lorde. And so holie Iob
Isai. 5. 9. speaketh in like manner, affirming that the oppression of the cruell, cried vnto the Lord. To like purpose our Apostle, setting foorth the great iniquitie and iniurie done to the poore labourers, in the detaining and keeping backe of their wages by the rich men of the world, affirmeth that the same crieth vnto God, and that the crie thereof is gone vp to the eares of the Lord of hostes.
1. Kin. 9. 16
Iob. 34. 28.

Wherehence we are taught, and may well learne, that albeit men themselues by vs oppressed, doe not alwayes powre out the bitterness of their hearts, neither alwayes ring in the eares of the Lord, against them by whom they are oppressed: yet the verie iniquities and sinnes of the wicked themselues, crie out day and night in the eares of the Lord, against them for vengeance. Thus murder though kept for a season from the knowledge of men: thus adulterie, fornication, and fleshly vncleannesse, though it be done in secrete, that no eye doth see it: thus oppression and extortion, though all men almost practise

Gen. 4. 10.
Ecclus. 23.
18.

it: thus pride, though the whole land flourish after it: thus Isay. 2. 19.
 vsurie, briberie, and all maner conetousnesse: thus per-
 uerting of righteous iudgement; & all maner wrongful-
 nesse and iniurie: thus lying, swearing, blasphemie, and
 flander: thus all iniquitie and vnrighteousnesse of men, Sophon. 3. 1
 whereby the land is altogether polluted, and blood there- Osea. 4. 2
 by toucheth blood: crieth in the eares of the Lord of
 hostes: who being a righteous iudge, and that God onely, Deu. 32. 35
 to whome repaying vengeance belongeth, will reward it Psal. 94. 1
 accordingly, in his due time and season.

And assuredly, as all sinnes at all times haue cried out
 for vengeance from the Lord, who hath heard them, and
 in iust measure punished them: so the hainous and hor-
 rible sinnes of our age, crie out in like manner for ven-
 geance. Our shamelesse adulteries, whereof our country
 is full: our cruell hatred, whereby wee murder one ano-
 ther in our heartes: our intollerable pride, in flaunting
 ruffs, in coloured starchinges, in newe cuts and iaggies,
 in perriwigges, and french frilles, and in the deuill and
 all, which our vanitie and the iniquitie of our times haue
 deuised; our subtle and fraudulent dealings; our volun-
 tarye bankerouting; our great oppression and extortion,
 whereby the faces of the poore are pitifully grinded; our
 vsurie which hath succeeded and got in the place of no-
 ble marchaundizing, whereby we eat vp one another:
 our manifolde, open and secret, publique and private of-
 fences, daily and houely in most wicked manner com-
 mitted; crie out in the eares of the Lord of hostes. And vn-
 lesse we still and stay the crie thereof, and seeke speedily re-
 dresse, through vnfained repentance vnto God, wee shall
 feele the smart and griefe thereof: and be subiect to the
 like destruction here mentioned by the Apostle, sith wee
 are guiltie of the like, or the same iniquities, against
 which it is iustly denounced.

Heere God is called the Lord of hostes, which attri-
 bute or addition is oftentimes and in sundry places giuen
 vnto him, because he hath all his creatures alwaies ready,
 as an innumerable and infinite hoste to fight at his plea-
 sure and becke, against the wicked, for the maintenance

God the
 Lord of
 hostes, and
 why?

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of his glory, and defence of his seruantes. Which thing
Ecd. 39. 28 Sirach notably expresseth, there are saith he, spirites crea-
Wised. 5. ted for vengeance, which in their rigor lay on sure strokes;
17. 18. 19. in the time of destruction they shew forth their power, &
accomplish the wrath of him that made them: fire and
hayle, famine, and death, these are created for venge-
ance: the teeth of wilde beastes, the scorpions and the ser-
pents, and the sword, execute vengeance for the destructi-
on of the wicked. They shal be glad to do his commaun-
dement, and when need is, they shal be readie vpon earth,
and when their houre is come, they shal not ouerpasse the
commaundement.

Gen. 7. 17 The droppes of raine from heauen were his hoste, to
Gen. 19. 24 fight against, and destroy the men of the first world. Fire
from heauen was his host to fall downe and consume the
Sodomites and them of Gomorrah. The mightie hayle
Iosua. 10. 11 stones which fel vpon the souldiers of the kings which ioi-
Exod. 9. 18 ned battle with Iosua, wherewith more perished, then by
Iob. 38. 23. the sword of the people: the scrawling wormes, the hop-
ping frogges, the creeping lice: and other like creatures,
Exod. 8. 6. were his hoste to fight against Pharao and his people. Al-
& 16. 24 v. so the raging sea, rose vp against him, and ouerwhelmed
him and his armie. One people is his armie to punish
another; and euery one of his creatures serue at his plea-
sure, cyther to worke the deliuerance of his seruantes, or
the destruction of his enemies: and therefore is God often
called the Lord of hostes. The Seraphins in the prophet
Iere. 10. 16. stooode vp and cried one to another; holy, holy, holy is the
Isai. 1. 9. Lord of hostes, the whole world is full of thy glorie. Iere-
mie the Prophet yeeldeth this attribute and name vnto
him, who cōparing the idols of the nations with the Lord,
saith; the portion of Iacob is not like them: for he is the
maker of all things, and Israel is the rod of his inheri-
tance: the Lord of hostes is his name. Nahum the Pro-
phet describing the victories of the Caldeans against the
Assyrians, & the punishments by God brought by them
vpon the same people: crieth, behold I come vnto thee,
saith the Lord of hostes, and I will burne her charrets in
the smoke, and the sword shall destroy the yong Lyons,
and

Nahum. 2.
33.

and I will cut off thy spoyle from the earth, and the voyce of thy messengers shall no more be heard. In the prophetic of Malachie it is often giuen vnto the Lord, that he is the Lord of hostes: as 1. c. v. 6. & 8. & 9. 10. 11. 14. 2. c. v. 2. 4. 7. 8. ch. 3. v. 1. 5. 7. 10. 11. 14. 17. c. 4. v. 1. 3. And innumerable the like places in holy Scriptures. Whereunto our Apostle according to the phrase of Scripture respecting, to note the power of God, his might, his abilitie, and his hablenesse to bring destruction vpon the prophane rich men of the worlde, for detaining and holding backe the wages of the hireling: affirmeth that the voice of detained wages crieth, and is gone vp into the eares of the Lord of hostes.

Which place containeth no small comfort vnto the poore afflicted saints of God; in that the Lord is called the Lord of hostes, who being mightie in power, and hauing all the creatures in heauen and earth at a bay, and vseth them at his will as his hoste and armie, protesteth and professeth himselfe to be the protector and defence of his seruantes. S. Iames therefore partly for the terror of the wicked, who in due time shall feelee the waight of his reuenging hand; and partly for the comfort of his afflicted seruantes, whose wages wicked men hold back by fraud; calleth almightie God the Lord of hostes; as hauing a power alwaies prepared, and an armie euermore in readinesse, to fight against his enemies, and to defend his Saints.

Now if the cries of theyr detained wages which worke in our bodily and earthly haruest, be entred into the eares of the Lord of hostes, which of wicked persons is held backe by fraud, & they therefore heare so heauie a sentence of endlesse destruction against them: howe much more fearefull iudgement shalbe pronounced against them, vnder how wofull and wretched condition are they, who by fraud or by force, detaine, withhold, and keepe backe the hyre and wages of them that labour in the heauenly and spirituall haruest of the Lord? who sowe the furrowes of your heartes with the diuine seede of the worde of truth, and should reape the encrease of their labours

Mat. 9. 38.

Mat. 10. 10

Mat. 20. 12

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Heb. 13. 7. with great ioyfulnesse. Which are Gods labourers sent into the haruest of the worlde, to gather in many soules into the Lordes barnes, and to fill his garners with the spices of the Saintes.

This men care not for in these dayes : who do not onely withhold from the ministers and preachers of the word of God, which labour in the spiritual haruest of the Lord, those wages and that hire, which from them is due vnto the Lords labourers, and the pastours of his Church, but also endeavour by all meanes to take that hire from them, which many yeares past, for this end hath beene giuen. That there being no hire, no reward, no wages, or at the least verie little proposed, they might discourage all from labouring in the Lords vineyard; and might bring in barbarisme and darke ignorance into the Church of Christ. And I would to God they did not tempt this matter (euen the remouing and taking away of Church liuings) who would otherwise seeme most zealous to Gods glorie; and as it were chiefe men in the Church of Christ : who no doubt pretend zeale and religion therein, to make themselves fatte, by the impouerishing of the Church, which men beginne to fast, which God stay for his mercie. And God for Christes sake graunt that the venom of this poison sinke not into the heartes of Princes and men in authoritie : for then shall there be nothing to be looked for, but desolation, miserie, wretchednes, extreame contempt, and vtter subuersion of the glorious gospel : which euill be farre from vs and our posteritie, nowe and foreuer, Amen.

2. Euill or
sinne in the
wicked.

The first euill then in this place condemned, and for which this sentence of iudgement is gone out against the prophane richemen of the worlde, is their fraudulent detaining and withholding of their labourers wages, the crye whereof entred into the eares of the Lorde of hostes.

This second euill and sinne for which the Apostle threatneth their destruction to the wicked, is their sensualitye and carnall life : which consisteth briefly in three thinges. 1. Pleasure. 2. Wantonnesse, 3. Riotousnes and
excessiue

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excessiue banquetting : you haue liued in pleasure on the earth ; and in wantonnesse ; you haue nourished your heartes as in a day of slaughter.

Pleasure heere signifieth the delicioufnesse of men in this life , whereunto they giue themselves , that they faring deliciously euery day , may spend their time and life in pleasure like Epicures : by the which , they are not onely condemned as iniurious vnto others , but also are accused as mispending that which they detaine from their workemen , vppon theyr owne pleasures ; and delights . Such pleasure the men of the first world gaue themselves vnto ; such was the pleasure & delicacie of the Sodomites ; for these gaue themselves to eating , to drinking , to pleasure and daintinesse of their liues ; and so liued in pleasure vppon the earth . Which is that euill condemned by Salomon , when men withhold nothing from their soules , but giue them whatsoeuer their hearts or eies desire : withdrawing theselues from no ioy nor pleasure . Who encourage one another to the fulfilling of their lustes : Come let vs enioy the pleasures that are present , let vs cheerfully vse the creatures as in youth : let vs fill our selues with costly wine and ointments , let not the flower of life passe by vs : let vs crowne our selues with rose buddes before they bee withered : let vs be pertakers of our wantonnesse , let vs leaue some token of our pleasures , in euery place where we come , for this is our portion and our lot . These are such as Saint Paul mencioneth , whose belly is their God : whose glorie is to their shame , being carnally minded : who imitate and followe the example of the rich glutton , who fared deliciously euery day : They eat , they drink , they rest , they sleepe , they giue themselves to idlenesse , and in all things take their pleasure , wherein their sensualitie appeareth . Then which there is nothing more dangerous or pernicious in men : insomuch that the verie heathen folke , and Philosophers haue saide , that it is not onely dangerous , but altogether vnworthy the excellencie of man . The Saintes of GOD ought to remember with themselves howe farre it is from dutie : thereby the holy garment which we haue put on in the day of baptisme is stayned :

Mat. 24. 37

Ezech. 16.

49.

Luk. 17. 28

Eccle. 2. 10

Wised. 2. 6

Philip. 3. 19

Luk. 16. 19

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Cor. 3. 16 thereby the Temple of the holy Ghost, which are the bo-
1. Cor. 6. 19 dies of Christians, is polluted and deiled with the filthi-
2. Cor. 6. 19 nes of Satan. In them, faith, patience, temperance, modesty,
 iustice, & all the rest of christian vertues should appeare:
 all which that filthy strūpet pleasure, putteth out of place:
 whereunto rich men for the most part giue themselves: &
 therefore are condemned by the Apostle.

Rom. 13. 13 2 Their sensuality also sheweth it selfe in the wanton-
 nes of their liues; whereby carnall vncleannes is vnder-
 stood, as Saint Paul to the Romanes: walke honestly as
 in the day time; not in dronkenness and surfetting, not in
 chambering and wantonnes; where, by chambering and
 wantonnes is vnderstood, that effect which riseth of
 chambering and wantōnes, as venery and fleshly vnclean-
 nes. Thereunto also most rich men are giuen. For riches
 minister matter of liuing deliciously; delicious liuing,
 pricketh forward to fleshlines and bodily vncleannes. S.
Contra Iu- Cyrill saith: In those which flow in prosperity, honour,
lianum li. 7 and all worldly wealth, there is a sting of desire of delici-
 ousnes more vehement: and the mind moued with con-
 cupiscence, is (as it were) caried away with the whole bri-
 dle, non staying it. For alwaies the loue of pleasure, is af-
Isocrates ter a manner, the companion of riches: euen as Isocrates
 saith: riches are rather the seruantes or ministers of vice,
 then of vertue. And Seneca confesseth in effect the same:
 in his Tragedies: in Hippolito: affirming that wealth en-
Seneca in creaseth voluptuousnes, and voluptuousnes causeth plea-
Hippolito sure, whose verses may be thus translated.

*Who so doth Gaunt too much him selfe,
 In happy state of life:
 And flowing still in riot and wealth,
 In straunge things doth delight:
 Him cruell pleasure, companion
 Of great prosperity:
 Subdueth to her dominion,
 And feeds with nouelty.
 That neither wonted delicates,
 Nor wholesome house to dwell:*

*He measure, will in any case,**Content or like him well.*

And experience doth most plainly confirme the same. For see we not daily before our eyes, that many rich men, through their aboundance, giue themselves with the glutton in the Gospell, to fare deliciously every day, and to take their fill in all worldly pleasure? Who say in their hearts often to themselves, and not seldome in their wordes to others, as the Epicures in Salomon saide; Come let vs enioy the pleasures that are present, Let vs chearefully vse the creatures as in youth: Let vs fill our selues with costly wine and ointments: Let not the flower of life passe by vs: Let vs crowne our selues with rose buddes before they be withered: Let vs be partakers of our wantonnes, & let vs leaue some token of our pleasure in euery place, for this is our porcion and our lot. And know we not that the pampering of our flesh and the wantonnes of our life, lea- deth vnto vncleannes? And see we not that the rich wantons of the world, giue themselves to greatest pleasures of the flesh, and most incontinency and vncleannes of their life? So that it cannot be denyed, but as wealth causeth wantonnes, so wantonnes and luxuriosities of life, pricketh and prouoketh vnto filthy pleasure. Looke we into the first world, and we shall see, that after eating and drinking, they gaue themselves to pleasure. The fulnesse of bread, whereby their aboundance of wealth and riot of life is signified, prouoked the Sodomites to vncleannes, Salomons wealth made him wanton: his wantonnes made him excessiue in carnall pleasure. What need we more? Let vs appeale vnto the consciences of most rich men, and it shal be confessed: That their riches stirreth them to deliciousnes of fare, and their dainty and delicious feeding pricketh them to pleasure. For which causes adultery is often set down, as the effect of excess: & this wantonnes, is the offspring of pleasure before condēned, as S. Aug. & S. Amb. vpon the cited place to the Rom. haue obserued: & S. Ier. subscribeth to the same; The belly boiling with wine, fo- meth out filthines. S. Amb. citing the words of Paul to the church of Eph. be not dronke with wine, wherein is excess,

Luk. 16. 19.

Wis. 2. 6. 7.
8.

Mat. 24. 38.

Eze. 16. 49

3. King. 10.

26. c. 11. 1.

3.

Augustine.

Ambrose.

vpon 13.

Rom.

Sup. 5. Eph.

wrieth.

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writeth in this wise; Where is dronkennes, there is excesse and luxuriousnes; excesse and luxuriousnesse prouoketh to carnall fittines.

Pro. 23. 33.

Salomon the wise man, searching and seeking out the effects of dronkennes, & deliciousnes of life, noteth these two specially: Looking vpon strange flesh, which is lusting after women vnlawfully, and the speaking of lewd things,

Eze. 16. 49

which is, ribaldry. The Prophet reckoning vp the euils and sinnes of Sodome, and the cause of that ynnaturall lust, which burned in their bowels like fire, noteth vnto vs their fulnes of bread, which was, their riotousnesse, and delicious life, and their sloth and idlenesse, whereunto they were giuen, to haue bene the principall causes of that horrible uncleannes. And the practise of Lot,

Gen. 19. 33.

therwise a man most righteous, who after he was made dronken by his daughters, committed incest with ech of them. And Holofernes, the Captaine generall ouer the army of the Assyrians, then onely tempted the chastity of Iudith, when before he was dronken.

Iudith 12.

11. 12 & 20

Seeing therefore, this wantonnes is the effect (as it were) of pleasure, of dronkennes, and deliciousnes of life: therefore in the second place it is added, to shew the sensuality of the wicked, here condemned.

**Prouoke-
ments and
aluremen s
to wanton
pleasure.**

To which their wantonnes, as they are too prone by naturall inclination, so haue they many prickcs and prouokements: as, filthy songs and sonnets, which by their cares, passe into their hearts: laughter, meriments, iesting, which are not comely: immodest and vnchast musicke, whereby the adulterous hearts of men and women are set on fire and inflamed: dalliance, toying, iesture not conuenient, filthy speach and talke, the very instrument of this wickednes: whereby chastity is assaulted, continency inuaded, honesty corrupted, & all filthines determined. To this wantonnes rich men giuing themselues, & thereby caried headlong to all manner vngodlines, are therefore in this place reprovcd; and it is set downe as the second thing wherein the sensuality of prophane persons consisteth, which is the second sinne for which destruction and small calamity is threatned against them.

Of their sensuality the last and third branch is that they nourished their hearts as in the day of slaughter. Whereby their continuall study, to banquet and make mery is noted, that their whole life might be as it were a continuall day of feasting: by which they grew as fatte as porke or brawne, for Sathan the diuell to feede on, in the day of iudgement.

The Hebrues call the daies of feasting, the daies of slaughter. Because at great feastes, there is great killing, great slaughter. Calues from the stall, sheepe from the folde, oxen from the pasture, kiddes from the goates, lambes from the ewes, deere from the Forrest, bucke from the chase, fish from the sea, foule from the fenne, birdes from the aire, capons from the coope, fesaunt from the wood, partridge from the couy, rabbit from the warrant, and infinite the like are then slaine to be deuoured. So that the daies of feasting may well be called the dayes of slaughter. The Prophet Isay speaking of the day of Israels destruction by Nabuchodofor King of Babylon, wherein the people gaue themselves to feasting and banquetting, saith: in that day did the Lord call to weeping and mourning, to baldnes and sackcloth, and beholde ioye and gladnes, slaying oxen and killing sheepe, eating flesh and drinking wine: shewing that in the daies of feasting, there was slaughter and killing. Whereunto the Apostile Saint Iames in this place hauing regarde, painting out the insatiabable desire and study in the wicked rich men continually to feede and fatten themselves, by banquetting and feasting, saith, that they nourished themselves as to the day of slaughter: preparing themselves, day by day, to feasting & banquetting: though it be with the hurt, neede, and hungerstaruing of the poore people of the land. For like fault may not we giue like iudgement, & pronounce like sentence of condemnation against the rich men of these dayes? Did not they in the great famine of the land, wherewith the poore were miserably pinched, sit eating and drinking, feeding themselves and feasting, banquetting & sursetting, whereby they euen nourished their hearts as in the day of slaughter? and therefore must needs

Daies of feasting called the dayes of slaughter.

Isay 22. 12.
13.

anno. 1586

heare

heare the thundering threatnings of the Apostle; Goe to now ye rich men, weepe & howle, for the miseries which shall come vpon you, &c. You liue in pleasure and wantonnes; you nourish your hearts as in the day of slaughter. You feast your selues with the goods of the poore; you pamper vp your selues with the penurie of your brethrens; you fare deliciousslie euery day, by pinching of the needy; Goe to now therefore, weepe and howle for the miseries which shall come vpon you. Your neighbours starue, they perish with hunger, with whom you haue to doe: the distressed with famine, die in your streetes, and yet you prolong your feasting and banquetting continually: weepe therefore and howle, for the miseries which shall come vpon you: who liue in pleasure on the earth, who geue yourselues to wantonnes, and carnall lusts; you nourish your hearts as in the day of slaughter, geuing your selues to daily banquetting, and feeding your selues full, much like vnto fedde beastes, prepared for the slaughter.

Eccles. 6, 2

Tantalus
the King.

Albeit, there be some couetous rich men, so farre from pampering vp themselues in this manner, as that they cannot affoord themselues a good meales meate, a good dinner or supper once in a quarter, and that for very miserablenes, and insatiablenes of their minds: which thing is one of the vexations vnder the sunne; spoken of by King Solomon, in his preacher; When men haue riches, but yet not a liberall heart to vse them for their comfort: who therefore may well be compared to Tantalus, King of Phrygia, whom Poets faine (for disclosing the councell of the gods) to be tormented in hel, with apples ouer his head, which (as he reached for them) departed, and went vp higher: and water vnder him, whereunto when he stouped, it flowed away: so that he could neither eate nor drinke in his torments. yet because for the most part, these braunches of sensualitye, are commonly in the prophane men of the world, therefore he reproveth it, as a thing incident to that condition of men. And this is the second euill, for which the Apostle denounceth this fearefull iudgement, and vtter destruction against them.

The

The third sinne and euill, for which these men are subiect to this iudgement, is their crueltie, which in these two things appeareth. 1 That they condemne the righteous men. 2 That they condemne them not only, but also slay them, when they make no resistance.

3 Enil, or sinne in the couetous men.

The wicked men of this world condemne the righteous at their pleasures; they geue what sentence they lust against the iust and godly men: they iudge the innocent at their willes, if in all things they doe not please them: which is great crueltie, and a thing abhominable before God. For he that absolue the wicked in iudgement, and condemneth the righteous, both are abhominable before God, saith Solomon. Of which euill in his Preacher, he also complaineth: I haue scene all things in the daies of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man, that continueth long in his malice: meaning, that the cruell tyrants of the earth, put the godly to death, and let the wicked goe free and vnpunished. Neither do these only wrongfully iudge and condene the righteous: but also they slay him, and he resisteth them not, this is fiercenes, & intollerable crueltie.

Pro. 17. 13.

Eccles. 7. 17.

How the righteous are slain by prophane rich men

Now the righteous is slaine diuers waies. 1 In heart by hatred: Hee that hateth his brother in his heart, is a murderer (saith Saint Iohn.) 2 In tongue by slander: therefore Christ containeth it vnder the nature of murder, making it subiect to like iudgement. 3 By denying helpe in their miserie, wherein wee suffer them to perish without succour. 4 When by fraud, or force, when by greedy couetousnes, or cruell extortion, whereby our hands are imbrued in the blood of our brethren, we take, or holde from them, that which is their owne: wherby, as much as in vs lieth, we murder them. 5. When finally, we bereaue men of their liues. Which all agree with this place of Saint Iames, and are found in the rich wicked men of this world. For 1 they hate the godly poore men in their hearts, 2 they slander them with their tongues, 3 they withdrawe their helping hands from them, 4 they detain their right from them; 5 and to conclude, they cause their liues oftentimes to be taken from them: who

1. Ioh. 3. 15

Mat. 5. 22.
Ias. 1. 15.

albeit

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albeit themselves, by themselves, doe not alwaies these things; yet sith by their meanes and power these are done, therefore are they said to doe it. So partly by themselves, partly by others, the rich prophane men of the world, condemne and slaye the righteous, when he resisteth them not: which thing is a point of great crueltie. For can there be any crueltie comparable to that, to waxe fierce, to rage furiously against him that resisteth not? Is not this sauagenes farre exceeding the crueltie of the Lion; before whome, if a man fall downe, and lie prostrate, seeming neither to stirre, striue, nor struggle, the Lion often suffereth him, and toucheth him not? But these (more rauening then Wolues, more hungrie then Beares, more greedie then Tygers, more cruell then Lions) fall vpon the righteous to slaye him, when he resisteth not.

Question.

Seeing heere it is said, that these men slay the righteous, when he resisteth not: it may be enquired, whether righteous and iust men (wrongfully oppressed) may resist at all, or no.

Math. 5. 39.

Our Sauour Christ instructing his how to behaue themselves against worldly oppressions and iniuries, wilth them not to resist euill: but if any smite them on the one cheeke, they should holde out the other: if any striue for their coates, they should let them haue cloake also: and if one forced them to goe a mile, they should go two. The holy Prophet of God, Jeremy, commending the patience of the iust and righteous man vnto vs, affirmeth of him, that he geueth his cheeke to him that smiteth him; and is filled with reproach. The blessed Apostle S. Paul, aduertising the Saints what they should doe in their oppressions and iniuries, which here they were sure to sustaine and suffer: would, they shoulde not auenge themselves, but rather geue place vnto wrath. Isai painting out the singular patience of Iesus Christ the righteous, auoucheth that he was brought before his enemies, as a sheepe before the shearer, and opened not his mouth, much lesse resisted. This Apostle (finally) of the iust and righteous man affirmeth, that he was slaine of the wicked, and resisted not.

Lament. 3.
39.

Rom. 12. 19

Isai. 50. 6.
Isai. 53. 7.

What

What shall we say then? Is it not lawfull at all to resist iniuries; but shall wee suffer our selues to be spoyled, robbed, iniured, smitten, and murdered, without resisting? by notwithstanding them, shall we flesh them, animate them, encourage them to further mischief? Shall we (as it were) pricke them on forward to doe more violence, in that we resist them not, nor withstand their rage and furie?

Hereunto I answere; though it be commaunded vs that we shall not resist, and commended in the righteous men, that they did not resist their oppressours: yet it followeth not, that the righteous may not at all resist. For, touching the commaundement of Christ, and his Apostle, it is apparant, that they spake of impatient resisting, and of such resisting as was ioyned with greedie desire of priuate reuenge: in which manner, the Saints of God are euery where forbidden to resist.

Answer

In other respects it is not vnlawfull to resist: but either by auoyding their oppressions; either by telling the wicked of their iniuries; or finally, by repelling force by force, when we cannot haue the lawfull ayde of Magistrates, it is lawfull to resist the wicked when they oppress vs; which doctrine may be warranted out of the vnfallible word of trueth.

Lawfull waies of withstanding euill.

Our Sauour Christ commaunded his Disciples to flie from Citie to Citie, when they were persecuted: and so by auoiding iniuries, to make resistance (as it were) to their persecutors. And when himselfe was in daunger of stoning, he conueyed himselfe from them, and did not suffer the Iewes to wreake their wrath vpon him: so by his shunning, he withstoode their violence. When Aretas the gouernour of the Damasens, laide waite for Saint Paul, he stoode not still, but was let downe out of a window, by a basket, through the wall of the Citie, and so escaped. When more then 40. men had conspired, & sworne his death, vowing with an othe, that they would neither eate nor drinke before they had murdered him: hee withstoode their rage and furie, when by the conduct of souldiours he fledde to Cesarea. Dauid the Saint of God,

Mat. 10. 23

Ioh. 8. 59.

Act. 9. 25.

2. Cor. 11.

32.

Act. 23. 13

ad 32.

a man

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1.King. 18. a man iust and righteous, seeing the rage of Saul against
10. him, offered not himselfe to his crueltie, but by auoy-
1.King. 19. dance withstoode him: Sometimes onely by turning a-
11. side, when Sauls speare was readie to haue nayled him to
 the wall: Sometimes escapīg by the meanes of his wife,
 being layd wayt for: Sometimes by flyng from place to
1.King. 21. place, as the story recordeth. So then righteous and iust
1.C. 22. 1.C. persons, compassed about with daunger, oppressed of the
23. 13.C. 24. wicked, persecuted by the tyrantes of the earth, afflicted
1. of the vngodly of the worlde, are not heereby forced to
 stand still, to be swallowed vp of dangers: but must and
 may auoyd, if there be an honest meane thereof, and so
 resist the iniuries of men. Which is neither against pre-
 cept nor example in holy Scripture, duly considered and
 pondered: yea the contrarie were folly, and is worthily
 condemned in men.

John. 18.
23. 23.

Act. 23. 3.

2 Neyther by auoiding and shunning their iniuries, is
 it lawfull onely to resist the wicked: but also by telling
 them of the wicked oppressions, and extreame crueltie,
 which they shew towards their brethren: though in the
 meane time our bodies be subiect to their tyrannous out-
 rage and furie. Our sauour Christ therfore, being caught
 of the Iewes, not against his wil, but by voluntarily offer-
 ring of himselfe, because his time was then come: and
 standing in the iudgement hall, examined and apposed
 concerning his doctrine by the high priest, whom he wil-
 led to ask such as had heard him speake and preach what
 he had done and said: for which answere he was smitten of
 a seruant of the high Priests: though in mind he put vp the
 iniurie, & in body was now at their pleasures: yet in speach
 and worthe withstood the iniurie, when hee said to hys
 smiter, If I haue spoken euill, beare witnesse of euill,
 If well, why smitest thou me? Saint Paul being smitten
 on the face at the vniust commaundement of the high
 priest Ananias, resisted in wordes that iniurie and vniust
 faste and, said; the Lord e strike thee thou painted wall:
 sittest thou heere to iudge mee accordinge to the lawe,
 and commaundest thou me contrarie to the lawe, to bee
 smitten? yet we know that Christ was readie in minde,
not

not onely to be stroken for our saluation on the one
cheeke, but to suffer in the whole bodie, yea in his
soule and spirit. And Saint Paule sayeth, I am not
ready onely to be bound, but also to dye for the Lorde
Iesu. So that wee may see, that this preparatiue of the
other cheeke, is rather in minde than in bodie: and thus
the examples of Christ and Saint Paule teach, how the
precepts of pacience are to be practised, which Saint Au-
gustine also sawe, who in his booke of lies, to that pur-
pose saith, those things which in the new Testament are
done of the Saints, serue for examples of vnderstan-
ding those Scriptures which are giuen in precepts to
be done.

Act. 21. 13.

De mēda-
ciis

And the same learned Father writing to Marcellinus,
diligently weighing the precept of Christ, and of Paul:
and carefully comparing their examples with their
doctrine: witnesseth that the precepts of our Sauour
and the Apostle, ought rather to be referred to the pa-
cience and quietnesse of our hearts in the bearing of
iniuries, then to our outward actions and behauiour:
affirming, that in these cases outwardly, wee ought to
haue greater care of our oppressours profite, then of
their willes and pleasures. Concluding that by the pre-
cept of not resisting euill in holie Scripture contained,
we are prepared in minde and heart euermore, to more
and more iniuries: but outwardly, that it is lawfull ei-
ther to doe, or to say that, which may most profite the
oppressour, and best keepe him from doing further in-
iurie. As Christ and Paule his Apostle in minde and
heart prepared to death it selfe, yet outwardly did and
spoke that, which might best repress and restraîne the
aduersarie.

Epistol. S.
Mercel.

Wherehence it followeth, when by bearing and suf-
fering of men, we make them woorse rather, then by
our pacience, winne and gaine them: then is it our dutie,
in minde to prepare our selues still to beare: but in our
outward action, speech and behauiour, to do that which
may moste profite the oppressour, and withhold the
enemie

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enemy from further iniury. And in this wise also is it permitted the Saintes of G O D, to make resistance, not repugnant to this, or any like place of holy Scripture.

3 Finally, there are times and seasons, when by repelling force by force, it is lawfull to resist also. When Christians are so narrowly beset, and so straightly beset with their enemies, as that they cannot haue the aide of ciuill powers and lawfull Magistrates of the common wealth: but must either resist by force, or be in daunger of the losse of their liues and goods, without all recovery or recompence: in such a case to resist I hold it lawfull altogether. So that it be done in a moderate defence of our selues, without priuate malice, or desire of shedding of bloud.

If a man in a house be beset with wicked persons, so that he cannot haue aide of ciuill power for the present instant, neither haue hope of recouering the damage which he may sustaine, either of goods or of life: to resist with al strength, power, and courage, and to fight for our goods, liues, and bodily safegard, is not forbidden. If in the high way we be inwrapped in daunger, where no Magistrates are to succour: we are as extraordinary Magistrates to our selues to withstand force by force, violence by violence, might by might. Which properly is not violence or iniury, but lawfull defence, which nature it selfe hath imprinted and impressed in the hearts of men.

For Milo.

Thereof the heathen Oratour Tully speaketh: it is (sayth he) a law not written, but borne with vs, which we haue not receiued, learned nor read: but drawn and sucked from Nature her selfe; vnto which we are not taught, but made; not infourmed, but inured, that if our life fall into snares, force, or darts of our enemies or robbers: wee should seeke all honest meanes of preserving our safegard and health.

Luk. 22. 36

And our blessed Sauour Christ permitted his Disciples to carry and weare swordes about them, for their owne defence, when they could not haue the lawfull aide

ayde of princes and Magistrates. So that albeit he repro-
ued Peter for smiting with the sword, and cutting off the
the eare of Malchus : for that then the magistrate and ci-
uill officer was at hand, and should haue defended hys
innocencie : yet at other times, and when they went a-
broad, hee permitted them to weare weapons. Hereunto
the customes of Countries and Nations yeeld, which per-
mit it as lawfull in iournies and trauailes, and the like o-
portunities, to weare and carrie weapons for their honest
defence, about them. And by these meanes it is not for-
bidden the iust men to resist the wicked.

All nations
permit to
weare
weapons

Nowe as in some cases it is lawfull to make priuate re-
sistance to priuate men, howsoeuer blockish Anabap-
tistes chatte, chirpe, or chatter to the contrarie : so may it
be demanded, whether it may stand with a righteous and
iust mans dutie, to make publike resistance by warre, and
publike reuengement.

Warres.

I aunswere that these places doe not forbid lawfull
warres. Which to be a thing lawfull in the Saints of God,
it may manie waies appeare euidently : the olde and
the newe Testament confirmeth it : the examples of
renowned men highly euen therefore commended, ap-
proue it.

Whether
warres be
lawfull in
Christians.

Saint Augustine writeth that the Manichies for this
cause found fault with Moises, because hee was a man of
warre : and such a Prince, as armed the people of God a-
gainst many Nations, and slue mightie Princes, and shed
much bloud. The like fault the Anabaptistes find now
with Christians, whose opinions, as they are not found-
ly grounded vpon the worde of GOD, nor the exam-
ples of the Saintes : so neither is there any substanciall rea-
son to approue them : but manifoldly may they be ro-
futed.

Contra
Faust. Ma-
nich. lib. 28
cap. 73.

Why warres
are lawfull.

And first of all, it may appeare that some warres be
lawfull, in that almighty God himselfe, teacheth what
in warres by hys people ought to be obserued : as first to
offer them conditions of peace, and other things in the
lawe expressed, Moises promiseth the people, that the Lord
should be their captaine to destroy the nations, and

Deut. 20. 10.
3. & 10.

Deut. 21. 6
7. 8.

R r

by

Chap. 5. Sermon 24.

Deut. 31. 6. by warres subdue them to the people. The Lord armed
 7. 8. the people in sundrie cases, and commaunded them
 Deu. 13. 8. 9. with the sworde, and by force of warres, to subdue the
 Num. 25. 5. idolaters of the land. For which cause hee also willed
 Exo. 32. 27. Moises to prepare him Trumpets, and other warlike in-
 Num. 10. 1. struments for the people. The Lord God spoke in an
 2. 3. & c. other place to Moises, and willed him to auenge the in-
 Nu. 31. 2. iuries done by the Madianites against his people: & by the
 Ex. 17. 8. 9. Amalakites also, as in another place in like maner it ap-
 Iosua. 1. 5. 6.peareth: whome the Lord by dint of the sworde of Israell
 mightily destroyed. By God was Iosua set a worke in all
 his warres: from whom he had both commaundement;
 and courage for the fighting of the Lordes battailes. Af-
 ter whose death, and the manifolde battailes hee had
 Iudges 1. 2. with kinges and countries: the people came to the Lord
 to enquire who should succede him as their captainne, to
 fight against the nations, and hee appointed Iudah cap-
 taine ouer them. Dauid the valiant Warriour, confesseth
 Psal. 18. 1. in sundrie Psalmes, that his warrely prowis and for-
 tiude was from the Lord: therefore hee crieth out in the
 Lordes praise: I will loue thee dearely O Lorde, my
 strength, the Lord is my rocke and my fortresse, and hee
 that deliuereth me: my God and my strength, in him wil
 I trust: my shield, the horne of my saluation, and my re-
 fuge.

To like purpose in another place: Through thee,
 Psal. 44. 3. (saith he to God) we thrust backe our enemies, and in thy
 Psal. 108. 13. name shall we tread downe those that rise vp against vs.
 Psal. 144. 1. Finally, he breaketh out and praiseth God: Blessed be the
 Lord my strength, which teacheth my handes to fight, and
 my fingers to battaile: hee is my goodnesse and my for-
 tresse, my tower and my deliuerer, my shield, and in him
 I will trust, which subdueth my people vnder me. Which
 to haue ascribed to God, had been great impietie in the
 princely Prophet, had warres been altogether vnlawfull.
 Eccles. 3. 8. Salomon the diuine and heauenly preacher, affirmeth
 that there is a time for all thinges, among other thinges he
 saith: there is a time for peace, and a time for warre. Now
 we know there is no time for wicked thinges: if warre were
 wicked

wicked and euill, there were no time for it.

2 Neither doe these places onely shew it to be lawfull in the former times vnder the lawe and Prophets, in the time of the olde testament: but also the newe Testament confirmeth the same, to bee as lawfull vnder the Gospell.

When Iohn Baptist preached, and inſourmed all states and degrees of men in their dueties: when the ſouldiours asked him what they should doe: he biddeth them not to forsake their calling, as a thing vnlawfull; but sheweth howe it might be vsed aright; oppresse no man, saith he, and be content with your wages. Luk. 3. 14.

Whereupon Saint Augustine thus concludeth, whom he willeth to be content with their wages, he willeth not to leaue their warefare. When our sauour was besought to heale the Centurions seruaunt, which was a man of warre; the gouernour of a hundreth souldiers: hee neither disdained his person, neither condemned his calling, nor denied his suite, but commended his faith without any more ado: which hee would not haue done, had the calling been vnlawfull. Epist. 5. Marcelino. Math. 8. 5. & 10.

Saint Peter by God was sent to another Centurion to whom he preached all the wordes of life: yet is there no fillable nor sound of condemning the condition and calling of the Centurion Cornelius. When there was a great conspiracte against Paul, of more than fourtie, which sought his life; hee was contented through the ayd of armed souldiours to bee brought safely to Cesaria, and so deliuered from the rage of his enemies; which eyther hee would neuer haue done, or if through feare hee hadde done, yet it shoulde and would, eyther by Luke in the storie, or by himsele in some place, haue been confessed to haue been euill done, were warres vnlawfull altogether. A& 10. 1. & 6. A& 23. 31.

The authour to the Hebrewes commending the moste holy men and saints of God, as for other many excellent effectes of faith, so also that through faith they subdued kingdomes, wrought righteousness, obtained the promises, stoppeth the mouthes of Lions, quenched the vio-

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lence of fire, escaped the edge of the sworde: of weake were made strong, waxed valiant in battle, turned to flight the armies of the aliants. If to waxe strong in battell, to subdue kingdomes, and put to flight the armies of the aliants, be praise-worthy, howe then can warres be but lawfull?

3 Tributes are certaine contributions made by the people, and geuen to the Prince to defend them by warre if occasion serued: whereof our blessed sauiour being demanded his iudgement, whether it were lawfull to giue it or no: willed tribute to be giuen to Cæsar the Emperour. *Mat. 22. 21.* And him selfe for him selfe, and his traine paid it: as Saint *Mat. 17. 27.* Mathew recordeth. Saint Paul exhorteth the Christian subiects to the paying of tribute, as part of their subiecti-
Rom. 13. 7. on and obedience, willing that custome be paid to whom custome; and tribute be paid, to whom tribute, belongeth.

4 The learned auncient fathers found no such matter in warres, but commended them as things most lawfull. *2. Lib. epist.* Saint Cyprian in his Epistles saith of warre: When priuate men shedde bloud, it is sinne and a great fault: but when it is publicly done, it is a vertue. Wherein hee counteth priuate reuenge and thereby shedding of mans bloud; haynous murther: but waging lawfull warres, he reputeth as a singular vertue.

Epist. 5. & 48. to Bonifa. a warrior. Saint Augustine in sundrie places, as in his Epistles to others; and also in that which he writeth to Bonifacius a warrior; sheweth that as the Gospell hath not taken away the lawfull vse of meate and drinke, mariage, riches and such like: so neither hath it taken away the vse of lawfull warres, without which, no common-wealth can be preserued. The lawfulness whereof the examples of Abraham, Moses, Iosuah, Dauid, the godly Centurions in the Gospell, and infinite the like, shewe moste euidently.

Conditions required in lawfull warres. 5 Conditions in warres required, that they may be lawfull, though there might manie be assigned: yet I suppose that these be the chiefest.

1 That no warres be vndertaken, but by the authoritie

ity of the King, Prince, Emperour, or other chiefe officer and gouernour in the common-wealth. So that warres without his appointment, are not lawfull warres, but vpreres, rebellions and ciuill seditions, vtterly condemned. Thus Core, Dathan, and Abiram rising vp against Moses, Nu. 16. 1. 2 Absolon taking sword in hand against Dauid his naturall father: Adoniah against Salomō, Basha, Zimry, Shallum, & the seruants of Ammon the king, not armed by the authority of their princes, but against them, are thus condemned. Brutus and Cassius and such like, of their own heads arming themselues against their common-weales, and countries, haue beene condemned as seditious persons.

2 Warres also must be waged and vndertaken for defence of religion; of publike peace; of the state of the country, and the safety of the common wealth and people committed vnto princes: for the suppressing of wicked malefactours, and the lawfull defence of loyall subiectes. Saint Augustine therefore writeth thus to Boniface the warriour: all thinges are quiet and hush, when warres are waged: for they are not vndertaken of desire to rule, or for cruelty; but for study of peace, that the godly may be supported, and the wicked punished: which ends euen the very Heathen respected.

For Homer bringeth in Hector exhorting his souldiers to fight valiantly in this wise: Homer Illi.

For countries cause, full glorious

A thing it is to die:

Thus by our strength couragious,

The rest protected be:

The mothers shall with children young,

Remaine and be in health:

Which are the seede of age to come,

And eeke of common wealth:

The Temples stand, good lawes be still,

With shamefastnes and feare:

Each man enjoyes his owne at will,

By right, which each mans were:

When enemies are put to foile,

And forced for to stray:

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*And shall into their countrey soile,
Both fly and run away.*

To this end haue lawfull warres beene vndertaken by the Saints: these ends Abraham, Moses, Iosua, the godly Iudges, Samuel, Dauid, and the rest in their warres haue respected: and for this cause doe we also pray for princes and magistrates, that by their power and prouident care, we may lead our liues in godlines and safety.

3 Lastly, warres may not rashly, but aduisedly be vndertaken, with deliberation and counsell: thereunto the wise man exhorteth, with counsell thou shalt vnder- take warres; peace must be bought and redeemed though it be with losse; as Hezechiah would rather giue his trea- sure to Sennacherib, then wage warre with him. All things and al wayes must be tried, before we come to handy blowes. VVhich counsell the wise Romane oratour gi- ueth: all things are first to be tempted before we contend by force and weapons: and the way to discide matters must first be sought out, before we trye the strength of warres. VVherefore as Surgeons try alwayes before they cut or seare of a mans members, which they doe at last, least they breede to further daunger: so may not warres be vndertaken, but when other meanes haue beene sought, and there is imminent perill and daunger ready to ensue. Thus by warres, in certaine cases to resist, is not vnlaw- full.

And these things in generall, as they may stop the mouthes of the Anabaptistes, so are their reasons in par- ticular answered by Peter Martir, vpon Genes. fol. 56. vpon 1. Samuel, fol. 190, And by Caluin against them in his lit- tle worke so titled: against the Anabaptists, fol. 59. as the booke is in Octauo.

Finally, it may here be enquired, whether righteous men may not resist the rage, violence, and force of men, by ayde of law.

I answer they may: Paul withstoode the rage of his false accusers and enimies by defence in law before Fe- stus the Gouvernour, from whose corrupt iudgement, he challenging the benefit of the law, appealed to the iudge- ment

Whether
Christians
may goe to
law or not.
Ag. 23. 21.

Ag. 23. 10.

ment seate of Cesar the Emperour of the Romanes. Saint Augustine commended Maximianus the Bishop, for that he withstood the rage of the cruell Donatists by the ayde of the law, and appealing to the Magistrate, which had he not done saith he, his patience had not deserued commendation, but his negligence had deserued worthy reproofe. Neither doth Paul find faulte with the Corinthians for going to law, but that they went to law vnder vnbelleeuing Iudges; and that for trifles; or else thereby to oppresse one another. So that neither this resistaunce is against righteousness and iustice: neither here forbidden when S. Iames saith, that prophane rich men slay the righteous, and he doth not resist them.

Epist. 50.
Boniface.
Maximianus.

1. Cor. 6. 6.

And these are the three euils and great sinnes, for which the Apostle denounceth their destruction against the wicked: theyr fraudulent detayning their labourers wages: theyr sensuality of life, and theyr cruelty. And thus is the first member, with the true particular branches thereof, ended. Now let vs pray: O eternall and most mighty God, the onely righteous iudge of all the world, who hatest all oppression, cruelty, and vnercifulnes among men, and delightest rather in iustice, equity, and vnsained righteousness: send down thy heavenly spirit into our hearts, powre down thy holy Ghost into our mindes, that we alwayes carefull of vpright dealing, true innocency, brotherly charity; may flie all deceitfull detayning, all cruell oppression, all wrongfull iniurying of our neighbours: and embrace mercy, pittie, compassion, towards the poore distressed: that we being alwaies farre from withholding the right from others by deceits; from afflicting the brethren through violence; from murdering the righteous by vnercifulnes; may thereby auoide the dreadfull sentence of endlesse condemnation against the wicked rich men of the world denounced; and euermore remain in thy louing fauour, & be partakers of the inheritance of the Saints in light, through Iesus Christ our onely Sauiour.

Amen.

R r 4

Iames

The four-
teenth place
of the Epistle
is touching pati-
ence.

James Chapter 5. verses 7. 8. 9.

10. 11. Sermon 25.

Verse 7 Be patient therefore brethren vn-
to the comming of the Lorde : behold
the husbandman wayteth for the pre-
cious fruite of the earth, and hath long
patience for it, vntill he receiue the for-
mer, and the latter raine.

8 Be ye therefore patient also , and settle
your mindes : for the comming of the
Lord draweth neare.

9 Grudge not, my brethren, one against a-
nother, least ye be condemned: behold
the iudge standeth before the dore.

10 Take, my brethren, the Prophets for an
example of suffering aduersity, and of
long patience: which haue spoken vnto
vs in the name of the Lord.

11 Beholde, we count them blessed which
endure : ye haue heard of the patience
of Iob , and haue knowen what end the
Lord made. For the Lord is very pittifull
and mercifull.

The second
place of
the Chap-
ter, is tou-
ching pati-
ence.



Hese wordes are an exhortation to patience:
Being the second place and part of this
Chapter. Which place being resolued into
his parts and particulars, it specially contay-
neth foure members.

Namely.

1. The exhortation to patience.

2. A similitude, whereby patience is taught &: where-
in are three things.

3. The handling of patience, by the contrary, which is
grudging.

4. The reasons why we should be patient: and they are foure.

1. The similitude.
2. The applicatio.
3. The reason.

1. The thing.
2. The reason.

1. From example of the Prophets in generall.
2. From the reward of patience.
3. From example of Iob.
4. From the nature of God, who is mercifull, and pitifull.

Touching the first, it is the exhortation, which S. James very fitly and conueniently setteth downe: for in the former place hauing entreated of the cruelties, and iniuries which by the prophane men, and couetous wicked riche persons, the poore suffer: least therewithall they should be pressed downe to the ground; The Apostle, against these, and all other iniuries, troubles, and afflictions, incident to this life: comforteth them; exhorting them patiently to beare the crosse imposed, and to suffer with quietnes, the manifold troubles of this life: earnestly expecting in their mindes the comming of the Lorde Iesus Christ, who shall plentifully auenge their iniuries vpon the heads of their oppressours: for which cause they ought to be patient vnto the comming of the Lord.

The exhortation to patience.

This vertue of patience, is a most excellent ornament in the life of a Christian; neither is there any other thing more seemely, or more answerable to the condition of the professours of the Gospell of Christ Iesus, then with inuincible courage and constancie, to beare, and suffer the manifold afflictions, whereunto we are subiect, when so euer the times be; what manner so euer the meanes be; what kinde so euer we suffer in. For which

Chap. 5. Sermon. 25.

which cause, the exhortations in the holy and sacred worde of God, thereunto apperteyning, are sundrie and manifolde.

Which to passe ouer, and (as it were) onely to geue
Rom. 12. 12 a taste thereof by the way : What saith Saint Paul touching this matter ? Doeth not hee exhort the Saints to reioyce in hope; to be patient in tribulation; to continue in praier ? Who elsewhere setting downe the steppes and degrees wherein the Saints must treade, if they will walke
Ephes. 4. 2. worthie the calling whereunto they are called, requireth,
1. Pet. 4. 12. (as the third steppe to Christian conuersation) long suffering, or patience : wherefore he saith ; I therefore (as a
James 1. 2. prisoner in the Lord) exhort you, that you walke worthie
Reuel. 2. 10 the calling whereunto you are called. How ? With all
Heb. 10. 35. humbleness of minde, and meekenesse ; with patience,
 36. or long suffering; supporting one another through loue, endeavouring to keepe the vnitie of the Spirit in the bond of peace.

2. Pet. 1. 6. The holy and blessed Apostle Saint Peter, describing
 7. 8. vnto the Saints that golden chaine of all excellent vertues, wherewith he would haue all the elect of God to be adorned, and beautified, as the most incomparable ornament of their life; maketh patience the fifth linke thereof, whereunto in this wise he perswadeth : therefore gine all diligence thereunto ; Ioyne moreouer, vertue with faith, and with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlines ; with godlines, brotherly kindnes ; with brotherly kindnes, loue. For if these things be in you, and abound, they will make you not to be idle, nor vnfruitefull in the acknowledging of our Lorde and onely Sauour Iesus Christ.

These, and infinite other the like places wee haue, generally mouing vs to this excellent and commendable vertue, patience.

Particularly the Apostle in this place exhorteth to patience, which is, in bearing and suffering the iniuries and cruell oppressions of prophane rich men : by whose tyrannic and cruell dealing, they were marueylouslie afflicted,

afflicted, which they ought with all patience to beare, looking and wayting for the comming of the Lord Iesus Christ, to auenge their causes, and quarrelles against the wicked.

Our holy and blessed Sauour Christ, in particular Mat. 5. 39. exhorteth vnto patience, which in the bearing of the violences and iniuries of men, consisteth. Resist not euill (saith our sauiour Christ) but if one smite thee on the one cheeke, offer vnto him the other: and if he sue thee at the lawe, to take away thy coate from thee, let him haue thy cloake also: if he constraîne thee to goe with him a mile, go two. Whereby our Sauour exhorteth the Saints to prepare themselves alwaies against iniuries: and with all patience and quietnes of their mindes, to beare the oppressions of men, which wrongfully should be offered. Hereunto this Apostle hauing respect, willet and exhorteth the Saints to beare the iniuries and cruell oppressions of the wicked with patience: and with all godly quietnes, to wayte for the comming of Iesus Christ. Be yee therefore patient, saith the Apostle Saint Iames, vntill the comming of the Lord.

Wherein we are taught, that seeing we must stay our selues, and settle our hearts, and with patience runne the race of afflictions, vntill the comming of Christ: therefore, both the reward of their patience, and other vertues of the Saints, and also the punishment of their aduersaries and oppressours, are reserued till the day of Christ, till his comming in glorious maiestie to iudge the quick and the dead, and to geue sentence against all men.

Wherefore, albeit the Saintes of God haue some small and little feeling of their future ioyes, and glorie to come: as in the meditating vpon heavenly things, in the settled peace and quietnes of our consciences with God; and the like: and the wicked also, euen in this life, sometime feelee and tast of their extreame calamities to come, Col. 3. 1. 2. by the disquietnes of their consciences; the continuall Rom. 5. 1. anguish of their soules, the great vexation of their minds, Isay. 57. 21. and the comfortlesse sorrow of their hearts, which they Isay. 66. 24 often suffer: Yet neither the Saints shall haue the consumma.

Chap. 1. Sermon. 25.

Rewards
and pu-
nishments
chiefly re-
serued till
the day of
Judgemēt.

summation of their ioyes : neither the wicked the full measure of their punishments, before the day of iudgement, and comming of Iesus Christ. Wherefore S. Iames heere exhorteth the Saints to wait for both these till the comming of the Lord.

The consideration hereof is comfortable, and the knowledge thereof most profitable to the Saints : wherefore we may note this in particular a little.

The glorie
of the
Saints, on-
ly fully re-
veiled in
the day of
Judgemēt.
Luk. 21. 28.
Mat. 24. 31.

And first for the glorie of the Saints, and their deliuerance, it is in perfect measure to be looked for, only at the appearing of Iesus Christ in glorious maiestie. Our Sauour Iesus Christ to that purpose foretelling his Apostles of his comming to iudgement, and the signes which should forerunne it, exhorteth them against that day, to lifte vp their heads, to be of good cheare, and to be comforted, because their redemption approached : then onely promising them full deliuerance from miseries, and perfect redemption of soule and body. Saint Paul affirmeth

Rom. 8. 23.

to the Romanes, that in this life they should be subiect to manifold afflictions and troubles, euen as the Lord Iesus Christ was : and that here there is no ende of affliction to be looked for, but we must waite for that, till the comming of Christ : which with sighing and sorrowing he witnessed they waited for, euen the deliuerance, and redemption of their bodies. This glorious redemption onlie is perfected at the comming of the Lord. Paule writing to

Coloss. 3. 3.

the church of Colossa, auoucheth that our life is hid with Christ : and that when Christ which is our life, shall appeare, then shall we also appeare with him in glorie. And

Rom. 8. 29.

what is the glorie of the Saints ? Is it not to be conformable to the image of the sonne, and to be made like vnto him ? But we come not to that perfect conformitie and likenes with Christ, in this mortall life, but in the life to come : therefore the glorie of the Saints, in the day of iudgement, in perfect measure, onely is reuealed.

1. Ioh. 3. 2.

Saint Iohn therefore saith, now are wee the sonnes of God, but yet it is not made manifest what we shalbe : and we knowe that when he shall appeare, we shalbe like vnto him, for we shall see him as he is. Thus the glorie of Gods

Saints,

Saintes, in perfect beutie shall not appeare before Iesus Christ be reueiled againe from heauen. The holy Apostle and electe vessell of Christ, Saint Paul, looked for his glorious crowne only in the day of Christ his appearing, therefore saith he, I haue fought a good fight, I haue finished my course: I haue ended my race, I haue kepte the faith: from hence forth therefore is there laide vp for mee a crowne of righteousnes: which the righteous iudge shall then giue vnto me, or in that day. And that day, is the same day, wherein Iesus Christ shall appeare in glorie, to render vnto euerie one according to that hee hath done in his bodie, be it good or euil: which is done only in the iudgement. Wherefore as fathers lay vp for their children, golde siluer, landes, possessions, yet giue them onely when they are of age: so God hath layde vp eternall treasures for vs, but yet he giueth them vnto vs onely, when we are of perfect age in Iesus Christ: and that is only in the life to come, at the day of iudgement.

And as the glorie of Gods Saints is reueiled only in the day of Christs appearing: so also the full measure of the punishment of the wicked, is thereunto reserued: that as God suffereth them to fulfill the measure of their iniquitie here, so also they shoulde in that day receaue the perfecte measure of their punishment, whereunto they are said to be reserued. The holy patriarche Iob, preaching of the eternall tormentes and punishments of the wicked, the wicked saith he, are kept to the day of destruction; and they shalbe brought forth to the day of wrath. Sirach saith that the most highest hateth the wicked, and will repay vengeance to the vngodly, and kepe them to the day of horrible punishment. Saint Paul entreating of the impenitent and hard hearted persons, who contemned the lenitie, long sufferaunce and great pacience of God, auoucheth that therefore they treasured and heaped vp to themselues, wrath against the day of wrath, and declaration of the iust iudgement of God, who should rewarde euerie man according to his workes. The same doctrine did he publish to the comfort of the Saints, and terrour of the wicked, to the Saints of the Church of Thessalonica: affirming

2. Tim. 4. 8.

1. Pet. 1. 5. 6

7.

1. Pet. 4. 13.

1. Pet. 5. 4

2. Cor. 5. 19

Eph. 4. 13.

The punish
ment of the
wicked, is
perfect on-
ly in the
day of iudg-
ment.

Iob. 21. 30.

Eccles. 12. 6

Rom. 2. 5

2. Thes. 1. 6.

7. 8.

Chap. 5. Sermon 25.

affirming that the Lord Iesus Christ, shewing himselfe from heauen with his mightie Angels, should in flaming fire render vengeance vnto them that know not God, nor obeye the Gospell of Iesus Christ. To whom Saint Peter subscribeth, the Lord, sayth hee, knoweth how to deliuer his out of temptation: and to reserue the vniust vnto the day of iudgement to be punished.

2. Pet. 2. 9. S. Iude in his Epistle generall painting out in flourishing and liuely colours the vngodly of his time, and the great impietic whereunto they were giuen: noting their punishment, which in full and perfect measure shoulde fall vpon them, and be powred out also in the day of the Lords appearing, affirmeth that they are reserued for the blackenesse of darkenesse for euer. Lactantius thereof therefore saith well: Albeit God vse both here and in the life to come, to punish the vexations and afflictions of his people: yet doth he will vs patiently to looke for that day of heauenly iudgement, wherein hee will either honour, or punish euery one for their deserts. Let not sacriligious persons and soules think, that such shalbe despised & contemned, and left vnreuenged, whom they haue thus torne, (as it were) in peeces: For their reward shal come assuredly vpon the rauinous wolues, which haue tormented the sillie and simple soules which haue done no wickednesse. Let vs onely labour, and endeouour, that righteousnesse alone be punished by men in vs: let vs giue all diligence, that we may deferue from God, both the reuenge of our suffering, and the reward also. Thus much Lactantius.

Dan. 12. 1. 2 As the Scriptures alledged speake severally of each: so sometimes ioynly of both. For Daniel the Prophet entreating of the deliuerance of the righteous, and the iust punishment of the wicked, referreth both vnto the daye of iudgement: Wherefore hee saith: Many of them that sleepe in the dust shall awake: Manye, that is all: some to life: that is the rewarde of the godly: some to ignominie and perpetuall contempt, as the wicked. Christ teacheth the same in the parrable of the tares and the wheate in the Gospell: by tares hee vnderstandeth the wicked: by wheate the godlye: and the haruest noteth the daye of iudgement

Mat. 13. 30.

iudgement: whereupon this is concluded: that in the day of iudgement, both the tares (the wicked) shalbe cast into the furnace of destruction, and (the wheate) the godly gathered into the barme of Gods mercy, and shall shine as the Sun in the kingdome of heauen. In another place it is a- uouched, that both the righteous should heare their com- fortable and ioyfull sentence of entering into their king- dome onely at the day of iudgement: and the wicked the dreadfull voice of their finall condemnation, to be cast downe into hell fire, therein to be punished with the di- uell and his Angels for euer. Finally, S. Paul writeth, that in the day of Christes comming onely, we shall appeare before his tribunall seate, euery one to receiue according to that which he hath done in his body, beir good, beir euil. So then it appeareth most manifestly, that neyther reward is giuen the Saints, nor punishment rendered the wicked in full and perfect measure, before the day and comming of the Lord Iesus. VVhich Saint Iames to per- swade vs, willeth the afflicted Saints of God to be patient till the comming of the Lord.

Mat. 23. 34.
and 14.
Ioh. 5. 29.
Luk. 16. 25

Mat. 25. 46.
2. Cor. 5. 10.

Before which time, neither Abel, nor Noah, nor Enoch: neither Abrahā, Isaac, nor Iacob: neither Ioseph nor Iob, nor any of the Patriarkes: neither Elias, nor Isay: Michay nor Jeremy, Daniel nor Amos, neither any of the prophets: Neither Dauid, nor Asa, nor Hezechiah, nor Iosiah, ney- ther any one of the Princes: neither Peter nor Paul: Iohn nor Iames, nor any of the apostles: neither Mathew, Luke, Marke, nor Iohn, nor any of the Euangelists: neither Ste- uen, nor Policarpe, nor Ignatius, nor any of the holy Mar- tyrs, shall receiue the fulnes of their glory: but shall at the day of iudgement only, and that both in body and soule, haue the consummation of their blessednes, which is in deede, the perfection of their glory. Neyther Cain nor Is- mael, Esau, Saul, nor Pharaoh, Achab, nor Iudas, nor Pi- late, nor any of the rable of that wicked route, haue their full punishment: but it is referred vntill the comming of the Lord: when, as the soules and bodies of the righte- ous shall be cladde with immortality and glory: so also the bodies and soules of the wicked, shall bee cast
into

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into the eternall torment, the fulnes and perfection of their miserie. Thus Saint Iames partly to be a comfort to the godly, and partly for a terrour to the wicked, exhorteth the Saintes to bee pacient vnto the comming of the Lord. Vnto this then must wee looke, to this must wee haue an eye, here vpon must wee waite, against this daye must we lift vp our heads, because our redemption then approcheth.

The similitude.

The exhortation thus set downe, the next and second thing in this discourse of pacience is the similitude, which the Apostle vserh to shewethem how they ought to be pacient. And it seemeth to be added to preuent that which the poore afflicted might haue objected: we (might they say) haue benee pacient a long while, and waited for deliuerance from our oppressions and miseries: yet see we no remedie: we finde no ende of our troubles: it seemeth that the Lord deferreth his comming to auenge vs of the prophane rich men, which grieuoussly do afflict vs: what shall wee nowe do then? You must (saith Iames) imitate and followe the wise and skilfull husband man, who endureth all weathers: patiently abideth the appointed seasons: is not discouraged by any meanes: who casting the seede into the ground, thinketh not long for haruest, but wayteth the appointed time thereunto: in the meane time endureth manie things patiently. So must you, O my brerhren, waite the Lordes leysure, in paciencie of your mindes: who hath prefixed and prefixed the day of your deliuerance from these oppressions of your enemies: vntill which time you must rest your selues contented. And this is the summe of the Apostles similitude, wherein there are three things to be noted. 1 The similitude it selfe, 2 The application. 3 The reason annexed.

The similitude it selfe

1. Tim. 3. 6

Fruites of the earth
precious,

1 The similitude it selfe: beholde the husband man wayteth for the precious fruites of the earth, and hath long pacience for it, vntill hee receiue the former and the later raine.

The fruites of the earth are here called precious, because they are the meanes of our nourishmet, & the instruments of the preseruacion of our life on earth. For with-
out

outcorne and graine, our life is not, ne yet can be maintained : and therefore are they, in deede precious. This precious fruit the husbandman committeth to y^e ground, where he leaueth it, and letteth it alone for a season, patiently wayting for the time of the haruest, and hath long patience. For from seed time to haruest time, he wayteth for the encrease of his labour : and in the meane time many stormy tempestes, many glowmie dayes, many rainy showers, and many alterations of weather, are suffered.

He hath long patience till hee receiue the former and the latter raine. The early or former raine, is that raine which falleth immediatly after seede time, whereby the graine is beaten into the bowels and bosome of the earth, that there it may be couered, that it may haue some roote and fastening in the heart of the earth, and therein be moistened, suppled and cherished by the raine, that falleth vpon the earth at that season.

Early and
later raine.

The latter raine, is that which falleth immediately before haruest, which maketh the corne swell and yeeld, encrease and growe greater and weightier in measure. Both these the husbandman patiently waiteth for. If raine fall not betwixt, from before Michaelmasse and Alhalontide (which is the seede time) and thereabout, and so after : yet hee resteth himselfe contented. If the Sommer bee drie and no hope of rayne to make the corne swell, flowre and yeeld, yet hee will not be discouraged, but waiteth the appointed time with long patience.

This he speaketh of the husbandman, not that there is none of them which murmure and are discontent (if they haue not in time, their former and later raine.) For some there be which are offended at lacke : and others are grieued with plentie : so that euen among them there is sometime murmuring : but because the greater part of them are in these thinges patient, and knowe that they must, will they, nill they, abide the appoynted seasons : therefore hee sayth, the husband-man hath long patience, till he receiue the early and later raine.

Some referre this former and later raine, to the

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land of promise, the land of Canaan. Which they report to bring forth twise yearly : In March first, and then againe in September . And then they take the former rayne , for that which ripeneth the former croppe : the latter , for that raine which falleth something before September , whereby the latter haruest is ripened.

But it seemeth that the Apostle meaneth generally of all husbandmen , who with patience abide their appointed times, and so with long looking for, at length receiue the encrease of their labours.

Deut. 28. 12
Deut. 28. 14
Leuit. 26. 4

By the early and latter raine, the seasonable times of the yeare are meant, which Moises promised vnto Israell the people of God, if they would walke in the lawes of the Lord , and be obedient vnto him . The Lorde saith he, shall open vnto thee his good treasure , euen the heauen to giue raine vnto the land in due season , and to blesse all the workes of thy handes . In another place promising a blessing vnto them that keepe his commaundementes, the Lord saith in Moises : I will then send you raine in due season, and the land shall yeeld her encrease, and the trees of the field shall giue their fruite, and your threshing shall reache vnto the vintage , and the vintage shall reach vnto the sowing time , and you shall eate your bread in plenteousnesse, and dwell in your land safely.

Ofec. 6. 3.
Ierc. 5. 24.

And happily the Prophetes in like speeches had like relation and respect . For the Prophet Osée expressing that com fort which the people should haue, if they, by their corrections from G O D, would be reclaimed, and returne vnto him : compareth it to the pleasantnesse of the morning, and to the sweete raine which falleth in due season : therefore hee saith : then shall wee haue knowledge, and endeuour our selues to knowe the Lord, hys going forth is prepared as the morning, and he shall come vnto vs as the raine , and as the later raine vnto the earth. Where the raine, and the latter raine signifieth the raine which in due time and season falling , maketh the ground fruitfull.

And

And Ioel also noting vnto the people the seasonable weather wherewith God would blesse them, and the rain, which God in iust and perfect measure would send, vpon their repentance, as he was wont vnto a people reconciled. saith; be glad then ye children of Sion, and reioyce in the Lord your God: for he hath giuen you the raine of righteousnesse, and he will cause to come downe for you the raine, euen the first raine, & the later raine in the first moneth. Moses finally, expounding the promise of God, when he promisseth to send raine in due season; and to blesse the workes of their handes, saith in the person of God: I will also giue raine vnto your land in due season, the first raine and the later. The first in the seed time; the later towards the haruest. By these places and such like, we may see, that seasonable times are in the gift of God: namely that God onely openeth and shutteth heauen, sendeth raine and drought, according to his good pleasure, as appeareth. And the Apostle alluding to these like promises of God, affirmeth that the husbandman hath long patience vntill he receiue the former and the later raine. And this is the similitude of the Apostle: behold the husbandman waiteth for the pretious seede of the earth, and hath long patience til he receiue the former & the later rain.

In the similitude the second thing is, the application: be yee therefore patient also; and settle your mindes. As the husbandman from seed time to haruest is patient, and setteth his heart, and then looketh for the fruite of hys labour: so must we also settle our heartes, and beare the tediousnesse of our times, and the hardnesse of afflictions; steadfastly and constantly looking for the fruite of immortalitie and glorie, in the haruest of the worlde, and the day of the appearing of Iesus Christ. And if the husbandman haue long patience for temporall fruites and commodities, not being discouraged; disquieted, discomforted, for tediousnesse of labour, continuance of time, and length of dayes, from seed time to haruest, shall not Christians looking for immortal fruite of their patience, settle their heartes, so that neither multitude of troubles, nor waight of miseries,

Gen. 22. 17.
Deu. 28. 12
& 23. 24.

The application.

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nor greivousnesse of oppressions, nor number of iniuries, shalbe able to daunt and disquiet them? be yee therefore patient, and settle your heartes faith the Apostle.

Mēs minds
setled in
afflictions,
diuers
waies.

Psal. 34. 19.

Psal. 37. 39

Psal. 50. 15.
55. 7. 22.

Psa. 37. 5. 6
91. 15. 16.

1. Cor. 10.
13.

2. Pet. 2. 9.

Isai. 25. 8.
Reuel. 7. 17
Reuel. 21. 4

And in the manifold afflictions of this life, the heartes and minds of Gods Saints are sundrie waies setled. 1. Our heartes are setled in our afflictions, by the sweete promises we haue from God of our deliuerance; who hath promised to deliuer the righteous out of troubles, and such as put their trust in him. Dauid thereof saith; Many are the troubles of the righteous, but the Lord deliuereth out of all. In another place to like purpose: the saluation of the righteous is of the Lorde, hee shall be thy strength in time of trouble. Therefore almightie GOD saith to his people: call vppon me in the day of thy trouble and I will deliuer thee, and thou shalt glorifie mee. The Prophet exhorting men to settle themselves, to rest and relie vpon God in their miseries, yea in all things: giueth this counsell from the promise of God: commit thy cause or thy way vnto the Lord, and trust in him, and he shall bring it to passe. He will bring foorth thy righteousness as the light, and thy iudgements as the noone day. Thus hath God promised to defend our cause, to restore vs to our right, and in our miseries to deliuer vs, therefore ought we thereby to settle our mindes. God saith Paul is faithfull; which will not suffer vs to be tempted aboue our strength, but will giue the issue with the temptation, that we may beare it. And S. Peter; The lord knoweth how to deliuer the godly out of tentation. Seeing then we haue such sweete promises from the Lord our God, of deliuerance out of troubles; therefore therein ought wee to be patient and to settle our mindes vppon these promises; that the Lord will deliuer vs in due time from all afflictions, and finally wash away all teares from our eyes, as the Scripture teacheth.

2 As by the promises of our deliuerance our hearts are setled through patience in our oppression: so also ought they to be setled in the experience wee haue of the power of GOD in the deliuerance of the righteous. If wee looke to others, or our selues, we shall finde experience & trial

triall of this truth, whereby our hearts ought in all our miseries to be settled. Hath not God deliuered Moses and Israell his people, from the army of Pharaο, when the red sea was before them; hard and sharpe rocks on both sides, the enemy at their heeles following, so that their state was dangerous? What, did not God deliuer Dauid from sundry attempts of Saul, who sought by many waies his vtter confusion: for which cause he so often praiseth God for his deliuerance, as the booke of Psalmes therewith is replenished and full? Was not Hezekiah the godly king deliuered mightely by God from the power and army of Sennacherib, into whose iawes God put his bit and bridle, and led him away into his own countrey, by a rumor of inuasion that was brought him, and by the destruction of his army by the Angell of God? Did he not deliuer the Israelites out of the hands of the Philistines and other their enemies, which often and long time had them in subiection, as the booke of Iudges and of Samuells recordeth? When the Aramites had besieged Samaria, and therefore the people, Prince and countrey, in great distresse by famine, and perill by reason of the enemy: was it not deliuered miraculously by God, who caused the Aramites to heare a noyse of horses and charrets, wherewith they terrified, fled, and left their prouision behinde them? Was not Iehosaphat by him deliuered, both in the battle in Ramoth Gilead, and also from the Moabites, Amorites, and Amalachites which ioyned battle against him? hath he not deliuered infinite other his holy Saintes from their oppressions, afflictions, and troubles they haue suffered? as the three children, Daniel, Peter, Paul and others? If we seeke experience in our selues: which of vs is it, whom at one time or another God hath not deliuered, eyther from perill by land or by sea: at home or abroad; eyther from oppression and iniuries of open enemies, or daungers of counterfaite friends: either from griefe of minde, or sickness of body: eyther from spoile of goods, or perill of life by the wicked? Seeing therefore we haue this triall and experience of Gods helpe in our oppressions: shall we not therein be patient and settle our hearts?

Exo. 14. 23

1. K. 18. 25.

c. 19. r. and

10. r. c. 20.

31. c. 23. 7.

8. and 25.

c. 24. 3.

Psa. 18. r.

23. 1. 27. r.

86. r. 144. r.

4. Kings 19

9. ver. 35.

Iudg. 2. 11.

and 14. 15.

16. c. 3. 7.

& 1. 9.

Iudg. 4. 2.

and 6.

Iudg. 6. r.

and 14. c. 10

v. 7. c. 11. 1.

c. 13. 1. c. 15

v. 15.

1. Sam. 4. r.

c. 7. 10. and

16.

4. Kin. 7 6.

3. K. 22. 32.

2. Chro. 20

23.

See Psa. 61.

v. 4. 63. v.

7. 21. 4.

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When holy Dauid had by long experience tasted of gods mercies for his deliuerance, being afterward in great danger, yet settled he his hart, & sayd: I will lay me down and also sleepe, for it is thou Lord only, that makest me dwell in safety. S. Pa. hauing been by God deliuered from sundry perils and dangers, through experience he had thereof in god, in midst of manifold afflictions, settled his mind, & said: We receiued sentence of death in our selues, because we should not trust in our selues, but in God, which raised the dead: Who deliuered vs from so great a death, & doth deliuer vs: in whom we trust, that yet hereafter he wil deliuer vs. So speaking of his deliuerance from the cruelty of Nero; by experience thereof he settled his mind in his afflictions: whereof he thus saith; At my first answering no man assisted me, but al forsooke me: I pray God it be not laid to their charge. Notwithstanding the Lord assisted me, & strengthened me, that by me the preaching might be fully belieued, & that al the Gentils should heare: & I was deliuered out of the mouth of the Lion: meaning Nero. And the Lord will deliuer me from euery euill worke, and will preferue me vnto his heauenly kingdom, to whō be praise for euer and euer. As these men of God, & other the holy saints, by experience of gods former goodnes, haue for their deliuerance in troubles settled their minds, so must wee in like maner, that so we may hold fast the exhortatiō of this Apostle: be patient therefore and settle your hearts.

3 Neither thus only are our harts settled in our miseries, but also when we cast our eies vpon the crown of glory, which we shall receiue; and the glorious hope wherof we shalbe partakers, if we endure with patience; we should settle & quiet our minds in our miseries. Thus Paul exhorting the Romanes to settle their harts, and in their afflictions which by the example of Christ they should suffer, comforting them; telleth them that the sufferings of this theyr mortall & temporal life, we are not to be compared to the glory which should be reuealed to the sons of God. And in like maner to the Church of Corinth; the momentany afflictions which are for a season, cause vnto vs a far more excellent & eternall waight of glory: while we look not to things

Psal 4. 8.

2. Cor. 1. 9.
10.

2. Tim. 4.
16. 17. 18.

Rom. 8. 18.

we are

2. Cor. 4. 17.
18.

Heb. 10. 4.
c. 11. 26.

things

things which are seen, but to things which are not seene: for the things which are seen are temporall, but the things which are not seene, are eternall. Our Sauour Christ settled his hart vpon the hope he had of the glorious crowne whereof he should be partaker. By whose example. S. Paul exhortheth vs also, to endure with patience the afflictions of this life, & run with settled minds the race which is set before vs, looking vnto Iesus the author & finisher of the faith. Who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God. This crown is giuen the saints after their miseries here bee ended: and they are made partakers of the promises, after the troubles of this life are finished. Whereunto hauing an earnest regard; and casting theyr eies continually, thereby their hearts and mindes are settled: so that these miseries & afflictions are easily and quietly borne of them, vnder the burden whereof they are not greatly troubled. As in the Apostles, the holy martyrs, and many other of the chosen Sons of God is apparant.

Heb. 12. 13

4 Our hearts shall the better be settled, if we would consider that nothing commeth vnto vs but by the will of God. Behold I and the children which the Lord hath giuen me, are as signs & wonders in Israel, by the Lorde of hosts, that dwelleth in mount Siō. Se more. 1. c. v. 2. S. 2. f. 15

Isay. 8. 18.

5 Our hearts shall be settled in afflictions, if we know the manifold vses and good ends of the afflictions which God sendeth to the Saints. See the former place. Videlicet: 1. Iam. v. 2. Sermon 2. fol. 14. & 16.

6 Our hearts in afflictions shall be settled if we did consider that our time of sufferings is limited: and is but short, but the time of rest, of peace, of ioy, eternall. Holy Dauid speaking of Ioseph his troubles, saith; vntill his appointed time came, & the counsel of the Lord had tried him. So our times of trial are determined with God, & limited. Which thing elswhere is auouched, when he saith that the rod of the wicked shall not alwayes rest vpon the righteous. For howbeit GOD suffer the wicked to punish his Saintes for a time, yet will he not suffer the crosse to presse the alwayes, & to keepe them vnder for euer. For

Ps. 105. 19.

Ps. 125. 3.

Ps. 93. 9a

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God wil not alwaies chide vs, neither kepeth he his anger for euer; for he hath decreed and determined the times of our sufferings; and they are not long: as by Isay he telleth his people; Who threatning them the coming of the king of Assur, telleth them notwithstanding they should haue a speedy end thereof; therefore he saith: but yet a very little while, and the wrath shalbe consumed, and mine anger in theyr destruction. And again most comfortably: for a moment in mine anger, I hide my face from thee for a little season: but with euerlasting mercy haue I had compassion on thee, saith the Lord thy redeemer. In consideration thereof, S. Paul calleth the time of our suffering here, momentany, for a short time and season: our light affliction, which is but for a moment, causeth vnto vs a far more excellent, and an eternall weight of glory. And finally S. Peter confirming the Saints from the shortnes of their sufferings, saith, now the God of all grace, which hath called vs vnto his eternall glory in Iesus Christ, after that you haue suffered a little, (suffered a little;) make you perfect, strengthen and stablish you. Seeing then the times and daies of our sufferings are limited with God; seeing wee shall not alway bee vnder the Crosse: Seeing our sufferings are short in respect of the eternall rest, ioy and glory whereof we shalbe partakers; if we would daily then consider this, we should the better settle our minds in afflictions.

7 If we consider that the Saintes in all times haue suffered aduersity: that Iesus Christ himselfe the Lorde of glory, hath by many tribulations entred into his glory: That we are no otherwise fellow heires with him, but vppon this condition that we suffer with him: The Spirit beareth witnesse to our spirites, that we are the children of G O D. If we be children, we are also heyres, euen the heyres of God, and heyres annexed with Christ: If so be we suffer with him, that we may also be glorified with him. For this is a true saying: If we be dead with him, we shal also liue with him: If we suffer, we shal also raige together with him. So that the Crosse is the way to the Crowne: this shall settle our mindes in afflictions.

8 Finally

3 Finally our hearts in afflictions are settled, when we record and recount often the fearefull iudgements of God, vpon them which haue afflicted and cruelly persecuted his Church and Saints in all times. This might easily asswage and mitigate all grieve and sorowe of our hearts. Cain for persecuting and murthring Abell, was punished with a desperate minde all the dayes of his life, & with eternall tormēt of conscience in the kingdom of Satan for euer. Ismael for persecuting Isaac the seed of the promise, was therefore cast out of the house of Abraham, which was the tipe of the Church of God. Pharaο and the Egyptians hauing a long time afflicted the people of God, were therefore finally ouerthrowen in the redde sea, and so prince and people, horse and man, perished. The Philistines, Amalachites, Madianites, Babylonians, Assirians, and others, for like persecution were also punished. Achab king of Israel persecuted the prophets, afflicted the saints of God, & slew them; to whom his bloody wife Iesabel blew the bellowes of cruel tyranny: therefore he perished in the battle in Ramoth Gilead, by the Syrians, and the dogges licked his blood in the poole of Samaria: and she was cast downe at a window, her braines being dashit out, and her bodie deuoured of dogges. When Antiochus the king of Siria had raised great persecution against the people of God, he himselfe was grievously punished by God: for not onely his armie was greatly wasted of Iudas Maccabe; but also when he purposed to haue made Hierusalem a cōmon sepulchre for the Iewes, he was stroken with a grievous & incurable disease of his bowels, and scrawling of wormes in his bodie; and such a filthie stincke proceeding from him, as that no mā could abide it: so that he was forced to wander in the mountaines, and so ended his daies in miserie. Haman afflicted Mardocay, and the people of the Iewes; for which cause God caused him to fall into the disfaunour of Assuerus, who commanded him to be hung vpon the gallows he had prepared for Mardocay. Herod called the great, persecuting our Sauour Christ in the infants of Bethlem and the coasts thereof, whom from two

Gen. 4. 8.

Gen. 21. 9.

Gal. 4. 29.

Exod. 14.

28.

3. Kin. 18. 4.

3. Kin. 19. 1.

2. 3.

3. King. 22.

34.

4. Kin. 9. 33

1. Macc. 6.

6. & 8.

2. Macc. 9.

4. 5.

Ester 7. 6.

& 10.

Mat. 2. 16.

yeares

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Ioseph. lib. 17. c. 9. Antiquit. 1. Niecephor. lib. 1. c. 15. Mat. 14. 10. Niecephor. 1. lib. c. 20. Iosephus lib. 18. Antiquit. c. 10.

yeares olde and vnder, he caused most cruelly and most barbarously to be murdered: for the same was stroken with the fearefull disease of Antiochus, and after vnspeakeable torments, thereby ended his life most wretchedly: as both Iosephus writeth, and Eusebius recordeth in his Ecclesiasticall historie. Herod called Antipas, the sonne of Herod the great, caused Iohn to be beheaded in prison, at the request of Herodias, for that he had said; It was not lawfull for him to haue his brother Philips wife: For which thing Herod was punished of God. His father in lawe Aretas, the king of Arabia, ouercame and slewe his armie, and he fled to Lions in Fraunce, whether his incestuous harlot folowed him, where, in miserable banishment, he and she both perished.

Ioseph. 18. lib. c. 20. Antiquit. De bello Iudaico. lib. 7. c. 17. Luk. 19. 43. 44. Mat. 23. 38. c. 24. 1. Luk. 11. 23. Act. 12. 3.

What punishments the cruell Iewes suffered, for persecuting Christ and his Apostles, it is at large in seuen bookes shewed by Iosephus, who shewed the great and miserable warre, the Romane Captaines Titus & Vespasian had against Ierusalem, and the wonderfull distresse the Iewes were driuen vnto thereby, as is apparant, and our Sauour before had threatened. Herod Agrippa, as he imitated the persecution of his Grandfather Herod the great, so was he punished as he was. For hauing slaine James, and cast Peter into prison, making an oration to the people, for which they gaue him the name of God: this is the voice of God, and not of a man: he challenging the same, was stroken by the angell of God: wormes scrawled also out of his bodie, and so he died.

Nero the Emperour persecuted Paule and Peter, and the Saintes, but he fell by his owne handes, and became his owne butcher. Domitian the persecuting Emperour, was slaine of his Subiects, and buried without honour. Like punishment befell like persecutours. See 1. c. Sermon. 2. fol. 16. 17.

Finally, many who haue afflicted priuate men, haue beene themselves also grieuously afflicted, and punished by God: whose iust reward if we did consider, it should cause vs in our afflictions to be patient, and to settle our mindes as we are heere exhorted. Partly therefore by the promises

promises of our deliuerance, and partly by the experience and triall of the power of God in that behalfe: partly by the hope we haue of our glorious reward if we continue patient: partly through the knowledge of diuine prouidence: partly through the recounting of the necessarie vses of afflictions: partly through consideration of the shortnes of our troubles: partly through the remembraunce of others examples: and finally, that Almighty God doth seuerely punish the wicked, who haue persecuted his Church, or any member thereof: in our afflictions our heartes must bee quietted and settled, according to the doctrine of the Apostle: Bee yee therefore patient also, and settle your heartes.

The third and last thing in the similitude, is the reason annexed: the Saints of God must be patient, and settle their heartes; because the comming of the Lorde approcherh. Though the Lorde seeme to tarie long, yet will he come and not tarie. The prophet Abacuc shewing that both the enemies of Gods elect shall be destroyed, and the Saints certainly deliuered, so that the issue of both shall be assuredly at the appoynted time, though not alwaies according to our rash, headie, and hastie affections: saith that the vision thereof, that is, of the deliuerance of the Saints and the punishmēt of the wicked, is for an appointed time, but at the last it shall speake and shall not lie, though it tarie, waite: for it shall surely come & not stay. Which Saint Paul applying to the coming of Christ as a fearefull auenger against the wicked, and a plentiful rewarder of the patience of the righteous, therefore telleth the Hebrues that they haue neede of patience, that after they haue done the will of God, they might receaue the promises. For yet a little while, and hee that shall come, will come, and not tarrie. Our Sauour Christ in the holy Reuelation speaking of his comming which he will not prolong, but rather hasten for the elects sake, sayth vnto his Church, beholde I come shortly, blessed is hee that keepeth the wordes of the Prophesie of this booke. Seeing therefore the Lords comming to reuenge his

The reason.

Abac. 2. 3.

Heb. 10. 36

Reu. 22. 12

Mat. 24. 23.

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his elect, and punish their enemies, is at hand & draweth neere : the Saints ought not to thinke the time of their affliction long, but to settle their harts and endure with patience, which is the reason of the Apostle in this place, to moue vnto patience.

Which reason, if it might perswade men in the time of the Apostles, to be patient, and to endure the time of their triall, because the comming of the Lord for their full deliuerance, drew neere : how much more effectuell is it, to moue vs to endure the time of our trial, seeing the time of Christes comming is so much shortned ?

1. Cor. 10.

11.

1. Pet. 4. 7.

1. Iohn. 2.

18.

And if the comming of the Lord in the apostles time was nie, how much more ought euerie one of vs, to prepare our selues to be in a readines to enter in with our bridegroom Christ, and look continually for his appearance ? For if Saint Paul could truly say of himselfe, and the Saints of his time, that they were they vppon whome the endes of the world were come : If Saint Peter could perswade the Church of Christ to be sober, and to watch vnto praier, because then the ende of all things was at hand : If Saint Iohn could say truly vnto the faithful of his time; Babes, it is the last houre, and as you haue heard that Antichrist should come, euen now are there many Antichristes, whereby we know it is the last time: If Saint Iames here could moue the afflicted Saints of God, to acquite themselves patiently, because the day & comming of the Lord approached : how much more truly may we affirme the same, seeing (since their time) so many yeares are finished, that it cannot be, but that the Lords comming is at the dore, & very neere approaching ? Which carefull consideration should make vs, both with greater quietnes to settle our mindes in the dayes of our affliction, and with greater carefulesnes to waite and watch day and night for his approaching, and glorious appearing.

This day many forget: and not a few thinke it to be yet for a long time and season to come : wherefore they liue in all carelesse securitie, and wallow and welter in all iniquitie.

But that cannot be possible farre off, the signes and tokens

tokens whereof, altogether are finished. For whether we take that of Christ, that before the end of the world, their charitie shall waxe colde in men, and their iniquitie shall abound, is it not manifest? Was euer charitie at a lower ebbe, or euer lesse loue scene among men, then nowe is, when euerie one goeth about to eate vp, and deuoure his neighbour? Or was euer sinne at a higher flow, or in fuller measure, then when pride possesseth all degrees of men, and adulterie is counted as no sinne; couetousnes reputed as nothing; blasphemie and cursed swearing, is in the mouth of euerie man and childe? then, when lying is the trade of mans liuing; deccate and crasse common among vs; flaunder and backbiting vsual in all men; oppression and vsurie practised of high and lowe, noble and worshipfull, citizen and gentleman? then when drunkennes and riotousnes ouerfloweth the land; murder & manslaughter is committed, and left vnpunished, when treasons & trecheries are euerie where intended, and all loyaltie and Subiect-like duetie troden vnder feete in the world? when euerie man violateth the lawes of the realme, and with venomous tongues speake euill of such as excell in dignitie?

Signes of Christs comming, accomplished. Mar. 24. 12.

2. Pet. 2. 10. Jude. 8.

Or whether wee looke to earthquakes and rumors of warres, are they not finished? hath not G. O. D., not long since, shaken the earth; and doeth not the flagge of defiance stande out almost in euerie Countrey? are not our neighboures vp in armes rounde about vs; and is there not preparations for warres almost in euerie land & kingdom?

2.

Or whether we cast our eyes vpon false Prophetes and deceauers, impostors and seducers of the people: is it not clearer then the sunne at none daie, that the worlde swarmeth with such? The sect of the Libertines, and Anabaptistes is againe reuiued: Papistes, Iesuites, Seminaries, and Schismatickes, are merueilously euenie where multiplied: the foule familie of loose and licentious loue encreased: diuerse grosse and new-fangled opinions, crept out of the professours themselues, of the glorious gospel; and infinite other like Spirites of errors, whereof S. Paul

Philip. 3. 18. 1. Tim. 4. 1. 2. Tim. 2. 3.

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in sundry places hath foretolde and prophecied.

- Or whether we looke to the working of the misterie of
2. Thes. 2. 7. iniquitie, whereby there shalbe a falling away, and defection from the faith : which begun to worke in the Apostles time, worketh now, and so shall continuallie to the ende: is it not apparant, how great a fall there is from the faith? euen of the countreyes where the Gospell was first and most purely preached, how many haue revolted, and fallen to barbarous idolatrie? Ierusalem, Constantinoble, Ephesus, Corinth, and innumerable the like places, cities, townes, and countreies? how great a parte of Christendome hath left the puritie of Christes religion, and is become dronken with the dregs and drosse of Popish superstition, out of the cup of the great whore of Babilon? Where is the Gospell preached sincerely, without mixture of mans vanitie, but in England and Scotland, and happily in some fewe Cities in other places, which are but a handfull of Christendome? And euen among our selues how many be they, which haue brought in damnable heresies : by whome the way of God is euil spoken of? How many haue risen, euen as it were, out of the bowels and bosome of the Church, which spake peruerse things, to bring Disciples after them : which haue all made a defection from the faith? Thus the man of sinne, by whom the defection shalbe made, first receaued life in the time of Christ and his Apostles, and shall not utterly die before Christ come in glorious maiestie, when he shall destroy him with the breath of his mouth. So that now nothing hindereth in the knowledge of man, wherefore the comming of Iesus Christ should not be at the verie dore, and euen present.
2. Pet. 2. 1. among our selues how many be they, which haue brought in damnable heresies : by whome the way of God is euil spoken of? How many haue risen, euen as it were, out of the bowels and bosome of the Church, which spake peruerse things, to bring Disciples after them : which haue all made a defection from the faith? Thus the man of sinne, by whom the defection shalbe made, first receaued life in the time of Christ and his Apostles, and shall not utterly die before Christ come in glorious maiestie, when he shall destroy him with the breath of his mouth. So that now nothing hindereth in the knowledge of man, wherefore the comming of Iesus Christ should not be at the verie dore, and euen present.
1. Thes. 5. 3. & v. 7. utterly die before Christ come in glorious maiestie, when he shall destroy him with the breath of his mouth. So that now nothing hindereth in the knowledge of man, wherefore the comming of Iesus Christ should not be at the verie dore, and euen present.

This comming, in the eternall purpose and counsell of God, draweth nere, in whose power are all things : who ruleth times & seasons at his pleasure, before whom all times are present, to whom a thousand yeares are as one day; and one day as a thousand yeares : So that albeit God doe not execute his purpose according to the hastines of our vaine affections, yet are the issues of his iudgements certaine, and in their appointed times shalbe shewed

2. Pet. 3. 8.
Plal. 90. 4.

wed to the confusion of the enemies of the Saints, and the eternall comfort of the Church: which drawing neer and approaching, the Saintes in all their afflictions must be patient, and settle their hearts; according to the doctrine of the Apostle: be ye therefore patient, and settle your minds, for the comming of the Lord to iudgement draweth neere.

3 In this treatise of patience, the third thing is the handling of the place by the contrarie; you must be patient, and not murmur; which is proper to worldlings and wicked men; who in their miseries, afflictions, and troubles, through impaciencie, breake out into murmuring. In the setting down of this contrarie, there are two things to be obserued. 1. The contrarie it selfe, murmuring.

The contrary.

2 The reason. We must be patient, and not murmur, for the Lord is at hand to reward vs in free mercie, if we be patient: or to punish vs in seuerer iustice, if we murmur in our afflictions.

Murmuring is not heere generally taken for euery grudging and groyning, either against God or man: as whereof in other places of Scripture is spoken: but particularly for that murmuring which is against men: therefore saith he; grudge not one against another. This grudging and murmuring, is either when wee grieue that wicked rich men should so highly be exalted; should abound in wealth; excell in power: and the poore, yet righteous, and iust men, should by pouertie, iniurie, and penurie, be pressed downe in the world. Or els it is, that muttering and murmuring, whereby wee take it in euill part, that our selues should be so tost and turmoyled; and other should be dealt withall more gently: thinking that wee beare a greater burthen, and heauier crosse from God, then we haue deserued: and that other men (as yet not touched) haue deserued more.

Murmuring, what it is.

Or finally, it is that grudging which is in our afflictions, whereby we are discontent that we should sigh so long vnder our afflictions, & the wicked which afflict vs, should so long escape vnpunished; & so in our hearts, through impaciencie, complaine hereof to God. This ought not to be

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in the Saints of God, who ought to bee renowned for
Mat. 5. 44. their vnspeakeable pacience. Whose bounden duetie it is
& . 6. 14. c. to pray euen for their enemies: to wish wel to them which
. 1835. haue done them iniurie; to blesse them that curse them: to
Eph. 4. 32. forgiue and forget offences committed, and in all godly
1. Pet. 2. 23 moderation to settle their hearts: and to commit their
cause to him that iudgeth righteously, which is God.

And if this moderation and equitie of our minds, be
to be shewed towards our enemies, for whose iniuries &
oppressions we ought not to murmur, or impatiently to
complaine against them, vnto god: how much lesse ought
wee then to grudge or murmur one against another,
Christian against Christian, brother against brother? How
much lesse becommeth it the Saints to grudge and mur-
mur one against another for the dayly offences which
are committed and giuen? For who is he that can liue so
vprightly, but that in one thing or another, at one time
or another, he shall giue offences? If euerie one giue some
offence vnto another: shall we complaine to God in the
bitternesse of our hearts, shall wee desire reuenge from
God against them? and shall we not all then perish? for
no man liueth without some offence giuing. We there-
fore in these small offences asking iudgement from God,
and reuenge against others, desire the same against our
selues, in as much as we in the like offende our brethren,
and so shall we all be condemned.

This grudging and muttering proceedeth from im-
paciencie, argueth discontentment of the mind, causeth
mutuall complaining vnto God, and desireth reuenge a-
gainst such as haue done vs iniurie. Which thing is farre
from the excellencie and dignitie of a Christian. Whose
paciencie should be such, as where other through impac-
iencie accuse one another, either to God or men; yet they
should not so much as murmur in their mindes, grudge
to themselues, frette or grieve in their inwarde partes:
much lesse complaine indeede through discontentment
and impacience, howbeit they had sustained iniurie. Fi-
nally, it bringeth condemnation vpon vs: who haue lost
paciencie: according to the denouncing of the scripture:

wo be vnto them that haue lost patience: thereby falling from dutie to men, from charitie to the brethren, from obedience to God, from trust in his diuine prouidence, from sincere imbracing of the gospel of Christ, which prescribeth vnto vs patience, and so we incurre iust and deferred condemnation. For which cause the holy Apostle in this place doth not onely recommend vnto the Saintes the excellent vertue of patience, but also dissuadeth murmuring, thereunto contrarie: grudge not one against another, brethren, least ye be condemned. If such punishment followe our murmuringes against our brethren, what shall be the reward of their rage and furie, who spare not G O D himselfe, but bende theyr tongues against the almightie, and shoote out blasphemous words against the most highest? what impietie, what wickednesse, what blasphemie is that?

The reason why we should not murmur one against another, is drawne from the presence of the Lord: who is at hand (as a iust iudge) to auenge vs of our enemies, and to crowne vs for our patience, or punish our murmuring. The Lord our God beholdeth our iniuries with open eie, and seeth our oppressions by the wicked: he is prest and at hand to rescue and deliuer vs, as it shall seeme best to hys diuine maiestie: he marketh all our behauiour vnder the crosse: let vs not therefore be impatient, neyther murmur, but therein shew all Christian moderation as becommeth Saints.

The Lord is at hand, the iudge standeth before the doore. 1. In that he seeth all the creatures of the worlde, and beholdeth all the miseries and oppressions of his people. Thus was he at hand and at the doores of the Egyptians, to see & behold the greuous oppression of his people Israel. Wherefore he protesteth to his seruauant Moses, I haue seene, I haue seene the trouble of my people Israel in Egypt, and haue heard their crie, because of their taskmaisters: and doe know their sorrowes. For it is the Lord that beholdeth from heauen, al the children of men: and from the habitation of his dwelling, he considereth the all that dwell on the earth, Thus was he at the doores

Eccle. 2. 15

Why we should not grudge.

How God is at hand. Prou. 15. 22 Eccle. 5. 2

Exod. 3. 7

Psal. 33. 13. Psa. 102. 29

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Gen. 21. 9. of Abraham to behold the mocking & persecution of Iſ-
 Gal. 4. 29. mael againſt Iſaac: at the doores of Iſaac, to heare the in-
 tended murder of Eſau, againſt his brother Iacob. He was
 at hand, and at the doores and gates of Laban to behold
 Gen. 27. 41. his oppreſſing of his nephew Iacob. He was at the doores
 Dan. 3. 22. of Nabuchodonosor, to behold the ſerie triall of the three
 children. At the heeles, doores and gates of the Princes of
 the prouinces of Babylon, to behold and ſee, heare, and
 marke the wicked purpoſe and deuife they imagined a-
 gainſt Daniel. At the doores of Saules palace to beholde
 Dan. 6. 7. his perſecuting of Dauid. At the doores of the Scribes,
 1. King. 18. Pharifies, high Prieſtes, and princes of the Iewes, marking
 12. &c. and viewing their crueltie againſt his ſonne Ieſus Chriſt,
 and his holy Apoſtles. At the doores of the perſecuting
 Emperours, to behold their crueltie towards the bleſſed
 martyrs. At the doores of all oppreſſours, extortioners,
 vſurers, couetous perſons, iniurers and hurters of the
 brethren, to ſee, view, marke and behold with open eie, the
 violence and wickedneſſe of men againſt his ſeruants, and
 holy Saints, moſt ſhamefully committed.

2 As he is at hand and at the doore to ſee our miſeries:
 ſo alſo is he at the doore to deliuer vs from our enemies &
 to reſcue vs from our oppreſſours. Moſes telleth Iſrael,
 Deut. 4. 7. that there is no God that cometh ſo neere to any people,
 as the Lord commeth neere to them, to helpe and deliuer
 them from all their dangers. Dauid the princely prophet
 ſubſcribeth and conſenteth hereunto: the Lord ſaith he, is
 neare vnto them that are of a contrite heart, and wil ſaue
 Pſal. 34. 18. ſuch as be afflicted in ſpirit: neare he is to deliuer them. For
 though many be the troubles of the righteous, yet is the
 Lord at hand to deliuer them. Therefore ſaith hee in an
 Pſal. 46. 1. other place, God is our hope and ſtrength: our helpe in
 trouble, neare and readie to be found. And the Lord him
 ſelfe promiſeth his preſence to helpe his Church and de-
 fend it againſt al their oppreſſions & iniuries: I the Lord,
 ſayth God, doe keepe it; (that is his Church) I will water
 it euery moment, leaſt any aſſault it, I will keepe it night
 and day. Thus is the Lord at hand, thus ſtandeth the
 Iudge at the doore, euermore preſent and readie, to defend
 and

and deliuer his people.

3 The iudge standeth at the doore to beholde our behauiour vnder the crosse, and to see howe wee take these afflictions which he suffereth according to his good will, to be laid vpon our loynes. He is at hand to view whether through impatiency we bite the lippe, hang downe the head, wring the handes, stampe with the foote, stare with the eyes, murmur in our heartes, or any wise frette, fume, or rage against God: or whether in the moderation and quietnesse of our mindes, wee in inuincible fortitude, manhood, and courage, doe beare the oppressions of the wicked; that eyther he may punish our impaciencie, or crowne our constancie, with immortalitie, and glorie.

This consideration might teach vs carefully therein to behaue our selues. For as the eye of the mistresse keepeth the maiden, the eye of the parents, the childe: the eye of the maister, his seruauant, in awe, and in order: euen so the presence of the Lord, and his watching and wakefull eye, keepeth vs in our afflictions, in godly moderation, that therein we breake not out into outrages through our impaciencie, eyther against men, or God.

4 Finally, the Lord is at hand, and the iudge at the doore, to execute his iust iudgements vpon them that wrongfully afflict his seruauantes: and to poure out the vessels and vials of his wrath against them that trouble his chosen. So that albeit our persecutors and aduersaries for a time rage, and exercise their tyrannie vpon vs, yet they shall not endure and continue alwaies, neyther shall they escape scotfree: neither shall they auoyd the reuenging hand of God, which in it due time shall ligh vpon them in all full weight, and presse them to powder, in his fore indignation. who suffereth not the rodde of the wicked alwaies to be vpon the righteous: but by executing vengeance vpon their aduersaries, geueth peace vnto Israel, whereunto hee is readie. For as a Iudge hee is at hand to reuenge the righteous, and to punish also the wicked and cruell oppressours of hys people.

Reue. 16. 1

psal. 125. 34

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Murmuring springeth of ignorance of Gods providence.

This place of Saint Iames may easily teach vs, that the cause of al impacience, and desire of reuenge against our aduersaries, and all muttering and murmuring agaynst men in our afflictions, proceedeth and groweth from this wicked stocke, roote, head, or fountaine: euen from the ignorance of the power & presence of God. For were we thoroughly perswaded that God almightie seeth our miseries, is able to deliuer vs, beholdeth our behauiour vnder the crosse, and will in due time auenge our cause vpon our enemies: were we fully assured that we are not left to the rashnesse and temeritie of foolish fortune and blind chaunce, which thing Christians doe not acknowledge: neither subject to the willes, pleasures, crueltie, and tyrannie of men: but in al things, to the good purpose of our God, who numbrest euen euerie hayre of our heades, so that without his providence, not one of them shal perish: what a step would this make to patience? what quietnesse would it worke in our heartes? what strong consolation and comfort would it cause in our afflictions? how effectually would it remoue all murmuring from vs? that in all things we should hold fast the exhortation of the Apostle: grudge not one against another, brethren, lest you be condemned: behold the iudge standeth before the doore.

Raisons why wee should be patient.

The fourth and last thing in this treatise concerning patience, is the rendring of certaine reasons, why the Saintes of God ought to adresse them to pacience vnder the crosse, and the manifold afflictions of this life: the reasons are foure, as hath bene noted.

I From the example of the Prophets which haue spoken vnto vs in the name of the Lord. Which reason may thus be formed: that which the holy Prophetes of GOD haue suffered, that wee by their example ought to suffer in like maner: but the Prophets of God haue suffered aduersitie, and haue had patience: we ought thereby to suffer in like maner, and in all our troubles to haue patience.

Mat. 5. 12.

To reason from example of others, and therby to moue to patience, is moeste vsuall in all holy Scripture. Christ

our

our Sauiour, exhorteth his to suffer patiently, reuile-
mentes, persecutions, and all manner of euill, by the ex-
ample of the holy prophets, whome men in theirtime,
likewise persecuted. The authour to the Hebrewes reasoneth
from the example of our Sauiour Christ, whereby he
stirrēth and moueth the Iewes to patience: seeing we are
compassed about with so great a cloud of witnesses, let vs
cast away euery thing that presseth downe, and the sinne
that hangeth on so fast, and let vs runne with patience
therace which is set before vs: looking vnto Iesus the
authour and finisher of the faith: who for the ioy that
was set before him; endured the crosse, despised the
shame, and is set downe at the right hand of the throne of
God. The Apostle S. Peter also reasoneth from the same
example in sundrie places of his first Epistle to the same
vertue: but chiefly when he thus writeth: hereunto are ye
called: for Christ also suffered for you, leauing you an
example, that you should follow his steps. Who when he
was reuiled, reuiled not againe; when hee suffered, threat-
ened not, but committed it to him that judgeth righte-
ously. In which place, through the consideration and view
of Christes example, the apostle moueth Christian seruants
to abide with patience the heauy yoke of their hard serui-
tude, vnder infidels and vnbeleeuing maisters. And our
Apostle S. Iames perswading the saints & chosen seruants
of God patiently to endure by cruel persecution & affliction
by the prophane rich men of this world, draweth his
first argument and reason from the example of the holy
prophets: take saith he, my brethren, the Prophets for ex-
ample of suffering aduersitie, and of long patience, which
haue spoken vnto vs in the name of the Lord.

The example of Gods saints in generall, who haue bene
subiect to manifold afflictions, & therein haue quit them-
selues patient, are many: And leauing Abels suffering by
Cain his brother: Abraham his patience in the iniuries he
suffered, by the Egyptians, Philistins & princes of the east:
Isaac his patience in respect of the iniuries of Ismael, and
the Philistins: Iacobs patience, touching the oppressions,
attempts, and deuises of Esau: Iosephs, by the patriarks his

Heb. 12. 2.

1. Pet. 2. 21

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brethre & infinite the like: the Apostle generally proposeth vnto vs, the exaple of the Prophets which haue spoke vnto men in the name of the Lord. Which thing if wee shall particularly vnfold: let vs begin with Moses, the great Prophet, which spoke in the name of the Lord to Pharao and the Egyptians, to Israel and the Iewish people, the chosen people of God: what vile speeches, reproches and checkes bore he at the handes of Pharao: what rebellions, vprores, false accusations suffered he at the handes of the people; who is so blinde that seeth not, or so ignorant, which knoweth not? How Elias was persecuted by Achab and Iesabell: how Eliseus was mocked of the children; and sought for by the king of Syria to haue been punished: the stories aboundantly witnesse vnto all posteritie for euer. Isai speaking to the people in the name of the Lord, was sawen in peeces with a sawe of wood, as the Hebrewes record in their writings. Ieremie spoke vnto the Israelites in the name of the Lord, and his word was contemned and lightly regarded as winde, himselfe smitten by Pashur the Priest; his counsell reiecte by the people and men of Israel: he, for the truth imprisoned, & falsly accused: and commaunded to speake no more vnto them in the name of the Lord, and this bore he patiently.

What should I speake of Micheas stroken by Sidskiah the sonne of Hananic: Amos abused by Amasiah: Zacharie slaine by Ioash the king: Daniel cast into the denne of Lions? with what inuincible courage and constancie, wth what patience and long suffering, they haue endured the contempt of the people; persecution by the princes, famine and hunger of the land; restraint and imprisonment by false suggestion of the wicked: reprochful taunts and vile speeches, cruell tormentes and bitter threatnings, bloudie woundes and vnderferued death? the holy Scriptures and sacred stories plentifully do teach vs.

If such men therefore, of such pietie and godlinesse, of such innocencie & excellencie, of such renowme for vertue, so deare and so greatly beloued of God, which haue spoken vnto men in the name of the Lord, haue been partakers of like calamities; haue bin companions of like sufferings,

ferings, and therein haue shewed themselves patient: shall not we farre inferiour vnto them in all degrees, be content to suffer with patience, that which they haue suffered before vs? when the we are subiect to the iniuries, oppressions, afflictinges of men; when we are vnder the cruelties, persecutions and furiousnesse of the wicked; let vs cast our eies vpon the sufferings of the Prophets & their patience: and let vs hold fast this counsell of this Apostle, that we take the holy Prophets for an ensample of suffering aduersitie and long patience, and by their example learne to addresse our selues in our afflictions thereunto: that we being compassed about with so many examples of the Prophets, may without murmuring, and sinister affection, runne on with ioy the race that is set before vs, that finally with them we may possesse our soules in patience: wherevnto the Apostle stirreth vp in this plade and first reason.

Heb. 12. 1

Luk. 21. 19

2 Another reason is drawne from the acknowledged and confessed reward of patience: we, saith the Apostle, count them happy which endure: If we our selues make this accompt, and acknowledge that they are happie in deede, which suffer aduersitie patiently; shall not we endeavour to attaine to that, which our owne consciences acknowledge to bring felicitie and happinesse?

That they are, blessed which endure, and suffer aduersitie wrongfully, it hath bene sufficiently shewed. 1. Iam. verse 12. Sermon. 4. fol. 38.

Greater reward to vertue none can be giuen, then felicitie and happinesse: and hereunto all men tend; hereafter they strue, that they might be happie; though not all a-right. This happinesse is promised to the patience of Gods saints: wherefore we ought to geue all diligence, in al our afflictions to behaue our selues patiently, that we may be partakers of this happinesse. And so much the more earnestly we ought to strue thereafter, because the reward is knowne and confessed of vs, and wee our selues count them happie which endure: therefore the full perswasion of this so excellent a reward, ought to stirre vp our dull affections to the perfourmance of patience.

What indurance, receiue this blessed reward, wee

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Epist. 61.
Dulcicio.

may easily coniecture; not suffering and induring for-
uerie thing; but when they suffer and indure for the truth
sake; for the profession of the Gospell; for righteousnesse,
then are men happie. For not the suffering, but the cause
maketh martyrdom, as S. Augustine auoucheth to Dul-
cicius. Neither the induring, but the cause and quarrell
wherefore, and wherein men suffer, purchaseth the crowne
and reward of happinesse, wrongfully to suffer at the
hands of men, is a thing acceptable vnto God: wherefore
if either for Gods cause and his truth sake, or for no de-
sert in our selues, but of the malice and wickednesse of
wicked men, wee suffer wrongfully, and therein endure
patiently; wee shall receaue the crowne of glorie, euen
eternall blessednesse, and felicitie in the kingdome of
God.

1. Pet. 2. 19

Thus the Patriarks, thus the Prophets, thus the Apo-
stles, thus the holy Martirs are counted blessed, for they
haue endured. Thus also such as suffer losse of goodes,
sicknes of body, anguish of mind, slander of name, death
of friends, restraint of libertie, oppressions of men, and
other crosses or afflictions whatsoever, if therein they en-
dure patiently, shall also be blessed. If happinesse be pro-
mised as the reward of our patience; and so accounted
with men; what reason of greater force; what perswasion
of more waight, what argument of sounder substance
may be made, to perswade to patience, then from the re-
ward of patience; euen eternall happinesse? Behold saith
Iames, we count them happie which endure.

Jobs paci-
ence.

Job. 1. 25.

Job. 1. 16.]

The third reason is drawen from the examples of Job.
Ye haue heard of the patience of Job: and you knowe
what end the Lord made. What the sufferings & trials of
Job were; what he suffered in his children in his goods, in
his body, by his wife, by his friends, the storie teacheth vs
and it was wonderfull. It had bin a great matter to haue
lost at one time by the Sabeans 500. yoke of oxen, and as
many she asses, with the death of his seruantes: but at the
same time and immediatly to heare tidings, that fire from
heauen had burnt vp 7000 sheepe, & all his seruantes &
shepheards which kept them, encreased his triall mighti-

ly, and wonderfully proued his patience. It had beene a great Crosse thus to haue been bereft and robbed of his riches and substaunce: but together, to haue his children all at one clap to be staine with the fall of theiyr owne brothers house, when they were making mettry, and so suddenly to be oppressed with stones and timber without all rescue, helpe, or succour: what a straunge triall was this? Iob. 1. 15

It had been much thus to haue lost both his riches and his children together: but afterward to be stroken with botch and boyle from top to toe, that all men abhorred and loathed him: what encrease of his Crosse, what waight of his affliction, what enlarging of his griefe, what accessse to his former sorrow was this? Iob. 2. 7

The losse of goods, the death of Children, the disease of body was great; but for his own wife, who should haue beene his comfort, to be his corsie: which should haue beene a helpe, to become a hideraunce: who should haue encouraged him, to prick him on to curse God, that he might die: what sea of sorrow could be greater? And finally to make vp the full measure of all affliction; for his deare friends to checke him and charge him as an hypocrite: what anguish of mind might hereunto be compared? Iob. 2. 9

in one day, of rich to become poore, of wealthy to become destitute: of full, to be made empty; of plentifull, to become needy; of a father of many children, in one houre to become childlesse altogether: of whole, to become sore: of reuerenced, to become contemned: to be reproched of his wife, to be slandered of his familiar friends, to be abhorred of all men: what calamity like vnto this? one misery to follow at the taile of another, one affliction to follow another at the heeles, as water followeth water in the conduits and water pipes: one trouble to meete another in the necke, that all misery might seeme to haue beene powred out vpon one man: was a wonderfull triall: yet was he patient in all these troubles. Wherefore, as the onely pattern of rare patience, is he proposed vnto vs in the holy Scriptures of God, Of whom with reuerend mention the Apostle speaking, v-
Iob. 4. 7
Psal. 42. 7
seth

Chap. 5. Sermon 25.

seth his example for a reason to moue vnto patience: you haue heard of the patience of Iob, & haue knowen what ende the Lord made.

Now if holy Iob with inuincible patience hath borne all these trials: it were a shame for vs, in lesser matters to be impatient. If he lost all that euer he had, and was patient; if thou loose halfe thy riches, wilt thou murmur? If he in one day losse all his children, both sonnes and daughters, and that by the sudden fall of theyr eldest brothers house: If thou by sickenesse loose a childe, wilt thou rise vp in a rage against God?

If he were stricken with sore disease from crowne of head to soale of foote, and was content: when thou art sicke, not on the dunghill as he, but in thy house and on thy bed: wilt thou frette and fume against the almighty?

Obiection.

But thou wilt say; how may he be thought a worthy example of patience, who shewed so many signes of impatiencie? he cursed the day of his birth; he wished he had perished in the wombe of his mother: and vttered many such like speeches, whereby it appeared that he was rather impatient.

Iob. 3. 1. 2.

Answer.

I answer, that as his trials were wonderfull, so had he diuerse and sundry conflictes in himselfe: wherein he shewed the great weakenes and infirmity of nature. Yet after many combats and conflictes with his owne reason, and naturall wisdom: after diuers struiings and strugglings gainst his owne weakenesse, and fraile affections, in fine and end, he submitted his iudgement to Gods wisdom: he raunged himselfe vnder the good pleasure of the almighty, and became tractable vnto his will: So that he caried away (like a most triumphant and victorious Captain) most glorious victory in all his temptations, and is therefore set downe as an example of singular patience, to all posterity for euermore. Whose example we must follow; whose patience we must imitate; whose vertue we must embrace; whereunto we are referred in this place: You haue heard of the patience of Iob, and you haue knowen what end the Lord made.

As the patience of Iob was rare: so the gracious and mercifull Lord, gaue and made a good end thereof: for he both gaue him strength to preuaile against all temptations, and blessed him in the end, after his sundry afflictions. Sathan tempted him, but did not subdue him: anguish and griefe of mind assailed him, but did not surprize nor suppress him: losse of goods, losse of children, and of all that euer the man had, troubled him; but did not ouercome him; inhumanity of men, wickednes of wife, sorenes of body, pressed him, but did not cast him down; misery and affliction, disquieted him; yet therein was hee more then conquerour, through the assistance and helpe of God: who in all things gaue him good successe and issue: and in the end encreased and doubled his wealth: multiplied his children, enlarged his dayes, and blessed him with long life. So that he saw his sonnes and daughters, to foure generations. This was the end which God gaue to his patience.

Iob. 42. 10.
11. 12. 13.
14. 15. 16.

By whose example, if we suffer losse of our goods, death of friends, decay of wealth, oppressions of men, injuries, and manifold afflictions which here shalbe offered vs: then will the Lord also looke downe fauourable vpon vs: then will he send happy successe, good issue, blessed end, to our afflictions also: euen in sorrow, ioy; in bonds, freedom; in prison, liberty; in sickenes, health; in trouble, comfort; in death, life; in misery, happines, and true felicity: let vs therefore by this example learne to be patient.

4 The last reason is drawn from the nature of God, who in punishing vs any manner of way, yea euen by the oppressions and injuries of the wicked, is therein mercifull. howsoeuer he seeme to our corrupt affections, seuerer, rigorous and hard. Then seeing, euen in these our afflictions, his mercy appeareth: therein we ought therefore to be patient.

The princely Prophet Dauid sayth, that as a Father pittieeth his children, euen so hath the Lord compassion on them that feare him. And as the mercy, & loue of naturall parents, appeareth no lesse in their fatherly corrections, then in their sonde cockerings: so the louing kindnesse of God,

ps. 103. 13.

God,

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God, and his mercy, appeareth no lesse towards vs, when for our benefite he punisheth; then when for our comfort he sendeth his manifold blessings vpon vs. Therefore, the

Heb. 12. 5. author to the Hebrewes, exhorteth men in their corrections and chastisements from God, to shew themselves patient; My son, despise not the chastisements of the Lord, neither saint when thou art rebuked of him: For whom he loueth, those he chasteneth: and he scourgeth euery sonne whom he receiueth.

Psal. 66. 11 Albeit then, God for great and iust cause, lay affliction vpon our loins, though he cause vs to passe through
12. fire and water; though he cause cruell men, by infinit oppressions to ride ouer our heads, and many wayes to afflict vs: yet euen in the midst of these afflictions, hath he remembraunce of his mercy: and therefore neuer suffereth his to be tempted aboue their strength, but euen in
13. the temptation giueth he an issue, that we may beare it, Whether (therefore) we be afflicted in our selues, or in others which are neare vnto vs; whether we suffer losse of goods, or be otherwise oppressed by the wicked: whether we be reuiled by the bitter teeth of backebiting, or be injured by the prophane wicked men of the world, or whatsoever other calamity we are subiect vnto: all in God is of mercy: who therein is euermore prone to lenity, kindness, and louing compassion: so that thereby we ought to be patient.

Let vs therefore in our afflictions respect the nature of God, who bringeth calamity vpon men, not alwayes in rigour, and seuerity of his iudgements: but oftentimes in mercy, thereby to correct enormities in our nature: as the mercifull and pittifull Surgeons and Physicians, doe many things which are painfull to the patient, thereby to correct and repress corrupt humors and other infirmities of the body: that we acknowledging him in the middle of our afflictions, to be prone vnto mercy, might in all things shew our selues patient. VVhich is the force of the Apostles reason, why in our afflictions we should be patient, because euen therein the Lord is mercifull, and inclined to pitty, correcting vs for our benefit, ready in our afflictions

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Afflictions to deliuer and rescue vs, and to send vs a glorious deliuerance out of all miseries, according to the vnfallible trueth of his promise; who willeth vs to call vpon him in the day of our trouble, and promiseth to deliuer vs, that we might glorifie him.

And thus much of the second part and place here set downe by the Apostle, of the matter of patience. God for his infinite mercies sake, graunt vnto vs this most excellent gift of patience, that without fretting, fuming, stamping, staring, grudging, or murmuring against him, in al our troubles we may wholly rest and rely vpon his diuine pleasure: that after we haue suffered a litle, he may make vs perfect, confirme, strengthen, and stablish

vs, To whom be glory, dominion and
maiesty, now, and for euermore.

Amen.

James

James Chapter 5. verse 12.

Sermon 26.

Ver. 12. But before all things, my brethren, sweare not, neyther by heauen, nor by earth, nor by any other othe: but let your yea bee yea, and your nay, nay: least yee fall into condemnation.

The third place of the Chapter, is touching swearing.



Ow commeth the Apostle to the thirde place in this chapter handled, which is, concerning swearing. Vnto which he slideth, and descendeth very orderly: for that in the former treatise, he had exhorted the Saints to patience, and dissuaded from all murmuring and impatiency: and commonly most grievous and horrible othes, with most bitter execrations, grow of our impatiency: Therefore hauing discoursed thereof, he addeth in the next place, admonition and counsell touching swearing: willing vs to detest all such wickednes, and to accustome our tongues to simple and true speech. Though then the Apostle seeme properly to speake of such vaine and wicked othes, as whertunto men breake oftentimes, through impatiencie: yet will I touch this more generally, and hereunder contayne all othes whatsoever are rashly and wickedly made by men.

In this 12. Verse (contrayning the third place, which is concerning swearing) three things are to be noted. Namely :

1. The condemning of the thing, as an horrible & detestable sin.
2. The correcting of that euill, what men in stead of wicked swearing, should doe.
3. The reason why men ought not to sweare rashly, & vainly, and wickedly.

The fifteenth place of the Epistle, is against vain swearing.

Touching the first of these things, thereof thus sayth our Apostle; About all things, my brethren, sweare not. Where he condemneth othes, and swearing. Which place being fasly applied by the Anabaptists, for the condemning of all othes, and of all swearing: it shall not be impertinent to this place, but both profitable and proper, to consider whether all swearing ought vtterly to be condemned, or no. And if not: then, what swearing, what othes the Apostle here reprobueth.

Which thing, that it may the better appeare, let vs in brieft, and in a word, consider what a no the is, & and what it is to sweare.

An othe, is the affirming and denying of a thing, with the calling on of the name of God, to witnesse and auouch the trueth of the thing vttered. To sweare, is to affirme, or deny a thing, with the calling on of the name of GOD, for the auouching of the truth of that thing, which with solemne othe we haue protested. Or, an othe is an earnest and vehement affirmation, or negation, of a thing lawfull and honest, by the name of GOD, whereby we desire him to be a witnesse vnto the trueth: and a reuenger and punisher of all such as vse deceit and falshood. Or an othe is an earnest and vehement affirmation of any thing or truth, vnder solemne protestation. So that howbeit the name of God be not alwaies either expressed, or necessarily implied in our othes, yet may they be othes & swearings. Howbeit in all lawful & godly othes, God is either expressly named, or necessarily implied.

Whether al swearing be condemned.

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in our othes, as the God of truth, This being the definition of an othe: whether is it altogether cōdemned, or not?

Mat. 5. 34. The Anabaptists abusing this place, and that of our Sauour Christ; Swear not at all: condemne all othes as vnlawfull in Christians. But the word of God, rightly and truely vnderstoode, permitteth Christians in some causes and cases to sweare. By which nien must not challenge vnto themselues liberty of swearing for what they lust: but ought to learne neuer to sweare at all, but so and vnder such conditions, as the Scriptures teach them: and no otherwise.

Whether Christians may sweare. That Christians and the Saints of God may sweare in some cases, and therefore all othes and swearing not vtterly condemned: it may by sundry grounds and arguments be proued.

I VVhat the morall law of God permitted, that is lawfull: for the morall law is perpetuall, vniuersall and generall, binding all men, comprising all times, containing all things that are lawfull. This law permitteth men to sweare, this giueth licence to the Saints in some cases: **Deut. 6. 23.** & for some causes to swear. Moyses in his repeating of the law from the mouth of God, gaue this charge to Israell the people of God: thou shalt feare the Lord thy God and serue him; and thou shalt sweare by his name. To the like purpose in the same booke the Prophet giueth the like **Deut. 10. 20** commaundement; thou shalt feare the Lord thy God, thou shalt cleaue vnto him, & sweare by his name. Thus almighty God maketh the calling vpon his name in theyr lawfull othes, to be a part of his diuine seruice, and permitteth the same vnto his people, so that to sweare, by the law of God is permitted. The holy Prophets, the best expounders and interpreters of the law, haue therefore taught the people in certaine cases to sweare: Ieremy saith **Ierem. 4. 2.** thus to Israell: thou shalt sweare, the Lord liueth, in truth, in equity, in iudgement. The Prophet Dauid the worthy Prince of Israell, protesteth that all they shall be commended, that sweare in the name of God theyr heauenly King. **Isay 65. 16** Isay exhorteth and willeth, that who so sweareth on earth, should sweare by the true God. **The Lord**

in Jeremy his Prophet, teaching this not onely to be lawfull, but laudable and praise worthy in all his seruants, and therefore also requiring it as a part of his diuine seruice, faith: it shalbe, that if they haue learned the waies of my people, then they shall sweare in my name, the Lorde liueth. Thus the Law and the Prophets teach, that in certaine cases, and in some respects, it is lawfull to sweare.

2 That whereof we haue God himselfe, the Patriarkes, Christ and S. Paul for our example and warrant, cannot be altogether vnlawfull. But the Lord our God, a most holy God, and most iust: the Patriarkes the most deare seruants of God: Iesus Christ the eternall sonne of the father, and the onely true patterne of all perfect on: the holy Apostle, the most elect vessell, and most pure seruant of Iesus Christ, haue sworne: how then are all others vnlawfull? how is al swearing forbidden?

And first touching God: is not he recorded at sundry times to haue sworne, and that by himselfe? When Abraham at Gods commaundement was ready to haue offered vp his onely sonne in sacrifice to God, the Lorde stayed his hande, and sayde: by my selfe haue I sworne, sayeth the lord, because thou hast done this thing, and hast not spared thy onely sonne, therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of heauen, and as the sand that is vppon the sea shore, and thy seede shall possesse the gates of thine enemies.

Gen. 22. 16

The Princely Prophet Dauid, prophesying of the eternall Kingdome and Priesthoode of Christ, bringeth in God, swearing vnto him: The Lord sware and will not repent, thou art a Priest for euer after the order of Melchisedech. Who speaking also of the othe of the Lord made vnto him, touching his posterity, whereon the people grounded theyr prayers, and desired the establishment thereof, sayeth in like manner: the Lord hath sworne in trueth to Dauid, and hee will not shrinke from it, saying, of the fruite of thy body will I set vppon thy throne. The Prophet Isay speaking of the deliuerance of

Psa. 110. 4

Psa. 132. 11

Isay 43. 28

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Iſay 45. 23. the Iſraelites out of their captiuitie in Babylon by Cyrus, and of the calling of the Gentiles, for the faithful accompliſhment of that promiſe, bringeth in **GOD** himſelfe ſwearing: I haue ſworne by my ſelfe: the word is gone out of my mouth in righteousneſſe, and ſhall not returne: that euery knee ſhall bow vnto me, and euery tongue ſhall ſwear by my name. The Lord himſelfe willethe the Prophet in his name to make this proteſtatiō vnto the world: Say vnto them; as I liue (ſayth the Lord God) I deſire not the death of the wicked, but that the wicked turne from his wayes and liue. Which place Tertullian citing, crieth out: the Lord ſwareth, ſaying; as I liue: he would that men ſhould belecue him: O happy men, for whoſe cauſe the Lord ſwareth: O moſt miſerable and wretched, if we belecue not the Lord when he ſwareth. More of the othe of God may be ſeene. **Pſal. 95. v. 11, Ier. 11. 5. Lu. 1. 73. Heb. 6. 13. Deut. 4. v. 21. & 31.**

From God, to come to the example of the Patriarks. **Gen. 21. 24** Abraham the great and mighty Patriark, making a league with Abimelech the king of the Philiftines, ſwore vnto him, that he for his part would keep that leage inuiolable. **Gen. 26. 31** Whoſe ſonne Iſaac the Patriarke to like purpoſe ſwore to the ſame prince and his people. Dauid a Prophet, and a Patriarke, (as Peter calleth him) ſwore to Ionathan when he made a league of friendſhip with him: and by othe alſo ſo promiſed to Saul, that he would not deſtroy his poſterity. Our Sauour Chriſt his othe in the Goſpell was, **Amen, Amen. Verely, verely, I ſay vnto you:** which not onely Saint Chryſoſtome taketh for an othe, but others innumerable of great learning, ſounde iudgement, ſingular knowledge in the Scriptures of God. Which othe is in many places ſet downe by the Euangelists.

Saint Paul drawn on and led by theſe examples, almoſt in euery Epistle ſwareth: God is my record, whom I ſerue in my ſpirite, in the Goſpell of his ſon, that without ceaſing I make mention of you: ſaith he to the Church of Rome, then being. In another place: I take God to record againſt my own ſoule, that to ſpare you, I came not aſyet to Corinth. To the Church and congregation of God

at Galatia he thus breaketh out: the things that I write vnto you, beholde, I witnesse before God, that I lie not. Thus both God, and the Patriarkes, Christ, and his Apostle, is our example hereof, so that it cannot be a thing vnlawfull.

Now if they reply: that it was lawfull in the time of the law, but not in the time of the Gospell, that may easily be refuted. For our Sauour Christ disanulled no part of the morall law, but fulfilled it: therefore sayth he, I came not to breake the law, but to fulfill it. And this is a parte of the morall law: therefore at Christes comming, was it not abolished, but standeth in full strength, power, and vertue for euer. Neither can theit caull impeach this doctrine: for that our Sauour the setter forth of the Gospell: and Paul a faithfull preacher of the same, and both in the prime of the Gospell, haue sworne. Wherehence it is apparant, that euen vnder the Gospell, it was lawfull for Christians to sweare.

3 Lastly, the lawfulness of an othe, euen among Christians herehence appeareth, in that the end of othes is profitable, and the vse necessary among men. For whose vse is profitable and good, and whose end is needefull and necessary: that must needs be good, profitable and lawfull. Such a thing is an othe taken in the feare of God.

And touching the ends of lawfull othes, howbeit in particular they may be many, yet I thinke that for foure causes chiefly we may lawfully sweare.

1 To testifie our subiection, homage, and obedience to Princes, Magistrates, and Officers in the Church or common wealth, as did the men of Gilead. For when the Elders of Gilead came to Iphtah to entreate him to be theyr Captaine, and to fight for them against the Ammonites, they swore vnto him that he should be theyr head, theyr captaine and their gouernour, and that they woulde be subiect vnto him. So the people of Israell creating Dauid their king, swore and tooke God to witnesse & to record, that he should raignt ouer them, and that they would perform true subiection vnto him, as to theyr King. Ichoida

Mat. 5. 17

The endes
of lawfull
othes.

Iudg. 11. 9.
10.

2. Kin. 3. 3.

4. Kin. 11. 4

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the Priest making Ioas king, tooke an othe of the Captains of the people, & them of the Gard, that they should obey Ioas their new & yong king. By which & like places, we may see that Christian Princes may bind their subiects by an othe, & that subiects may also swear to perform duty, allegiance, and to doe all homage vnto their Princes.

2 Othes also may lawfully be taken, to confirme and establish a league and couenant betwixt men: & to assure
Gen. 21. 23 those, to and with whom, we enter the league, that we for
24 our parts, will keep it inuiolable. As holy Abraham entring
Gen. 26. 31 league with Abimelech king of Gerar, confirmed the same
 by othe, as Moses recordeth. So Abimelech and his Cap-
 tayne Phicholl, with Ahuzzah his friend; making peace
 with Iacob, they swore one vnto the other for the con-
 firmation thereof. So for the same cause Iacob and Laban
Gen. 31. 44 his vncle swore ech to ech other. Dauid being secretly
 (as it were) annoynted King by Samuel, in stead of Saul
1. Kin. 20. the King, therefore, and for other causes persecuted and
8. and 42. pursued by Saul, made notwithstanding a faithfull league
 with Jonathan the sonne of Saul, and they confirmed the
1. K. 24. 22. same with solemne othe ech to ech other. In like manner
 afterward he swore to the same purpose to Saul; as in the
 story it playnely appeareth. So that as for witnesse of al-
 legeaunce to Princes and men in authority, we may
 swear: So for the confirmation of leagues and couenants
 betwixt others and vs, it is also lawfull for the Saintes to
 sweare in like manner.

3 Furthermore it is lawfull to take an othe for the ending of controuersies, which cannot be descided nor ended, but by mens othes.

Some things are done in such secrecie, and so priuily, that they cannot be knowen, or come to light, but onely by an othe: then men are forced to take an othe, and
Exo. 22. 8. to witnesse a truth in the name of God: the knowledge
Num. 5. 19. whereof is right necessary among men. So in the lawe,
Deut. 21. when a man had layde a pawne, or any other thing vpon
2. 2. & c. trust to another: and the thing were lost or miscaried vnder his hands: if the theefe were not founde, the receiuer should be brought before the Iudge, and take his othe,
 whether

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whether hee had stole it , conueyed it away and embe-
 filled it , or no . Whereof seeing the owner had no wit-
 nesse, hee to whom it was committed , and had receyued
 it, was put to his othe, whether it was gone by his meane
 and knowledge . Thus had this othe a necessarie ende
 and vse among the people . When the people of Israel
 were afflicted by the men of Ai , for the trespasse and
 sinne of Achan , in taking the execrable thing from Hie-
 richo : this thing beeing secret and vnknowne : Iosua
 commaunding all the tribes to appeare: and Achan at
 the length taken, Iosua willeth him to sweare, and to vt-
 ter the truth, which hee did, and was punished , and the
 fauour of God againe, obtained for his people. The au-
 thour to the Hebrewes commending lawfull othes vnto
 men , affirmeth , that an othe for confirmation among
 men , is the ende of all strife.

Iosua. 7. 19

Heb. 6. 16.

4 Men may lawfully sweare, to iustifie their religion vn-
 to God , and to bind themselues thereby vnto his holy
 worship. As in the daies of Asa the king , the people of
 Iudah swore obedience and holy worship vnto the Lord;
 and vnder solemne protestation , promised vnfainedly
 to serue him. Which thing both Iosiah the King, and al-
 so his people afterwarde did ; and established a coue-
 nant with the Lord , which solemnly they confirmed by
 othe vnto God. For these, or the like causes, may othes be
 vndertaken of Christians . In euerie christian common
 wealth then, othes are for many such and like causes taken:
 without which, as manie sinnes would lie secret and vn-
 knowne, to the great hurt of men : so many duties would
 be vnperformed, were not men thereunto bound by so-
 lemne othe, and protestation. The reuerend care whereof
 worketh great good in the Church and common wealth,
 albeit many most wickedly and vngodly , haue and doe
 despise the religion thereof.

2. Chro. 15.
14. 15.

2. Chro. 34.
31. 32.

Seeing then it is lawfull to sweare , and in the cau-
 ses and cases before mentioned , permitted Christians
 to protest by solemne othe , in the name of the Lord ; an-
 other question arising herehence , may seeme heereby to
 be easily decided : which is, whether one man may exact

Whether it
 be lawfull
 to put men
 to an othe,
 & in what
 causes.

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require, and take an othe of another.

Wherevnto it may be answered : if men may lawfully swear, then may they, before whom they swear, lawfully exact these othes. And if it stand with Christianitie and our holy calling, to performe this dutie of swearing; then it likewise standeth with Christian profession, to cause the same duties to be done. And as we haue fundrie causes wherein it is lawfull to sweare, so haue we fundrie examples of the Saints, and sufficient warrant out of Scripture, that some man may in some causes, lawfully require othes of others.

- If Abraham swore lawfully to Abimelech king of Gerar; and after him, Isaac Abrahams sonne, to him and Phicholl his captaine : then was it lawfull for Abimelech in those cases to require and exact an othe of them.
- Gen. 21. 23. When Abraham sent his seruant Eliafar to procure a wife for Isaac his sonne; he lawfully required and exacted an othe of him, that he should not take a wife to Isaac of the daughters of Canaan, but of his owne countrie, and of his fathers house. Iacob being now come into the land of Egypt, required & exacted of Ioseph his sonne, an othe, not to burie him in Egypt, but in the buriall of his fathers, in Machpelah. And Ioseph himselfe tooke an othe of the children of Israell, to carie his bones out of Egypt: when the Lord should visit them, and bring them into the land of Canaan, according to the promise made to Abraham,
- Exod. 22. 8. Isaac and Iacob. It was permitted the Priest and the Iudge in matters of weight, as for the trying out of theft, to take and exact an othe of the partie suspected; and in many other causes, as in Scripture is recorded. Iphta in the time of the Iudges, Dauid for himselfe; and Iehoida the Priest for obedience to King Ioas, required an othe of the people. Asa and Iosias the zealous kings, required an othe of the people, for their true worship and seruice to God. Solomon bound Simeon with an othe, not to depart Hierusalem vppon paine of death, all his life long.
3. Kin. 2. 42. Finalle, it was permitted the Priest to take an othe of the woman suspected of whordome of her husband. So that howbeit it were against her selfe, and also in a matter
- Gen. 24. 3. 4. & c.
Gen. 47. 30. 31.
Gen. 50. 25
Exod. 22. 8.
Iudg. 11. 9. 10.
2. King. 5. 3
4. Kin. 11. 3.
2. Chro. 15. 14. 15.
2. Chro. 34. 31. 32.
3. Kin. 2. 42
Esdr. 5. 12.
c. 10. 5.
Num. 5. 19

ter concerning life and death, yet was shee charged to sweare. So that it is lawfull for men in authoritie, to require and exact othes of men suspected of wickednesse, howbeit it bee euen against them, and touche their liues also.

Seeing then the lawe it selfe commendeth it, the example of G O D, the Patriarkes, Christ, and his Apostles confirmeth it: seeing the end is necessarie, and the vse profitable in the Church and common wealths of Christians: what absurditie is it, in superstitious Anabaptists, to condemne all othes, and all swearings among men?

Othes then taken onely in the name of God for matters weightie, and of importance: righteous, iust, and true: to the glorie of God, the auouching of innocencie; the perswasion of the truth, and the like causes as now are mentioned; for the ending of controuersies, the performance of dutie, the profit, peace, and quietnesse of the Church and common wealth: with pure affection to truth, equitie, and godlinesse: with hatefull mindes to falshood, iniuries, wickednes, and oppression: are lawfull in the Saints of God, and in true Christians, euen vnder the Gospell of Iesus Christ.

These things thus premised and set downe before, wherehence it appeareth that all othes are not condemned, neither euerie manner of swearing forbidden the Saints of God: what manner of swearing doth the Lord in his law; our Sauour in the Gospell; and this Apostle in this place, forbid and condemne in men?

When the Lord in the lawe said, thou shalt not take the name of the Lord thy God in vaine: it is apparant, that seeing in other places hee permitted the Israelits to sweare, therefore thereby he forbid not all swearing: but vaine swearing, false swearing, loose and licentious, dissolute and disordered swearing.

For seeing that swearing by the name of God, is a part of that diuine seruice, which is due vnto him, as in holic Scripture is apparant: Exo. 20. v. 7. c. 23. v. 13. Deut. 6. 13. v. cap. 10. v. 20. Isai. 65. 16. Ierem. 4. 2. 5. 7. v. Isai. 45. 2. c.

What swearing is forbidden in holy Scripture.

Exod. 20. 7
Deut. 5. 11,

Swearing by, a parte of diuine seruice.

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48. 1. Iere. 23. 7. 8. verses. Psal. 63. 11. v. Therefore would hee his people, to take diligent heede and beware, that they runne not into anie superstition, irreligiousnesse or impietie by vaine and wicked swearing: which euill to preuent, and that the religion of an othe might be inuio-
lable, therefore the Lorde in his lawe commaunded, that they shoulde not take his name in vaine, by rash, vaine, wicked, and false swearing, or anie other waye whatso-
euer.

Matt. 5. 34.

Our Sauour Christ in the Gospell teacheth his, that they should not sweare at all: not forbidding such othes as the law of God commendeth: but correcting and controlling the disorderednesse and licentiousnesse of swearing, which in his time was crept into the manners and mouths of men, in whose time it was in custome to sweare by creatures; by heauen; earth; Hierusalem the great Cittie; by the Temple thereof, and such like; as in the Gospell appeareth. Which thing saith Saint Hillarie, they did in reproch of God, and to his dishonour: who is then highly dishonoured, when his religion or anie pointe thereof, is applied into creatures. This detestable wickednesse our Sauour condemneth, willing that his should not sweare at all.

**Hill. 4. can.
vpon Matt.**

**Swearing
by crea-
tures is
idolatrie.**

**Homil. 12.
operisim:
perf. vpon
Matt.**

**Vpon 5.
Matt.**

And worthilye dooth Christ altogether forbid that wickednesse and vanitie of swearing, especially by creatures: for it is plaine idolatrie, in as much as men make those things their gods, whereby they sweare. S. Chrysostom writing vpon S. Matthew his gospell, handling the matter of swearing by creatures, affirmeth truly, that who so sweareth by heauen, earth, or what thing else so euer: hee therein and thereby maketh that his God, whereby he sweareth: and so euery one that sweareth by any thing else then by God, thereby maketh himselfe an idolatour: because hee applieth the religion of an othe to a creature, which is onelie due vnto God the creatour, and to no other. S. Hierom expounding that place of Christ, sweare not at all, neyther by heauen &c. subscribeth heereto; Men, saith he, swearing by angels, heauen, earth, the elements, worship carnall and corruptible creatures with
diuine

diuine and holy worship. Now to giue diuine worship to creatures, is idolatrie: therefore to sweare by any thing then by God, is idolatrie. Lactantius reproouing the Lib. 3. de
vanitie of Socrates the philosopher, whome the auncient heathen helde as the wisest among men, among o- entia. c. 19.
ther things hee findeth great fault with him for that hee swore by a dog and a goose, reputing him for madde, in hauing a most filthy creature (as a dog is) for his GOD: thereby intimating, that what creature so euer it be, albeit most vile and contemptible, yet wee make it our God by swearing by it: as Socrates did a dogge and a goose, whereby he swore vsually. If then thus to sweare, bee a thing so wicked, as our Sauour right well considered, then no doubt our Sauour had iust cause to forbid swearing altogether: yet not meaning all in generall, but all vaine, idolatrous and wicked swearing, whereunto that time was giuen.

Saint Iames likewise, not forbidding or condemning all swearing, but that swearing which grewe of their impatiencie vnder the crosse: & the disorderednes of othes which was crept into their liues and manners, giueth this exhortation to the Saints: But aboue all things my brethren, sweare not, neyther by heauen, neither by earth, neyther by any other othe: condemning their vaine othes, their othes by creatures, their needlesse othes in their priuate communication: and so in all things agreeth with Mat. 5. 34
our Sauour Christ, who to his disciples saith; I say vnto you sweare not at all.

If S. Iames and our Sauour Christ also, forbad men to sweare by heauen, earth, or any such creature, or other vaine othe whatsoever; and will, that rash othes proceed not out of our mouthes: shall we then thinke it lawfull in vaine & vpon euery occasion, rashly to sweare by him that sitteth vpon the Cherubins, which walketh vpon the wings of the wind, & rideth vpon the heauens as an horse? shall we not sweare by the earth, & shall we thinke it lawfull to sweare by the most pretious price of our redemption, paid by the onely death and bloudshedding of Iesus Christ? I. Pet. 1. 18
I. Ioh. 1. 7.
shall we not sweare, neither by heauen, nor by earth, nor any

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any other othe; and shall we thinke it lawfull to sweare by the creatour of heauen and earth? shall we thinke it lawfull to pearce the sides, wound the heart, slay the soule, teare and rent the body of Iesus Christ by vaine swearing? All vaine othes therefore; all swearing by any creature, all swearing in any manner, otherwise then the expresse word of God alloweth, is condemned.

The vanity of our times in this behalfe is vtterly re-
proued; whose detestable othes are: by this light, by the
holy sacrament, by Gods wounds, by Gods heart, by the
bloud of Christ, by Gods sides, by the passion of Christ, by
his death, by heauen, by the Lord, and a thousand more,
which a man might be afraide for very horreur so much
as to name. This vtterly condemneth our most disordered
and dissolute manner of swearing, in euery chilles mouth
most rife and ready: this conuinceth the licentiousnesse of
our age, whose common spech and communication is in-
termingled and interlaced with manifold othes and hor-
rible blasphemies: this altogether reproveth our false and
filthy othes in our shops, ware houses, in bargainings and
occupyings: this condemneth the ruffinly swearing of mē
destitute of knowledge, and void of all feare of God: who
glory in their blasphemy, and encourage themselues in
their wickednes, who haue their pleasure and felicity in
their disordered and dissolute swearings, in rapping out
othe after othe, to the great dishonour of God and his son
Iesus Christ.

The corre-
cting of
this sinne.

2 The Apostle the reproveth the vain, rash, & wicked
swearing of mē, teacheth how the fault may be corrected,
and what remedy against the euil is best to be vsed. Ther-
fore saith he, swear not, neither by heauē nor by earth, nor
by any other othe; but let your yea be yea, & your nay nay:
that is: vse in al things which are to be affirmed, a plaine
affirmation; in things to be denied, a flat negation and de-
nial. If a thing be so or so; say, so it is: If it be not so, the say
it is not so. This is to let your yea, be yea, & your nay, nay.

Mat. 5. 37.

The like correction of the like vanity and wickednesse,
hath our blessed Sauour in the most holy gospel set down
vnto the Saints: who forbidding men al vaine, rash, vnne-
cessary

cessary swearing, & their vsuall othes by heauē, earth, Hierusalem, by their heads and such like: willeth that in steed therof, all their cōmunication should be yea yea, nay nay: teaching that in our familiar and common speech, in our vsuall talke & communication, we should not sweare at all; but should affirme things to be affirmed, and denie things to be denied, in all simplicitie of speech, without all othes whatsoeuer. And it is to be obserued, that as our Sauour repeated and iterated the words twise, yea, yea, nay nay: so our Apostle saith, let your yea be yea, your nay nay: to teach by the geminating, repeating and doubling of the words, how constant we should be in all our talke and communication with the brethren. Which constancie and simplicitie ought to bee in the tongues & talke of all christians: which were it practised of men professing godlines, as it should, then should wicked swearing, and horrible blasphemie be easely abandoned, and abolished out of the common speech and talke of Christians. To which simplicitie, if exhortations, admonitions, inhibitions, comminations and bitter threatnings out of the sacred word of God cannot persuade, then ought men by force of ciuill lawes, be thereunto compelled.

Lawes
ought to
be made
against
swearing.

Wherefore it ought to be, not the least, nor the last care of Christian princes, to make lawes for such as by vaine and wicked swearing shall blaspheme the name of the eternall and euerliuing God. Whereof that noble Prince of most famous memorie Henrie the eight, the most victorious K. of England; not ignorant; endeouored to plant simplicitie and singlenes of speech in men, and to remoue al forged swearing: enacted and made a law, that to the vse of the poore, euery duke for euery othe sworne, should pay 40. shillings; euery Lord for euery othe, twentie: euery Knight, ten shillings: a gentleman, fortie pence, for euery oth swearing. Maximilian the Emperour careful in this point of the glorie of God, that it, by vain swearing might not be dishonoured: decreed, that who so was apprehended for a vaine swearer, should pay 13. shillings & foure pence; which mony who so refused to pay. & repented not of the wickednes, should loose his head. Lodouike Lodouike,

Henry. 8.

Maximiliā.

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Philip.

Iustinian.

The reason
of not
swearing.

Exod. 20. 7

a king of Fraunce, ordained, that all common and vaine swearers, should haue their lips seared with an hote burning iron: which he caused to be executed openly in the citie of Paris. And Philip another of their kings, made a law, that who soeuer he were, poore or rich, high or low, base borne, or noble, in what place soeuer it were, (though in a common tauerne at the wine: when, and where wise men oftentimes ouershot themselves) if he blasphemed Gods name by vaine swearing, he should straightway be drowned. Iustinian the Emperour made a law, and gaue in commission and commandement to the gouernour of the famous citie of Constantinople, that hee should put to death the blasphemer, least that God himselfe should punish and plague both the citie and the whole realm, for leauing so great wickednesse unpunished. Would God some Henry or Henry his seede, some Maximilian, some Lodouick, or Philip, some Iustinian were stirred vp in euerie christian commonwealth and kingdome: that laws might not onely be made, but seuerely executed against the disorderednesse of all states and degrees of men for swearing; that neither king nor Keasar; prince nor people; duke nor earle, lord, nor knight; gentleman nor yeoman; page nor pefand; man nor woman; yong nor old; one nor another, might be found guiltie of blasphemous, vaine, & wicked swearing: but rather that all degrees and states of men, & whosoever professeth godlinesse, might eyther by this correction of the Apostle; Let your yea be yea, & your nay, nay: or els by seueritie of the Ciuile & positue laws, therehence be restrained. Hereof the Apostle according to the example of our sauior Christ, most carefully, correcteth the vanitie & wicked disorderednes of their swearing; and faith, Let your yea be yea, and your nay nay.

3 Why men should thus correct and reforme their blasphemous othes, the reason followeth, least they fall into condemnation. Great danger hangeth ouer the heades of vaine swearers, & the wrath of God is ouer them to destroy the. This did almighty God threaten in his law, when he would that men should not take his holy name in vain: for if they did, they should not be counted guiltlesse; but should

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should be vnder that bitter curse of condēnation pronou-^{Deu. 17. 26}
ced by the mouth of Gods holy Prophet: Cursed is euery
one that continueth & abideth not in all the words of the
law of God to do them. In signe of Gods high displeasure ^{Leuit. 24. 14}
against so greuous wickednes, almightie God comman-
ded that the blasphemers should be put to death: whether
he were stranger or borne in the land, hee should die the
death if he blasphemed the name of God. To which sin as
due punishment is threatned, not the death onely of the
body, which in the wicked, is the entrance to endles con-
dēnation: but of the soule for euer, without our vnfaigned
repentance therefore, in this present world. This eternall
condemnation against wicked and vaine swearers, the ^{zach. 5. 3. 4}
Prophet of God in his reuelation foretelleth: who from
heauen saw a booke of 20. cubites long, and 10. cubites
broad, wherein was nothing but plagues, calamities, curses,
and miseries, threatned against the thiefe and vaine swea-
rer. Wherunto Sirach hauing regard, protesteth vnto mē, ^{Eccle. 13. 12}
that the plague of God hangeth ouer their houses for euer,
which are giuen to blasphemie, and delight in swearing.

And albeit wee doe not alwaies see the execution of
Gods iust iudgements against such persons: yet is it
most sure that thereby they fall into condemnation, and
incurre the iust displeasure of God: for which cause, as
sometimes he punisheth them here, either in themselves or
in their posteritie: either in their bodies, or in their minds,
so doth he vndoubtedly punish in the life to come, such as
offend in this point against the law of the highest. This e-
ternall condemnation, and the intollerable wrath and in-
dignation of God for euer, if we will auoyd and shunne:
then must we hold fast this exhortation; that in common
talke, in familiar and dayly communication and confe-
rence, in our ciuill dealings among men, wee swear not
at all: but that in all things our yea be yea, and nay be nay,
least we fall into condemnation.

If then condemnation be heere threatned against vaine
and wicked swearers; and all men, of all states and de-
grees; of all sexe and kinde; men, and women, yong, old,
high, lowe, rich and poore, heerein haue corrupted their
waies

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waies: who daily slay the soule, wound the heart, pierce the sides, rent the body of Iesus Christ; and blaspheme the holy name whereby they are called: are not all then vnder this condemnation? Let as many then as haue any feare of God before their eyes, anie care of theyr owne saluation, any desire to escape endlesse condemnation, any remorse of conscience for their sinne in this behoofe committed, any sparke of grace, any feeling of the spirite of GOD, whereby they are sealed vp to the day of redemption: repent themselues of this wickednesse; correct this greivous sinne in their maners; reforme, and refraine theyr lippes from all vaine swearing and blasphemie; least thorough that wickednesse thereby they fall into condemnation and die for euer.

If condemnation bee threatned to the vaine swearing of men, howe much more subiect thereunto are they, which geue themselues to horrible periuries, & false swearings? Which thing almightie God reseruing finally to be punished in eternall torments of hell fire: yet to shew how greatly he detesteth this wickednes, euén in this life, in some measure he punisheth it. When Iosua, and the Princes of Israel had made a faithfull othe to the Gibeonites, Saul afterward violated it, almightiy God in the dayes of Dauid, punished it with three yeares famine thorough out Israel, till the seuen sonnes of Saul were geuen to the Gibeonites to be slaine. When Mataniah named by Nabuchodonosor, Zedichiah, had sworn subiection to the king, but afterward forswearing himselfe and rebelling was periured: the Lord punished his periurie by the king of Babylon, who tooke him prisoner, slue his sonnes before his eyes, then put out both his eyes, and caried him bound into Babylon, where he was kept in perpetuall miserie. I need not say that therefore none of the posteritie of Edward the fourth came vnto the possession of the crowne of England, because he solemnly swore at Yorke, to hold himselfe contented with his own dukedome, and to performe loyall obedience to the king. Duke Elphred conspiring against King Adelstane, forswore himselfe in his purgation therefore at Rome, wherefore almightie God

Periurie
condemned.

Iosua 9. 15

2. Kin. 21. 1

4. King. 24.
17. & 25. 6.
7. 8.

Edward. 4.

Duke El-
phred.

God

God stroke him presently in S. Peters Chutch there, and so he died. Earle Godwine hauing traiterously slaine Alphred brother to king Edward the third: therof charged by the king at table at a certaine time, the Earle tooke bread in his hand and swore, desiring that the bread might choake him, if he were thereof gilty: which bread he eating, was therewithall sodainly choked, that he fell down and died. The woman To be short, one may stand for many, which is notoriously knowen, that a woman which in the yeare 1575. for a little flaxe forswore her selfe in woodstreete in London, therefore was presently stroken and miserably dyed with great torture, torments and terrour. Infinite like examples of the iust iudgements of God in this behalfe are extant. And albeit God do not alwaies, strike all persons in like maner offending, yet that it might appeare howe greatly he detesteth this wickednesse, he giueth men a tast of his anger and wrathfull indignation euen in this life present, shewing thereby how much more sharply they shalbe punished in the worlde to come. And though in great patience hee beareth with this intollerable sinne of men for a long time and season: yet shall they not be unpunished for euer. Truly in this thing therefore sayth the Poet Tibullus.

*Ah, wretched man, though periuries,
at first full secret be:
Though slowly, yet due penalties,
will come, assuredly.*

And Homer in like maner saith, of the punishments of periuries, and periured persons,

*On periurde men, though God esteemes,
of wrath turne not the wheele:
The authour, fellow, and his sonnes,
at length the smart shall feelee.*

Which thing seemeth to haue been fulfilled in Philip king of Macedonia his children: whom Pausanias recordeth to haue fallen into so many miseries, calamities and troubles, because he violated his othes, and falsified his promises

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promises so often. Wherefore, how soeuer either vain swearers, or periured persons, doe here escape the reuenging hand of God: yet shall they vndoubtedly be subiect to eternall condemnation, vnlesse they both leaue their wickednes, and speedily repent themselues of their sinne, & embrace the counsell of the Apostle, who correcteth this euill: Let your yea be yea, and your nay nay, least ye fall in condemnation.

This reason drawn from danger, not temporall onely, but eternall rather, might be a sufficient stop and stay, to keep our lips frō this wickednes: from which we are so far, frō refraining, that we pretend excuses to our vanitie.

Vaine excuses for
defence of
swearing.

1 Some therefore say, I am forced to sweare, men otherwise will not belecue me. Shall men force thee to blaspheme, and shall not Gods word draw thee to obedience? shal man make thee to doe more in transgressing, then Gods worde in obeying? Is there any necessitie to force thee to do that, which doing, thou fallest into condemnation? yea, is not thy owne vanitie, thy inconstancie in thy words, thy falshood in thy promises, thy periurie in thy othes: thy often swearing not only vainly, but vtruly also, cause that no man giueth thee credite? if in all things thy deedes were agreeable to thy words, & thy performances according to thy promises: if thou wert thy words master, and neuer protestedst but the trueth: if thy tongue were giuen to simplicitie, and thy lippes not defiled with lies: then should thy word be beleueued as well, yea, rather better, then thy oth. But because thy words are but winde; and in thy speeches there is no hold: because thy promises are without perfourmance, & in thy sayings there is no faith: because in thy tongue there is no trust; and in thy talke there is no trueth: therefore thou swearest, yet thou art not beleueued. The law saith: He that is once presupposed and taken for an euill man, is alwaies so presupposed: and he that is taken once for faithlesse and vtrustie, is alwaies so presupposed. Aristotle (as Laertius writeth, or Demetrius, as other affirme) being asked what profite men gat by theyr lyes, falshood; and vtruethes in them, answered; this onely, that oftentimes when they

Laertius
de vita philo.

tell

tell the truth, yet men will not believe the. The fault therefore redoundeth vpon thy head, that thou art not believed; so farre therefore is this pretence from excusing thy swearing, that it rather increaseth thy offence.

2 If we pretend our custome, doth this excuse our sinne? Nay, doth not custome of doing euill, aggravate the wickednes that serueth that is accustomed to rob his maister, and doth it therefore more commonly, is more punishable then he that hath once done it, and so hath done. The childe that by vse and custome groweth to be disobedient, deserueth with more seuerity to be chastened, then he that once offendeth, and so leaueth. Every wickednesse, how much more commonly it is done, so much more hainous it is. The man more accustomed to adulteries, is the more filthy whoremonger: the wife that hath more vsually prostituted her selfe to others, is the more detestable harlot: the theefe that by custome robbeth, deserueth more lustily to be hanged: the more vsually any euill is committed, the more raynous and more horrible is the sinne, both before God and man. And shall we thinke our common custome and vse of vaine swearing, to be a lawfull excuse? we say, we haue got a custome of swearing, and we cannot leaue it, therefore we are to be excused: doth this excuse it? Things therefore that are receyued by custome, being euill, are so much the worse, how much more customable: and ought with so much greater care to be corrected, how much more we are therewithall inured.

3 Neither can example of the multitude helpe vs: we doe but as all other men doe: we see such men, & such women sweare as deeply as we doe. This excuseth not the fact: this deliuereth not from punishment. The more men, sinned in the sinnes of the first world, the more was Gods wrath kindled; and the heauier condemnation fell vpon them. The more vniuersall and common the sins of Sodom were, the lowder they cryed to God for vengeance. The more of the Israelites were defiled with fornication with the daughters of Moab, the more therefore by the hand of God, perished. The more the Prophets of

Custome
increaseth
sinne.

Other mens
sinne
excuse not
ours.
Gen. 6. 22.
Gen. 7. 23.
Gen. 19. 4.
and 24.
Num. 25. 3
and 5.

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3. K. 18. 22. Baal were; the more horrible was their idolatry. The
 1cr. 44. 17. more resisted the word of the Lord by the handes of Iere-
 my, the greater was their rebellion. The more rose vp a-
 gainst Steuente Marryr, the greater was their contempt
 and wickednes.

The Apostles of Christ, Peter, Paul, and Iude, do not
 2. Pet. 1. 1. diminish the sinne, but increase the wickednes of the se-
 Act. 10. 29. ducers of men, by their multitude. Let not the multitude
 Phil. 3. 18. of wicked persons, let not the vain example of vile sin-
 Iude. 1. 4. ners draw vs vnto this transgression: but laying apart all
 excuse for the vanity and wickednes of our othes, let vs
 incontinently leaue them; least we running on in our hor-
 rible and blasphemous swearing, procure the heauy hand
 of God against vs in this life, by sundry plagues to punish
 vs: and in the life to come, to cast body and soule into that
 bottomlesse pit of perdition, and finall condemnation,
 there, for our vaine swearing, to be punished for euer.
 From which torments he deliuer vs, who was wounded
 for our transgressions; broken for our iniquities, chastised
 and punished for our sinnes; and through whose onely
 stripes we are healed; even Iesus Christ our onely Sauior.

To whom with the Father, and the holy Ghost, be all
 praise, dominion, power, and maiesty, now
 and for euermore.

Amen.

James

James Chapter 5. verses 13. 14. 15.

16. 17. 18. Sermon 27.

Verse 13. Is any afflicted among you? let him pray: Is any merry? let him sing Psalmes.

14 Is any sicke among you? let him call for the elders of the church: and let them pray for him, and annoint him with oile in the name of the Lord.

15 And the prayer of the faithfull shall saue the sicke: and the Lord shall raise him vp, and if hee hath committed sinnes, they shalbe forgiven him.

16 Acknowledge your faults one to another, and pray one for another that you may be healed: for the praier of a righteous man auaileth much, if it be feruent.

17 Elias was a man subiect to like passions as we are, and he prayed earnestly, that it might not raine, and it rained not on the earth for three yeares, and six moneths.

18 And againe he praied, and the heauens gaue raine, and the earth brought forth her fruite.

The fourth part of this Chapter is the counsell giuen, how to behaue our selues in infirmities.



IN these wordes, and the rest to the end of the Chapter, the fourth and last part of this Chapter is containned: namely, touching our behauiour, both in our owne ties.

Chap. 5. Sermon 27:

The sixteenth place of the Epistle, is of remedies in troubles.

infirmities; and in the errors of others, what is best therein to be done. In which place two things may be obserued. First, what is the best remedie against outward and bodily afflictions & infirmities of our selues: Secondly, what is best to be done in the errors & offences of our brethren, and how wee ought therein to behaue our selues: These wordes concerne the first thing, what is the best remedie against bodily and outward infirmities or afflictions, and how therein the Saintes should behaue themselves.

These words therefore shewe how wee should behaue our selues in our bodily or outward afflictions: which thing the Apostle doth teach:

1. Generally: shewing what is the best remedie against all afflictions outward and bodily: namely prayer, which hath place both in sorrow and in ioy.

2. Particularly in the prayers of the elders with sicknes what ought to be done, and anointing with oile in the name of the Lord.

3. Mutual confession with mutual prayer.

The chiefe Remedy against outward afflictions in generall.

Concerning then the remedie against bodily and outward molestations and infirmities, the Apostle beginneth with the generall: shewing what is the best remedie generally against all afflictions of the body and against all outward griefes: euen prayer, which hath place both in sorrow, and in mirth and ioy: whereof thus sayth the Apostle: Is any man among you afflicted? Let him pray. Is any merry? let him sing. Wherein we are taught what Christians should doe, and how to behaue themselves in all the chaunges and chaunces of this life: whether they taste of the bitter cuppe of afflictions, or else bee partakers of the pleasantesse of prosperity: whether they be in woe, or whether they be in wealth: in both which

which states and conditions of our life, our recourse must be to God: in affliction, by petition; in ioy and mirth, by thanks-giuing, the other part of prayer. So that prayer is profitable, and hath its place both in sorrow and in ioy: both in mourning and in mirth, both in aduersity and in prosperity, both in woe and in wealth also. Which thing Saine Iames to insinuate and signifie vnto vs, sayth: is any man among you afflicted? Let him pray: Is any merry? let him sing. Thus in our afflictions, must we pray for comfort and deliuerance: in ioy and mirth, must we sing Psalmes of praise and thanks-giuing, for al his blessings and benefites vnto God so mercifully from him receyued.

Whereby the corruption and peruersenes of our nature is corrected: who in our afflictions, cast downe the countenance: hang down the head: grind the teeth, and some at the mouth: in our prosperity and mirth, are forgetfull of God, the giuer of all goodnes and graces: are puffed vp with pride, and swell in our vaine confidence. Which our vanity is here corrected, and we taught in affliction to pray, and in ioy to be thankfull.

And to come to these in particular: is any man among you afflicted, saith the Apostle? let him pray.

Affliction in this place is not so much that distresse, and trouble whereof the causes are apparant and manifest, against which, patience, from the seventh to the twelfth verse, was set downe as a remedy: as that trouble whereof the causes are not known, or apparaunt so manifestly as the former: and yet we afflicted: whereunto the Apostle setteth downe prayer as the best remedy. Not, that we should not pray in those troubles, whose causes are seene and known vnto vs, and euident in themselves: but yet, to distinguish of those whereof before, & these whereof in this place he speaketh, he chiefly applieth this remedy. Is any man among you afflicted? let him pray. Are we pinched with pouerty? are we distressed with famine? are we pressed with misery? are we compassed about with any calamity? then let vs pray: that God will giue patience to bear it, send deliuerance to be rid out of it, make

Deu. 6. 12.
Deu. 8. 17.
Pl. 10. 4. 30.
6.
Ier. 31. 18.

What is affliction in this place.

1 Cor. 10.
13.

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away, and giue an issue to escape, whatsoeuer might bee dangerous vnto vs.

The beha-
viour of
the wicked
vnder af-
flictions.

Exo. 14. 11.

c. 16. 2. c.

17. 3.

Num. 11.

4. c. 14. 2.

c. 16. 41.

Heb. 4. 16.

Reu. 16. v.

9. v. 11. v. 25.

Vaine sola-
ces sought
by the wic-
ked in their
afflictions.

Psal. 56.

12. 13.

Psal. 116. 8.

Psal. 50. 15.

Matt. 7. 7. 8.

Naturall and carnally minded men, in whose hearts the spirit of God resteth not, being afflicted, distrust, despaire, fret, fume, mutter, and murmure against God, as the Israelites in the wildernesse did, as Moyses recorded. In their calamities they relent not, they amend not, they reforme not themselues, they call not vpon God in their hearts, they runne not by prayer to the throne of grace, there to find mercie in the time of neede: but they blaspheme God, as the wicked did in the Reuelation, vpon whom when the Angels had powred out the viols of Gods wrath, then blasphemed they the God of heauen, for their paines and sores they sustained: but repented not of the workes which they wickedly had committed.

The vngodly being perplexed, afflicted and tormented, curse, ban, stampe, stare, flie to vnlawfull remedies, wisemen, witches, forcerers, cunning women, and wisemen, enchaunters, and such like, for riddence therence, and for deliuerance: they runne to the wine tauernes, flie to strong drinke, hunt after lewd companie, seeke and search for such meanes for their solace and comfort: they send for instruments of musicke, they seeke for melodious harmonies, they delight in harpe, lute, and viole, therence desiring in their afflictions to be recreated, refreshed, and reuiued: but the Saints of God, as else where, so out of this present place learne a better profession; to seeke for a more sound and safe remedie, euen by prayer to haue recourse to him, who deliuereth our soules from death, our eyes from teares, and our feete from sliding. Thus are we taught by the spirit of God in the Apostle, when for our afflictions wee be heauie in hart, troubled in minde, sad in spirit, to flie to God by prayer: Is any among you afflicted? let him pray.

Which is the thing almightie God taught his saints, willing them in their troubles to call vpon him, from whom they should haue deliuerance. Call vpon me in day of thy trouble, and I will deliuer thee, and thou shalt glorifie mee. Our blessed Sauour Christ ordained this

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as the onely meane in all our lackes and wantes : wherefore to his he sayeth, aske, and you shall haue, seeke and you shall finde : knocke, and it shall be opened vnto you. It behooueth vs therefore according to this admonition of the Apostle, according to the commaundement of God, and the precept of his onely sonne our Sauour Christ, in our afflictions to solicite him with vncessant prayer : who knoweth howe to deliuer his out of temptation, and to reserue the wicked to the day of iudgement to be punished . To him in our necessities and miseries must we haue recourse, whose eies are ouer the righteous, Psal. 14. 15. and his eares open vnto their prayers, and so deliuereth 16. 17. them out of all their troubles.

Wherefore whensoever any of the saints be afflicted, whensoever they be tryed with any temptations : when they feelee any perill or daunger imminent and at hand : whensoever they are pressed with any misfortune, and cast downe by any aduersitie ; whereof the cause is vnkowne to them, but manifest in the sight of God : their onelie remedie must be praier, and thereby to draw neare vnto God : of whom they must earnestly desire, patience in trouble, constancie in affliction, strength in miserie ; comfort in destresse ; deliuerance in calamitie ; riddance out of tribulation, as shall seeme best to his diuine maiestie. Thus did the renowned patriarkes : thus did the godly princes : thus did y^e holy prophets : thus did the blessed apostles : thus did the constant martyrs : thus did all the holy men of God : thus must all the Saints of God in their afflictions doe : that they may practise the precept of the Apostle : is any among you afflicted ? ler him pray.

As here we are exhorted in affliction to pray : so doe afflictions mightily stirre vppe the Saintes of GOD to pray : so that they which oftentimes greatly forget God in their flourishing wealth, in their abounding prosperitie, in theyr plentifull condition, in their continued health ; in their afflictions, aduersitie, and miserie : flie to him by prayer, and seeke him with theyr whole hearts. Which is not the least profite redounding vnto the Saintes by affliction . For men in prosperitie often for-

1. Pet. 2. 9.

Afflictions
moue men
to pray.

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- getfull of G.O.D., colde in zeale, slacke in prayer, negligent in dutie; their loynes weakened, and pressed with a heauie weight and burthen of troubles; and passing through the fire and water of affliction, runne speedilie by prayer to God for succour, as the Scriptures of God, and examples of the Saintes teach vs. When the Prophet had denounced calamitie and miserie against Damascus, and Ephraim, and tolde the people what affliction should befall them: shewing the effect and worke which afflictions cause in the Saintes especially, euen to force them to runne vnto God, and make them by prayer to humble themselves vnto him, saith; At that day shall a man looke to his maker, and his eyes shall be to the holy one of Israel.
- Isai. 7. 11.** In another place answerable and correspondent is the saying of the same Prophet heereunto: Lorde, sayeth the Prophete, in trouble haue they visited thee, they powred out their prayers, when thy chastisement was vpon them. Dauid himselfe, a man according to the minde of G.O.D., at other times not vnmindfull of God: yet when hee was afflicted by his enemies, was more effectually stirred yppe to prayer: therefore hee sayeth of himselfe; when I was in trouble, I called vpon God, and hee heard mee. And rehearsing the storie of Israel, who in theyr welfare were rebellious, and forgetfull, but by aduersitie were drawne vnto God through prayer, affirmeth that when God punished them, and any wise afflicted them, then they returned vnto him by prayer.
- Isai. 26. 16.** And the booke of Iosua, Iudges, and the first of Samuel, especially, shewe how effectually theyr calamities and afflictions moued them by prayer to haue recourse to God: insomuch as it appeareth, when by theyr prosperitie they were puffed vp: yet when they were eyther smitten with the sword of their enemies, or pinched with penurie, or distressed with famine, or persecuted by grievous pestilence from God, or any other like waies by him afflicted; then they by prayer returned vnto the Lorde.
- Isai. 26. 16.** And this, experience in our owne selues, abundantlie teacheth vs: who in our afflictions (if euer) haue our recourse
- Psal. 118. 5.**
Psal. 120. 1.
Cant. 3. 1.
Psal. 78. 34.
Psal. 81. 6.
Psa. 107. 13.
Iosua. 7. 6.
Judg. 6. 6 7
chap. 10. v.
10. & c.
2. Chro. 33. ver. 12.
Nehe. 9. 27
Ole. 5. 15.
Iona. 1. 14.
Math. 8. 15

recourse by prayer vnto God. Wherefore let vs learne, the more we are pressed with miseries, the more we are ouerwhelmed (as it were) with troubles, the more we are compassed about with dangers, the more we are exercised by afflictions: to be the more earnest and instant in prayer, as we are exhorted: is any among you afflicted? let him pray. This is therefore in all afflictions the best remedie, to flie vnto God by prayer; which hath place both in aduersitie, and in prosperitie, both in mourning and in mirth, both in sorrowe and in ioye, whereof the Apostle in this place assureth vs, is any among you afflicted? let him pray.

And to teach vs that prayer is profitable also in ioye: therefore Saint Iames addeth; is any among you merie? Let him sing. As in our afflictions wee must not snoffe, fret, or fume; so in prosperitie must we not waxe wanton, riotous, forgetfull of dutie; nor swell, or be puffed vp with pride; & vaine confidence of our flourishing estate, which is both yncertaine & variable: but we must sing Psalmes of praise and thanksgiving vnto God, by whose meanes, and at whose hands, we receiue all good things: to him therefore must wee offer a sacrifice of praise, euen the fruite of our lippes: confessing his name: least we abuse his benefits to his contempt and dishonour; and our owne hurte and hinderance: whereof the Apostle admonisheth in this place; is any among you merie? Let him sing.

Now that the Apostle here saith, is any among you afflicted? let him pray: is any merie? let him sing: here hence some thinke that men in affliction may not sing, neyther can praye singing: therefore condemne they in vs the singing of the Lordes prayer: because Saint Iames, say they, willeth if we be afflicted, that then we should pray, and not sing: but if wee be merie, then to sing. So that the Apostle seemeth to make prayer and singing, opposite and contrarie; as if prayer in affliction onely, and singing in mirth and prosperitie alone, were to be vsed.

To this I may answer in this wise. 1. That Iames doth

Heb. 13. 15

Whether men can sing praying, or pray singing.

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Pfal, 4. 1.

doth not oppose prayer and singing as so contrarie, as that no man can pray singing, or sing praying: for wee see in the Psalmes of Dauid, which are both songes, and also most earnest prayers, that hee song them, and played thereunto with sundrie instruments, and yet at once prayed thereby most earnestly to God; & had oftentimes vnder a sweete sound, a wofull and heauie heart. As when hee was persecuted by Saul, who could more earnestlie haue prayed, then he doth in his fourth Psalme, wherein he most feruently desireth succour against his enemies? yet was that committed to him that excelled, and was appointed to set the tune and begin the Psalmes, and he begun that Psalme vpon the instrument called Neginoth, or he songe it to a tune, so called.

Pfal. 51. 1.

VVho coulde or can praie more heartilie then Dauid did, beeing reprooued by Nathan for his adulterie and murder? yet was that Psalme to bee songe and begonne by him that was most excellent among them that were appointed to sing the Psalmes, and to plaie vpon the instruments. And to this purpose shall you read almost before euery Psalme; to him that excelleth, a Psalme of Dauid: that is; a Psalme of Dauid to be songe and begon by him that among the rest excelled in musike and playing on instruments.

Pfal. 110. 1

In like manner when he was sore vexed by the false reportes of Saules flatterers, he made that wofull and lamentable songe; when I was in trouble, I called vpon the Lord and he heard me, &c. And it is called a song of degrees; that is, of rising and falling: of lifting vp the tune, and falling with the voice in singing: or because it was song vpon the steps or staires of the sanctuarie & house of the Lord, & more the like, in that Prophet may be seene.

2. Chr. 9. 11

**Psalmes &
songes are of
two sorts.**

VVherefore let vs know that Psalmes and songes are of two sortes; there are some songes and psalmes full of lamentable & woful heauines, which are song with heauie and relenting harts, as many of the Psalmes of Dauid were: some which are of ioy and gladnes; they (that is, those that are mournfull) are our requests & suites in our troubles; suing for pardon for sinne; seeking for the

won-

wanted fauour of God; desiring ease and release in miserie; And in praying for riddance out of affliction, are vexed: but these, (that is such as are made in our reioycings & in the mirth of our harts, concealed of Gods blessings and fauour towards vs) are our Psalmes & songs of praise and thanksgiuing, for the benefits and blessings we haue receiued, fro our most mercifull father & gracious God.

Saint Iames, in this place teacheth vs, when we are in great distresse and extreame anguish of our harts for our afflictions, wherwith we are pressed, so that for the present we cannot but be heauie: to flie to God by praier, to humble our selues thereby before him, and of him onely to seeke succour and safegard in all our miseries: as the fittest remedie, & most commonly in greatest afflictions to be vsed. Not leauing this as a rule in all afflictions: For in some, and sometimes it is also lawfull to powre out our hearts in psalmes and songs to the Lord: but for asmuch as in greatest anguish and griefe for afflictions, our harts are so heauie, that our voices are vnfit to sing: the Apostle in such would, that then wee should pray; is any among you afflicted? let him praie.

In like manner, when we are in prosperitie, and enioy the blessings of God at our willes, and in large manner, that therefore our hearts are light and merrie, in which case commonly we giue our selues to singing: the Apostle willet vs that when in our mirth we will sing; that then we should sing Psalmes and songes of prayse. Not other songs, which are vaine, light, & wicked, as worldlings do, who in their mirth, sing bawdie ballets & sonnets full of filthie ribauldry. Not making this a rule which cannot be broken; for it is lawfull euen in prosperitie, by seruent prayer to mourne, to lament, to sigh, to sobbe before the Lord, So then, as in affliction, he forbiddeth not lamentable, wofull and sorrowfull singing, so neither in prosperitie and wealth, in mirth and reioycing, interdicteth he, sadde, heauie, and groning praier: but sheweth that where as in great affliction, the wicked either fall into dispaire, or breake out into blasphemie, or seeke vnlawfull meanes of their deliuerance: therein the saints should betake themselves

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selues to prayer : and when in prosperitie, myrth and reioycing, worldlings sing filthy songes and sonnets, the saints of God disposed to sing, should sing songes of praise and thanksgiuing vnto God. And so praier here may be opposed to despaire, blasphemie, seeking after euil means; and singing may be opposed to the immodest mirth, the disordered ioy, the wanton and filthy reioycing of the wicked.

2 We may thus answere : that Saint Iames by prayer here meaneth request or petition; by singing, not the lifting vp and falling down of the voice and tune, as is in muscicall songes; but a plaine thanksgiuing to God, for his benefites and blessings : and so toucheth both the partes of praier, as by the diuines it is distinguished; whereof one is petition, desire, request, for that which is wanting; whereof heere Saint Iames may seeme to speake : if any of you be afflicted, let him pray : desire and craue assistance, patience, riddance, and deliuerance out of his affliction, with other necessarie things whereof he is destitute : the other is thanksgiuing, praying God for his blessings, graces and benefites so fatherly, fauourably, and plentifully bestowed vpon vs : whereof Saint Iames in these wordes speaketh, is any man merrie and ioyous for his prosperitie? let him sing : that is, giue thanks therefore to God. So that eyther thus, or els as before, that question may be answered.

Nowe if wee take singing in that sence wherein it is commonly taken, for the rising and falling of the tune, for the lifting vp and depreessing of the voyce, and the varietie of tunes and measures in our singing; it may heere be demaunded what singing becommeth the saintes of God.

Touching the matter of our songes, the things wee must sing; they must be the praises of God, giuing thanks vnto him for his blessings bestowed vpon vs : which is the matter here by the Apostle mentioned, though sometimes our godly songes may containe some other argument, as the songes and Psalmes of Dauid were for sundrie purposes, and of manifold matters. Yet heere I say, Saint Iames

speakes

What singing is lawfull.

speakeeth of singing praises vnto God.

Concerning the manner howe wee must sing: though curious and deuided musicke, in our priuate houses, & for the exercise of our skill, for the attaining to perfection of that arte, cannot be condemned: yet in our songs and exercises to GOD, moste chiefly in the face of the Church, and in the middle of the holy congregation, we must sing in most plaine and modest manner, and so as shall serue best for edification; that wee haue regard, not so much to the sound, as to the sense of that which is song.

Singing in the best times and among the moste holy men of God, hath had, and now may also haue three ends, or opportunities, when and wherein it is lawfull and laudable to sing.

Endes of
lawfull
singing.

1. To recreate our heauie and sorrowfull heartes with some holy and godly song and Psalm. The princely Prophet Dauid oftentimes in the sorrow and heauinesse of his heart, song to solace and recreate his sorrowfull spirit before God. Christians in like maner, in the anguish of their spirit, in the troubles of theyr heartes, in the vexations of their mindes, in the griefes of their soules, may sing for their godly recreation, songs and Psalms vnto God, that thereby they may be lightened, and comforted in him.

2. Another end, vse and occasion of singing, is the re-
minding of our thankfulness vnto God for his innume-
rable mercies, bountifull benefits, gracious goodnesse to-
wardes vs. Wherein Miriam the sister of Moses, with the
damels and daughters of Israell, is an example: who af-
ter the destruction of Pharaos and his armie in the red sea,
to testifie their gratefull memorie, and thankfull heartes
for so wonderfull a deliuerance, song as followeth; I
will sing vnto the Lord, for he hath triumphed glorious-
ly. &c.

Exod. 15. 1.
& 20.

When Barak by the counsell and pricking on of Debo-
rah, had armed the people against Sisera the captain of the
hoste of Iabin king of Canaan; and had confounded and
discomfited his armie; and chased him to the tent of Iael,

Iudg. 4. 6.
7. 8. &c.

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- Iudg. 5. 1.** who slew him, and so deliuered the people from the flattery of Iabin: for so vnlooked for a victory; for so glorious a conquest, and mightie deliuerance: Deborah and Barak in token of their thankfulness, song the same day: saying; praise ye the Lord for the auenging of Israel, and for the people that offered themselues so willingly. According to which maner and custome, when Iphthah had overcome and subdued the Ammonites in battle, in token of thankfulness for the victory receiued, his daughter came out with timbrels and daunces; singing and making melody to the Lord, for the victorious returne of her father.
- Iudg. 11. 34.** When little David so victoriously had triumphed ouer the proud Goliath of the Philistines, the daughters of Israel met Saul the king, and David his seruauent, singing & playing vpon their timbrels, viols, and other instruments, and in token of thankesgiuing: said; Saul hath slaine his thousand, and David his tennethousand.
- 1. Kin. 18. 6** David being marueilously preserued from his enemies, and at the length by the mightie power of God, brought to sit in the throne of Israel: in signe of his thankfulness to God therefore, euen at the entring into his kingdome, hee singeth a psalme of praise vnto God; I will loue thee dearely, O God my strength, the Lord is my rocke, and my fortress, and hee that deliuereth me: my God, and my strength, in him will I trust, my shield, the horn also of my saluation, and my refuge.
- Psal. 18. 1.** When almightie God had heard the humble suite of Anna, the mother of Samuel, who being barren, desired that she might haue a childe, and, at her request, hee had giuen her Samuel her son: the woman to testifie her thankfulness to GOD for the same, sung a song of praise therfore vnto God. When the Lord had looked to the humilitie of the blessed Virgin, and made her the vessell of Christes conception; for that blessing she brake out, and sang; My soule magnifieth the Lord; and my spirit reioiceth in God my sauiour.
- Luk. 1. 4.** Zacharie and Simeon in like manner, the one after the birth of Iohn Baptist his sonne: the other after he had receiued Christ into his armes, according to the promise
- Luk. 7. 68.**
Luk. 2. 29.

of the holy Angel, sung in token of their thanksgiuing: the song of the former is Benedictus, Blessed bee Lord God of Israel: the song of Simeon, *Nunc dimittis*; Lord now lettest thou thy seruauent depart in peace, according to thy word. Whereby, and by the like examples it is not onely lawfull, but laudable also in the Saintes of God, either for benefites and blessings, either for victorie agaynst our enemies, or for deliuerance out of trouble: or for the fruites of the earth receiued in due season; or for what thing soeuer wee haue mercifully receiued at his hand, to sing to God, and so be thankfull.

The third vse and end of singing, is, to aduaunce thereby the glorie of God, to stirre vp men to zeale to his word, seruencie in praier, and earnestnes of perfourming all laudable seruice vnto him. Whereunto the example of Elizeus may be referred, who at the request of Iehosaphat, called for a minstrel, who playing, & singing psalms to God, thereby was stirred vp to pray, and propheticie. 4. Kin. 3. 15

Dauid prouoked himselfe by all means forward, more earnestly to pray to God, and to praise him for his mercy: wherefore hee saith; Awake my tongue, awake viose and harpe: I will awake early. I will praise thee among the people, O Lord, & I will sing vnto thee among the nations.

Thus by all possible meanes, as by playing vpon instruments, and by singing, the Prophet stirreth vp himselfe to the aduaancement of Gods glorie. And to this end hee brought in sundrie instrumentes of musicke, diuerse kindes of songes and Psalmes, varietie of tunes, and sundry harmonies into the Church of God.

The old Hebrewes tooke vp and set downe the arke of God with singing; this singing was vsed in the time of the Apostles. Saint Paul saith; I will pray in the spirite, I will pray with the vnderstanding also: I will sing with the spirite, I will sing with the vnderstanding also: whereunto he exhortheth all the Saintes; be filled with the spirite, speaking vnto your selues in Psalmes, and himnes, and spirituall songes, singing and making melodie in your heartes vnto God: geuing thanks alwaies for all thinges vnto God, euen the father, in the name of Iesus Christ. 1. Cor. 14. 15. Ephes. 5. 19 Col. 3. 16.

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Lib. 10. E-
pist.
Tertul. a-
polog. 2. ca.

This vs^e the beleeuing Iewes afterward retayned : as both Plinie his answer thereof to Traian the Emperour sheweth, and Tertullian in his Apologetico abundantly recordeth : who both auouch of them ; that they rose vp early to sing songs and Psalmes to God.

Lib. con-
fess. 9. c. 7.

Saint Augustine writeth that Saint Ambrose brought the same maner into the Church of Mediolanum, where he was Bishop : Whome the other of the west Churches followed : and affirmeth that in Africa it was receaued : to the end that men might thereby be the more stirred vp to zeale to Gods word, feruency & earnestnes of praier, & all other laudable seruices to God.

Tripert. hi-
Ro. lib. 5. c.
32.

Theodorett affirmeth that Flavianus and Diodorus first brought that custome into the Church of Antiochia. The Auditors of Saint Marke the Euangelist, are thought first to haue brought it into the Church of Alexandria ; others into Africa ; in the time of S. Augustine by the example of S. Ambrose ; as Saint Augustine affirmeth elsewhere also. And this was in such moderation, as that the note carried not away, nor confounded the dittie : neither the sound, the sense of the thing.

Epist. x 19.
Ianuario.

Whereof Saint Augustine being afraid, desired the vs^e of Athanasius in the Church of Alexandria, who caused his Reader to stand and sing, with so little inflection of the voice, and so great moderation and modestie, that it was more like the sound of one pronouncing, then singing : and yet singing in that modest manner.

Lib. 2. re-
trac.

Such like singing therefore, whether it be in our private exercises, or whether it be in the face of the congregation, is commendable. And this is the kinde of singing in our exercises to God ; whether they be priuate, or publicke, that may be best iustified.

Lib. 10.
confess. 23.

Saint Iames requireth in our private gratulations, and thanksgiuing for benefites to almighty God, that wee should in this wise sing ; Is any merrie let him sing. To sing therefore in the modestie and moderation of our affections, in the manifold ioyes & blessings of this life, in token of our thankful hearts to God, for the blessings and benefites from him so plentifully receiued, is heere com-
mended

mended by the Apostles; Is any man merry? let him sing.

In the generall afflictions therefore of our life, the best remedy is prayer, here by Saint James prescribed: whereof there is use, both in sorrow and in ioy, in aduersity and prosperity, according to the doctrine here deliuered; Is any among you afflicted? let him pray: is any merry, let him sing. Thus are we her taught generally, when we are either moued by affliction, or merry in minde, by occasion of Gods blessings, what to doe: which is the first parte of this treatise.

2 As men in their afflictions generally are here taught, to commend their causes and cases to GOD by prayer: so in the next and second place, he teacheth vs what particularly in sickenes we should doe: shewing to what remedy we must runne, to what Physicion we must seeke, in our extremities of sickenes, a particular affliction: whereof thus sayth Saint James, Is any sicke among you? Let him send for the Elders of the Church, and let them pray for him, &c.

Remedies
in particu-
lar afflic-
tion as in
sickenesse.

The Elders of the Church must be our chiefe Physicians: theyr prayers vnto God for vs, must be the first remedy we must seeke after in our sickenes, according to the doctrine of the Apostle.

The first
remedy.

By Elders here are vnderstoode the graue, godly, wise, and discreete brethren, they chiefly of the ministry, as most conuenient it should be; as vnto whome this excellent gift and power was giuen: with other of the people, as oftentimes iust occasion serued for them: and so often both together, as was most profitable: such as were able in error to instruct, in griefe to comfort, in sorrow to solace, and in sickenes to aduise the patient. To them, not to forcerers, inchaunters, witches, wise women, or wise men, are we commanded by Saint James in our sicknes to flie.

To the Saints and Elders of the Church, in the Apostles time, was the gift of healing sickenes, and bodily infirmities giuen, according as our Sauour, Christ promised his Disciples: whom sending forth, Christ en-

Mar. 16. 17.
18.

Chap. 5. Sermon 27.

take, and from the graces which shoulde be giuen them which beleueed through their preaching; Goe ye into all the world, and preach the Gospell to euery creature: he that shall beleue, and be baptised, shalbe saued: but he that will not beleue, shalbe condemned. And these tokens shall follow them which beleue; In my name they shall cast out diuels, and shall speake with new tongues, and they shall take away serpents, and if they shall drinke any deadly thing, it shal not hurt them: they shall lay their hands on the sicke, and they shall recouer. This gift was therefore promised the faithfull, and the brethren, in the second sending forth of the Apostles into the world. Of which gift the Apostles in their first sending out, were also partakers. Therefore S. Marke thereof speaking, saith; Mark. 6. 13 They cast out many diuels, and annointed many that
Mat. 10. 8. were sicke, and they were healed. The Apostle S. Iames speaketh of this matter as it was in his time, wherein the Saints and brethren had the gift of healing. Saint Paul reckoning vp the gifts of the holy Ghost, in his time powred out vpon the Church, mentioneth there among, the gift of healing; To one is giuen the word of wisdome, to another is giuen the word of knowledge by the same spirite, to another is giuen faith by the same spirite, to another the gift of healing, by the same spirite.

Anointing
was the
signe of
healing.

The signe of this gift of healing, was anointing with oile, in the name of the Lord: therefore Saint Iames here exhorteth, that the Elders of the Church be sent for: that they pray, that they annoint the sicke in the name of the Lord. Whilst then the gift of healing, (being but a temporall gift, & to continue for a season) was in the Church: so long the signe thereof, which was anointing with oile, continued: the gift shortly after the Apostles time ceasing, the signe ceased also.

Popish an-
ointing
condemned.

Notwithstanding, our aduersaries the Papists, by an apish and eluishi imitation of the Apostles, contrary to their meaning, retaine the signe, the thing ceasing. And albeit healing be taken away long since from the church, yet doe they annoint still: which also they make a Sacrament, and call it extreame vnction, which they minister to the

the sicke, not in signe of health and recovery, as the Apostles did: but when there is no hope of life in them, then annoint they men and women, as a goodly remedy and helpe against sinne, Satan, death and damnation.

Extream
unction,
the Popish
Sacrament

Whose cironious opinion hath no sure foundation, no certaine ground, no true establishment in the Scriptures. And for those places which they vse, and alleadge for the same, they helpe no whit at all. Where they alleadge out of Marke, that the Apostles did annoint with oile, and so healed, it is true. Let them thence reason, and their reason is absurd. The Apostles annointed such as were sicke, and they were healed: therefore we will vse to annoint such as are ready to die. What sequence or following is there in this reason? The Apostles did it to such as recovered; they doe it to none but such as they giue o-ner to death, and haue no hope of their life. The Apostles did it in token of health, they doe it as a sure aide (as they fondly say) against Satan, sinne, death and damnation. Holding, that who so in that extremity is so annointed, shalbe out of danger of Satan and death. This gift of healing common in the Apostles time, continued but for a time, & these men would haue it to remain as a sacrament for euer. How can it be grounded then vpon the Euangelists doctrine? The Apostles theselues did not: alwaies necessarily vse that signe, in healing; but sometimes the word and praier only: sometimes laying on of hands only: some- times touching only, sometimes lying vpon, as in the Acts of the holy Apostles in sundry places appeareth. Sometimes the very shadow of the Apostles serued, as the shadow of Peter healed many: sometimes things brought from them, & giuen to the sicke, as from Paul were brought vnto the sicke, kercheifs and hand kercheifs, and discaies were takē from them, and foule spirits departed. So then it was no such sacrament in the daies of the Apostles, for that it was vppon some occasions, and at some times omitted.

Mark. 6. 13

Act. 3. 7. 63
Act. 9. 7. 34
and 40.
Act. 28. 8.
Act. 20. 10.
Act. 5. 15.

Act. 19. 12.

Neither doth this place any whitte helpe or profite them. For here annointing is a signe of health and recovery: the gift thereof ceasing, the signe must cease also. Neither ment James, that it should be vsed as a salve of a

surgeon:

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surgeon: or as a medicine of the Physicion: but that in sicknes they lifting vp their minds to God, and powring out theyr prayers to him, might receiue that in signe, that as their bodies by that externall meane should bee healed, so their soules should be cleansed, purged, and purified by the holy annoynting of the Spirit of God, and of Iesus Christ. So that the Apostle speaketh not of their Sacrament, which thing euen Cardinall Caierane their owne man confelleth in like manner.

Caierane.

The Apostle in this place speaketh according as the gift of healing was in force in his time: and binding hereby men thereunto, during the time of the continuance of the same, and not for euer, as the Papists doe.

Out of which place we may learne thus much: that as when in the Apostles time the gift of healing was in force, men were willed to send for the Elders of the Church, that they might pray for the sicke, and annoint them with oile, that they might recouer: So now (the gift being taken away) in our great and extreme sicknesse, to send for the Elders of the Church, the Pastours, the Ministers, the preachers of the word, with the faithfull brethren: that by them we may be taught, that the cause of our sicknesse is our sinne: that they may informe vs in the doctrine of vnfained repentaunce; that they may comfort and counsell vs in our extremities; that they may powre our prayers vnto GOD for the assistance of his grace, and increase of all needefull spirituall vertues in vs; and for riddance out of our paines and sicknesse, as shall seeme best to Gods heauenly wisdom. Which done, we may vse all other lawfull means of Physicke, or the like for our recovery, in the feare of God.

But now it is quite contrary with most men: for, as if sicknesse befell men, rather by chaunce and fortune, then by the prouidence of God: and by naturall causes onely, and not as punishments of sinne, chastisements of men in this world from the hand of God; or as trials of our patientie, and exercises of our faith: in their bodily diseases, they forthwith flie to outward remedies: shewing

ing that they haue more care of the life of their bodies, then of the saluation of their soules. They poste to the Physition, they send in all haste to the Apoticary, they run to the Surgeon; they greedily seeke after all outward meanes, but their hearts are not turned to God, who sendeth death, and giueth life: who woundeth and maketh whole: bringeth to graue, & lifteth vp againe. They search not out the true cause of their sickenes which is their sin. But when Physition leaueth, hearing ceaseth, speech faileth, senses are gone, and the party more then halfe dead: then doe most send for the minister, ranne for the pastour, seeke to the preacher, when he can very little, or not at all, helpe, comfort, or profite the sicke person. What counsell can now be giuen? what instruction can now be taken? what comfort can now be ministred? what exhortation can preuaile in this extremity? This ought not to be so my brethre: it is not the meaning of the Apostle, whose counsell is rather that in all our bodily diseases, wee should flie first to spirituall and ghostly Physitions, as appeareth. Wherefore in this place the Apostle willeth, that if any be sicke, they should call for the Elders of the Church, that they might pray for them.

Whose prayers in that behalfe, of what force they be, the Apostle expresth: and the prayer of the faithfull shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed sinne, it shall be forgiven him.

I Which place teacheth, that healing in that time was not to be ascribed and assigned to the anointing with oile: but to the prayers of the Elders, flowing from faith: and the prayer of the faith shall saue him, saith the Apostle. The praier of faith, proceeding from a stedfast hope, an vndouted trust, an earnest beliefe, is therefore of great force. For God is neare at hand to heare all such as call vpon him, euen such as call vpon him faithfully: and our Sauour telleth him which in the Gospell sued for his son possessed with a foule spirite, that all things are possible to him that belieued: and in another place whatsoeuer you aske, belieue, and you shall obtaine it. Of this matter see more. James 1. ver. 6. Sermon 2. fol. 25.

Deu. 32. 39
1. Kin. 2. 6.
Wit. 16. 13.
Tob. 13. 2.

Two effects
of faithfull
prayer.

The prayer
of faith,
Pla. 141. 18

Mark 9. 23

Mar. 11. 24
Mat. 21. 22

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Prayer an
effectuall
meane for
health.

Prayer is the effectuall instrument, and meane to the obtaining of health, which, to that effect God would to bee vsed. Therefore when the holye Prophets or blessed Apostles, restored life to the dead, sight to the blinde, limmes to the lame, health to the sick, hearing to the deafe, speech to the dumme, or the lyke: they haue vsed prayer thereunto, Elias the Prophet, restoring the Sonne of the widdowe of Sareptha beeing deade, to health, or rather to lyfe it selfe: stretched himselfe vppon him, and called vppon the name of the Lorde. And Elizcus his seruant and successour, in the place of prophécie, restoring the dead sonne of the Sunamite to his lyfe againe, wente in to the childe, shutte the doore vppon him, prayed and stretched himselfe vppon the childe, and hee reuiued.

When Peter restored Tabitha to lyfe, hee kneeled downe and prayed, and then turned to the bodie, and saide; Tabitha arise. When Christ rayfed vppe Lazarus, hee first prayed: Father, I thanke thee, that thou hast heard mee. I knowe thou hearest mee alwayes: but because of the people that stand by, I said it, that they may belecue that thou sendest mee. And did not Peter heale the creple which begged daylye at the gate of the temple of Hierusalem which was called bewtiful, by prayer, when hee saide vnto him; Siluer and Golde haue I none, but such as I haue I giue vnto thee: in the name of Iesus of Nazareth rise vppe and walke? And in other cures, bothe our Sauour himselfe, and the Apostles vsed prayer, as the Scriptures witnesse.

Which is the meane and instrument of healing, heere by the Apostle sette downe: the efficient cause whereof is G O D himselfe: therefore hee sayeth; And G O D shall rayse him vppe: and if hee hath committed anye sinne, it shall bee forgiven him. Lyfe and death, sicknesse and health, are in the power of G O D alone: and not in the hande of mortall man. Men are meanes, prayers are instruments, but
it

Eccles. 18. 24

Deu. 32. 39

1. Kin. 3. 6

Chap. 5. Sermon 27. 332

It is God that saueth, yea which healeth, restoreth and cureth. 16. Wis. 13. Tob. 2.

2. Another effect of prayer is, that through the faithfull prayers of the Saintes, their sinnes are forgiven the sicke. If, saith Saint Iames, hee hath committed sinne, it shall bee forgiven him. Whereunto Saint Iohn condescendeth: if any man see his brother sinne a sinne not vnto death, let him aske, and hee shall giue him life for them that sinne not vnto death. As therefore the faithfull prayers of Gods Saintes are not causes, but instruments of obtrayning health: so are they also meanes of obtrayning remission of our sinnes at the handes of GOD. Therefore our Sauour in that fourme of prayer which hee would to bee vsed for our selues, and for our brethren also, willeth that wee should praye for forgiveness of sinnes, not in our selues onely, but in our brethren also. Wherewith Christ moued, prayed for the Iewes: and Steuen for forgiveness of those men, which persecuted him. Seeing therefore that the prayers of the Elders hath this double effect; they ought not to bee neglected of men. 1. Tho. 5. 16. Matt. 6. 12. Luke 23. 34. Act. 7. 60.

Now where the Apostle witnesseth: that the sinnes of the sicke shoulde bee remitted and forgiven by the prayers of the Elders: it sufficiently refuteth the sharpe and rigorous censure of the Nouatian Heretikes, and their horrible blasphemie: who denie pardon of sinne to such as anie wise sinne after their conuersion to the Gospell, and the knowledge of the trueth. Saint Iames affirmeth, that if anie of the brethren, any of the professed Christians, anye of the Church after the profession of Godstrueth, shoulde commit sinne after their conuersion, and the Elders prayed for it: it should be forgiven.

Salomon confesseth, that the righteous offendeth seuen times a day, and is againe restored. Dauid sinned after hee knewe God, and his sinnes (though notorious and grieuous) yet were forgiven, as to him vpon his confession and repentance Nathan promised. Iames our A- Fro. 24. 19. 2. King. 12. 13.

The Nouatian heretic confuted.

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the Apostle speaking of the professors of the Gospell, con-
 fesse James. 3. 2. seth that in manie things they all sinne. If there were no
 remission of sinne after the profession of the Gospell,
 Gal. 6. 1. and the knowledge of the truth: why doth Saint Paul will
 the brethren of Galatia, that if any offended of infirmi-
 tie: they should restore him in the Spirit of meeknesse,
 considering themselves, least they also were tempted:
 why doth S. Iohn, speaking to those that knew the truth:
 1. Iohn. 2. 1. say; that if any of them sinned, they had an advocate with
 the father, who was the propitiation for their sinnes, such
 Iesus Christ the righteous? Palpable therefore is this hel-
 rescie of the Notations, and refused by these and like pla-
 ces of Scripture.

Moreover that heere the Apostle mencioneth sinnes
 in mens sicknesse, it intimateth and giueth vs to vnder-
 stande, that sinnes are for the most part, the causes of
 our sicknesses and bodily diseases. The Lord threat-
 neth sicknesse, pestilence, and diseases against such as
 Den. 28. 21 sinned and transgressed his commandments. GOD
 Leu. 26. 26 brought vpon Egypt, borch, blaine, boile, and sore dis-
 eases vpon the people, for their churlishe crueltie to-
 wardes the Israelites: their shamefull contempt of the
 Num. 12. 10 Prophets: the abusing of the patience of GOD. Meriah
 the sister of Moises was stroken with the leprosie, for
 murmuring against her brother the Lordes minister. A-
 bimelech and the Philistins, were stroken with diseases in
 Gen. 20. 3. their secret places, for taking away the wife of Abraham.
 Gehesie was plagued with the leprosie of Naaman the A-
 4. Kin. 5. 27. ssirian, for his couetousnes and receiuing of gifts. David
 Psal. 38. 3. confelleth that Gods heauie hand of sicknesse was vpon
 him for his sinne, from toppe to toe: so that hee had
 no rest in his bones by reason of his iniquitie. Saint Paul
 1. Cor. 11. 30. recordeth to the Church of Corinth, that many of them
 were diseased for the abuse of the Lords supper. Our Sau-
 our Christ healing him which was diseased eight & thir-
 tie yeares, willed him to sinne no more, least a worse thing
 happen vnto him: noting thereby, that the cause of his
 disease, was his sin. And no doubt the cause of our new
 sicknesses whereof we taste euerie yeare, is the new sinne,
 which

which we dayly encrease. Our new adulteries: our new ^{New finnes} deified pride: our newe extortion, couctousnesse and procure new sick-
oppression: our new crueltie; and iniquitie, which wec nesses.
multiplie continually against the Lorde. Which thing
Saint Iames to teach vs, telleth vs, that if the sicke haue
committed sinne, it should bee forgiven by prayer: and
this is the first remedie against bodily infirmities, both
general and particular: as the Apostle hath prescri-
bed.

The second remedie in particular affliction, as ^{The second} sicknesse, is mutuall confession ioyned with prayer: ^{remedie.}
that prayer againe is annexed and ioyned as a remedie.
whereby that we might helpe one another the better, there
is required mutuall confession, and free conferring one
with another, touching offences giuen and receiued. Ac-
knowledgeye your finnes one to another, and pray one
for another, that yee may bee healed. For the prayer of a
righteous man auayleth much, if it be sergent. Helias
&c. In which words these things may be obserued. 1 Mu-
tuall confession with prayer is required. 2 To what end?
to the ende we might be healed. 3 The force of the righ-
teous mans prayer. 4 How that force is thewed by ex-
ample of the praier of Elias.

Concerning mutuall confession & conferring one with another about offences giuen & done, taken and concei-
ued; it is very necessarie to the recouerie of health in sick-
nes: for God soonest heareth such as haue put away all
malice and hatred out of their hearts, and are at peace and
loue with their brethren. This is chiefly done, when bro-
therly we confer one with another, touching offences and
trespasses committed; which done we can best helpe one
another with our mutuall prayers. As therefore members
all of one body ought to helpe one another: so Christians
being all members of one body, & ech of them members
of ech other, ought by mutuall helpe to assist and aide one
another in sickness. Wherefore to this purpose, as in sick-
nes he willed that the Elders of the church should be sent
for, and assembled to pray for the sick: so a second reme-
die & help in sickness is, that the brethren thus assembled
should

Mutuall
confession!

Rom. 12. 5.
1. Cor. 12.
27.
Eph. 4. 4.

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should conferre mutually touching offences committed, that mutually confessing, and mutually forgiving, God might the better heare their mutuall praiers of loue, for those which were sick among them: To which purpose this place serueth: acknowledge your faults one to another: open that which grieveth you, that a remedy may be sought and found out for it, the better.

Math. 5. 23 This mutuall confession and acknowledging one to another, wherein one of vs hath offended another, the sacred word of God, & the holy Scriptures comend vnto vs. To which ende our Sauour Christ exhorteth the Saints, that when they come to offer any gift vpon the altar, and then remember anye breach betwixt them and the brethren: there to leaue their gift and to go, and bee reconciled: which is by ripping vp and acknowledging offences.

Luc. 17. 4 To like purpose the Lorde Iesus teacheth vs, that if our brother offend against vs seuen times a day, and say it repenteth me, and confesse the offence, that we should forgive: meaning that howe often soeuer our brethren offend vs, and acknowledge their faults, wee should forgive them: shewing that of mutuall offences there should be mutuall acknowledgement.

Saint Iames in this place, either for mutuall comfort which they might receiue one of another by acknowledging their faults: or for mutuall reconciliation, which in sicknesse is requisite; exhorteth the saints to acknowledge their faultes one to another, which thing is most expedient. For is it not expedient, that such as haue giuen offence, should acknowledge the offence done, thereby to satisfie for the trespassse committed, to entertaine peace, vnitie, loue, and charitie among themselves? to liue and loue together as brethren? And for as much as we, heere, eyther not at all, or verry hardly liue without offence giuing vnto others, is it not very necessarie for the saluing vp of all matters, that wee mutually confesse offences, mutually bee reconciled, and mutually forgive one the other?

And this acknowledging of our offences and faults, this confession is of priuate offences done by one to another.

other: which as at other times is needefull, so in our sickness is necessary: that we being in perfect loue and peace with all men, may either thereby finde release of paine the sooner, or els with more quiet minds sleepe in euerlasting rest and quietnes, when we shalbe dissolued out of these our mortall bodies, and goe to God.

This thing, how greatly doth it profite an euill minde full of wrath and indignation, replenished with enuy, burning with mortall hatred, and boyling with desire of reuenge: encrease the paine, prolongeth our grieffe, continueth our sicknesse, incense the almighty God more sharply against vs, and hindereth his louing kindnesse & fauour towards vs. It is good therefore to put away all malice, wrath, anger, fiercenesse, hatred, out of our hearts, and to acknowledge our faults one to another.

Eph. 4. 32.

This being the plaine meaning of this place, howe can our aduersaries establish their auricular confession hereupon? this place by the very circumstance of the place it selfe, doth not make any thing for their purpose. For first here is mention made of confession of faults in sickness at the priuate houses of men sicke and diseased; that the sicke person to the standers by, might confesse wherein he had offended them; and the standers by, wherein they had offended him; and not in the Church, not in health to the Priest, not in his care in Lente. 2. Here he requireth that we confesse our sinnes and faults one to another, & not all to one. Wherefore this place bindeth the minister to acknowledge as well to the people, if in any thing he hath offended them: as the people to the minister, if they haue offended him. The Priest must aswell confesse to the parish, as the parish to the Priest by this rule: or else how can they be said to confesse one to another? if many confesse vnto me, and I confesse vnto none; how may it be said that we haue confessed our faults one to another? 3. As wee are commaunded to confesse our faultes one to another, so must we pray one for another. But they blush to say, that this appertaineth onely to the Priest; why should confession then more appertaine to the Priest, then prayer? Wherefore as the people may pray

Auricular
confession

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praise one for another; and for the priests also so the priest for the people and for himselfe also: that so it may be done mutually: so must the people confesse vnto the priest, and the priest vnto the people: and this is to confesse mutually.

4. In like maner, by this place the people are willing to acknowledge their offences done against the Priest, and the Priest his against them: and this is mutuall prayer and mutuall confession. So that heere is confession of offences done against men, from which the Priest happily is not to be exempted, if he, as others, haue likewise offended.

1. Ioh. 1. 9. Where beside this, they vrge Saint Iohn, if we confesse our sinnes he is righteous to forgie vs our sinnes, and to cleanse vs from all vnrighteousnesse: it cannot be vnderstood of the Priest, without horrible blasphemie. Hee to whom we must confesse by Saint Iohns counsell, is righteous; but no manne can be so counted absolutely: therefore it cannot be vnderstood of the Priest. Moreouer he to whom we must confesse by that of S. Iohn, is said to be righteous and faithfull to forgie vs our sinnes, and to cleanse vs from all vnrighteousnesse: and can any Priest forgie sinnes, and cleanse vs from all vnrighteousnesse? Doth it not appertaine to God alone to forgie sinnes? Doth not God challenge that as proper to himselfe? Doth not David confesse the same, whe for the forgiveness of sinnes, he praieth onely vnto God? Did not the Iewes hold that for a trueth, being therefore offended with Christ because he tooke vpon him to forgie sinnes? not erring in their opiniõ, that none could forgie sinnes but God onely: but in this, that they knew not Christ for true God, and therefore able to forgie sinnes: neyther of these places therefore establissh their auricular confession.

With which doctrine the Scripture is not acquainted: hereof the Prophets haue not spoken; neyther haue the Apostles heard of it: this did not the holy Ghost teach the Church; yet was it promised that it should bring them to all trueth, and teach them all things. If the holy Ghost shall teach the Church of all things, why hath it not taught

Isai 43. 25.

Isai 44. 21, 22.

Isai 55. 7.

Psa. 32. 5.

51. 1, 2. &c.

Mat. 9. 2, 3.

Mar. 2. 5, 6.

7.

Iohn. 14. v.

c. 16. v. 13.

taught this one thing? And if it shall leade the Saintes in to all trueth; if this be trueth, why hath it not, and why doth it not lead them thereto? The Glosse seing that the spirite of God hath not taught it, denieth it to be taught in the Scripture: therefore referreth it to the traditions of the Elders and of the Church. Wherefore he saith: it is better to say, that this confession is from the tradition of the vniuersall Church, then ordained, cyther by the authoritie of the new, or of the old testament.

Distinct. 5.
ca. de pen-
nitent.

The reuerend Fathers haue disallowed it as curious & needlesse. S. Chrysostome thereof saith in this wise; I say vpon the not vnto thee, that thou come forth and shew thy selfe openly, neither that thou accuse thy selfe to others; but I woulde haue thee to obey the Prophet saying; reueale thy liue vnto the Lord. Vpon the 31. Psalme thus saith the same Father: Confesse and tell thy sinnes, that thou maist blot and put them out: if thou be ashamed to tell them any body, then tell them euery day in thy soule. I say not that thou confesse them to thy fellow seruant, that he may cast thee in the teeth; tell them to God which cureth them.

2. Homil.
vpō. Psā. 57

And in another Homilie; let the inquisition and inquiring out of thy sinne, be in thy heart and thought: this inquiring and iudgement, let it be without witnesse; let God alone see thy confessing, which onely doth not vpbraid thee with thy sinnes, but forgiueth them.

Of confess.
and repent.

Saint Augustine not abiding that proud presumption of men, sharply inuieith against them in his confessions: what haue I to do saith he, with men, that they shoulde heare my confessions, as if they would heale my sores? a curious kinde of men to know the liues of others, and as slothfull to correct their owne. Howe knowe they when they heare of me, of my selfe, whether I speake the trueth, sith no man knoweth what is done in man, but the spirite of man that is in him?

Lib. 10. cō-
fess. c. 3.

This intollerable arrogancie of men to heare the confessions of other mens sinnes, Lysander could not abide; wherefore when he asked counsell in Samothracia of the Oracle: being willed by the Priest and keeper thereof,

1. Cor. 2. 11

Lysander.

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Lib. 9. c. 35

to tell the greatest sinne that euer he committed : asked whether he should doe it at his bidding , or at the commaundement of the gods. When it was tolde him, it was the commaundement of the Gods: hee willed the priest to stand a part, and said, he would tell it the Gods, if they did aske him. Thus the verie heathen detested this auricular confession of their sinnes vnto others . Wherefore let that be abandoned far from the schoole of Christ, which the verie heathen by reason did not admit; and let it be condemned for euer; as an error or heresie not tollerable, which neyther Scripture confirmeth, nor Fathers allow of, which, notwithstanding it hath no sound ground, was of many in former time receiued: but when a certaine noble woman had confessed, that by meanes of that secret confession, she had laine often with the Deacon in the Church of Constantinople, therefore was it thence abolished as in the tripertite historie appeareth.

Saint Iames in this place speaketh nothing heereof, but onely of confession of offences priuately committed, which either for mutuall comfort, or for mutuall reconciliation, ought to be mutually confessed, as Erasmus and Bede expound it. Vnto which confession, mutuall prayer is ioyned: whereof albe it in the 14. and 15. verses he had spoken, yet to shew the excellencie and necessitie thereof, heere hee repeate it againe and requireth it. Which hee commendeth from the effect: that all men might see and knowe, that there is nothing more effectual and forceable to the healing of our bodily diseases, then vnfaigned praier, proceeding from a liuely faith, a pure heart, and good conscience before God. Which effect of mutuall confession and praier, is health: acknowledge your faultes one to another, and pray one for another, that you may be healed. Our minds cleere of malice; our heartes of hatred; our affections of enuie; our desires of wrath and reuenge: our bodies shall the sooner be restored to health by the Lord.

Seeing then such an effect followeth mutuall praier, we ought to be counselled by the holy Ghost, and aduised by the Apostle to pray one for another; that we may be

be healed. But of this more hath been spoken vpon the
14. and 15. verses before going.

Where Saint Iames exhorteth vs to pray one for another, it no whitte at all fauoureth the opinion of Popish persons, either for their praier to the dead; or for the dead. To the deceased Saints, heerehence are we not moued to pray, as to mediators and aduocates for vs to God. For here the Apostle (as before) desireth the liuing saints to pray one for another, that they may be healed. The Lords praier teacheth, that me aliuie may pray for me liuing; therfore therein we pray not for our selues alone, but for the whole bodie of the Church. One may sue to God for another being aliuie, and we are willed to seeke for the praier of the liuing Saints, that they may be poured out for vs to God. But to sue for the helpe of the praier of the soules, and spirites of men and women deceased: neither doth this place, neither any other in the canonicall Scriptures of God, teach or perswade vs.

Praier to, or for the dead, cannot be gathered herehence.

Math. 6. 18
12. 13.

1. Ioh. 5. 16

Eph. 6. 18.

And as we are not taught to sue to the dead: so neither are we taught to sue for the dead: for the liuing saints must pray one for another being aliuie: they are willed to pray for those that are sicke, but not dead, David praied for the child begotten of Bersabab, when it was sicke: but as soone as it was dead, hee ceased. Abraham praied for the Sodomites being aliuie, but when they were destroyed, we heare no praier for them: Moyse praied to God for the transgressing Israelites, but when they were destroyed by the hand of GOD, he praied not. Saint Paul prayed for the Iewes, his brethren according to the flesh: being aliuie: but it is neuer mentioned that he praied for any of the deceased. Praiers for the soules in purgatorie therefore herehence can no wise be gathered.

1. King. 12.

16. & 20.

Gen. 18. 23

Exo. 32. 32

Rbm. 9. 3. C.

10. 1.

Praier for soules in purgatory, is vaine.

Now that health followeth the praier of Gods saints, we must not take it, that as all they for whom praier was made, were alwaies healed in the time of the Apostles: euen so also now: but that as in that time, it was the ordinarie meane, and had his effect in all: euen so ought it to be a meane now, and no doubt in sundrie it shalbe, and is assuredly very effectuell, (though the gift of healing be

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not as it was in the time of the Apostles,) for God will
 Psa. 145. 19. hear the praier of his seruantes, and wil fulfill their de-
 Psa. 34. 15. sires: whose eares are open to the suites of the righteous,
 and will graunt their requests, as shall stand best with his
 heavenly wisdom.

This effect oftentimes to follow the praier of the saints,
 is shewed, for that the praier of the righteous are verie
 forcible, and preuaile much, if they be seruent. Of the
 force of the Saints praier, see Sermon 2. vpon S. Iames,
 leafe 25. 1. pag. &c. Sermon. 3. leafe. 31. pag. 1. &c. Ser-
 mon 17. vpon 4. Iames, leafe 194. pag. 1. &c.

Two things
 required
 in praier,
 that it may
 be effectu-
 all.

To which places this also may heere be added, that
 to the efficacie of mens praier, the Apostle requireth two
 things: One in him that praierth, the other in the praier it
 selfe.

I Touching him that praierth, if he will haue his prai-
 er heard, he must be iust and righteous: for it is here said;
 that the praier of the righteous auaieth much. They must
 be such as feare God, and beleue in Iesus Christ: such as
 are carefull to serue him in spirite and trueth: such as doe
 walke before him in holinesse and righteousnesse of life.
 These are they, whose praier auaieth much. For this

cause Saint Paul exhorteth men to pray to God lifting vp
 2. Tim. 2. 8. pure handes vnto him. The Princely Prophet Dauid affir-
 Psa. 145. 19. meth; that God will fulfill the desires of them that feare
 Psa. 34. 15. him, and heare their crie, and saue them. And in another
 1. Pet. 3. 10. place which is alledged carefully by Saint Peter, the pro-
 phet promifeth the present help, and the prest aid of God
 to all our praier, when we are righteous: the eyes of the
 Lord are ouer the righteous, and his eares are open to
 their praier. The praier of the righteous pearce euē vnto
 Eccle. 35. heauen, they reach vnto the cloudes, they come vnto God
 16. 17. 18. himselfe: they ascend to him, and his graces discend vpon
 the righteous.

Though then there be infinite distance betwixt heauen
 and earth, God and man: yet heareth he from his holy hill,
 the praier of his righteous seruantes, poured out vnto
 him, through faith.

3. Kin. 13. 6

Which Ieroboam the wicked king also knew: who
 hauing

hauing his hand (which he thrust out to haue taken the man of God) dried vp; he desired the Prophet and man of God, to pray that it might be restored. Pharao king of Egypt knew that the praier of Moses and Aaron, the righteous seruants of God, preuailed much; wherfore, when the plagues of God fel vpon him and his people, then desired he Moses and Aaron to pray for him. This the Captaines and remnant of the people of Israell, after their ouerthrow and destruction by Nabuchodonozer, right well considered, how effectuell the praiers of the righteous are with God, for which cause they besoght Jeremy, the Lords seruant, to pray for them. This thing to teach Abimelech king of Gerar, almighty God told him, that Abraham (whose wife the king had taken away) was a Prophet, and he should pray for him: who praying, the people & prince were healed of their disease, wherewith God (for Sarah) had plagued them. To which purpose, to shew of what weight the prayers of Gods Saints are with him, he commaunded the three friends of Iob to goe & be reconciled vnto Iob, whom they had not comforted in affliction as they should haue done: and telleth them, that he should pray for the, at whose prayer he would be intreated.

As then the praier of the righteous is acceptable vnto God, and pleasant in his sight: So is the prayer of the wicked abominable before him. Wherfore let not the wicked perswade themselues of Gods fauour, or thinke they praier to be accepted vnto him: For if they incline their hearts vnto wickednes, the Lord will not heare them.

All which teacheth, that onely their prayers are of force with GOD for good, who are iust and righteous. The praier (saith Saint Iames) of the righteous preuaileth much.

As in him that praieeth it is required, that he be righteous: so is it required in the praier of the righteous: that it be also seruent, proceeding from a pure affection, flowing from vnfaigned faith, kindled by a burning zeale, inflamed with seruent loue, continued in great earnestnesse and constancy: without which our praiers obtaine little or nothing at the hands of God, but being earnest, constant,

Exo. 8. 3.
& 28. c. 9.
28.

Ier. 42. 3.

Gen. 20. 7.

Iob. 42. 8.

Isay. 1. 15.
Pro. 15. 8. &c
29.

Prou. 28. 9.
Lamentati.

3. 42. 43 44
Eze. 8. 18.

Mich. 3. 4.

Ioh. 9. 31.

Chri. 18. h^e
in Math.

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- Exo. 17. 11.** **Can. 3. 1. 2.** stant, and seruent, they preuaile greatly. When Moses continued seruent in praier in the battell against the Amalechites, the people of Israell prospered. Our Sauour Christ teacheth by two places in Saint Luke his Gospell, that our praiers must be seruent and constant: by the example of the man that obtained the borrowing of bread of his friend by his seruency and earnestnes in asking, and would not take the deniall or repulse, and so through importunity obtayned: and of the widow, who solliciting the vniust iudge to auenge her cause vpon her enemy, obtained her request at length with much a do: through her constancy & continuance in praier. Whereby our Sauour also teacheth vs, that we must continue in praier and not, cease if we will obtaine the petitiōs of our hartes with God.
- Luk. 11. 6. 7.** **Luk. 18. 3. 4. 5.** **Mat. 15. 25. 26. 27. 28.** The woman of Canaan, often reieſted, yet still seruently persisting, obtained and had her request for her daughter, from our Sauour Iesus Christ. And the apostle in this place, teacheth that the praiers of the righteous auaille much; if they be seruent. Wherefore, as he that prayeth must be righteous, so must his praier be seruent, earnest, and constant, if he will obtaine any thing at the hand of God. Herence are weso often commaunded to continue in prayer, and be constant therein.
- Luk. 11. 6.** **Luk. 18. 3.** **Luk. 21. 36.** **Eph. 6. 18.** **1. The. 5. 17.**

1. Whence we may learne, that the wicked are out of hope of obtaining for their comfort, the things they pray for: because it is said; that the praiers of the righteous auaille much: not the praiers of the wicked; whose prayers being heard of God, tend to their greater and iuster condemnation, destruction and punishment,
2. And the praiers also of the righteous are then effectually, when they are seruent. Let all them which hope to receiue their petitions at the hands of God, in all thinges apply themselues to righteousness; let them not be faint hearted, of a wauering minde, colde in asking, easily repelled, soone discouraged in praying: but let them be seruent and constant therein, if they looke to be regarded for
3. our Apostle affirmeth, that the praier of the righteous auailleth much, if it be seruent. Here let vs also learne, that the praiers of Gods Saintes are not commended for their length

length or often repetitions, which both Salomon, and our blessed Saviour, condemneth; but for the earnestnes thereof: which is commonly in short, not in long prayers, as Saint Augustine in a certaine place affirmeth. Eccle. 5. 10.
Mat. 6. 7.

And that the praier of the righteous availeth much, being fervent, the Apostle proueth by the example of Elias; at his prayer the heauen was (as it were) shutte vp for a time: and againe, thereat opened. Whereof thus saith S. Iames; Elias was a man subiect to like passions as we are, and prayed earnestly that it might not raine, and it rained not on the earth for three yeares and sixe moneths: and he prayed againe, and the heauen gaue raine, & the earth brought forth her fruite. Elias pray-
er.

This story touching Elias, is recorded in the bookes of Kings, wher it is mentioned, that in the daies of Achab & Iezabel, there was a great & extreame famine & drought vpon the land, so that man perished for want of food, & cattle died for lacke of water in the Countrey of Samaria. In which distresse, Achab and his seruāt Obadia, deuised the land, to seeke for water for the residue of the cattle and horses, least they also for want of water, should perish. At what time Obadia met with Elias, & Elias talked with Achab, whom he counselled to make hast, and to get home, least the raine should stay him. After which, raine ensued immediatly in the land. Which story Iames here citing, saith, that Elias prayed, and it rained not for 3. yeares & 6. moneths: and he praied againe, and it rained. 3. Kin. 17. 1.
3. Kin. 18. 3.
v. 7. and 17.
v. 44.

In the story there is no mention of his praier, neither for drought, neither for raine. Concerning the drought, this only is said; that Eliastold Achab the king, that there should neither raine nor dew fall, but according to his word, for certaine yeares: yet the Apostle saith he praied, and it rained not for 3. yeares and 6. moneths. Concerning the raine, he is said to haue told this to the King, whom he biddeth to hast, least the raine did stay him: he is said to haue couched vpon the ground, & to haue put his head and face betwixt his knees, and to haue commaunded his seruant to looke to the sea ward: but there is no mention of his praier. But hereby is manifest, that in both cases

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he praied: when he saw the horrible idolatry of the princes and people, and the bloody persecution whereunto the Church and Saints were subiect: by Ahab and Iezebell his wicked wife, for zeale to Gods glory, for care ouer the Church; he praied for famine and drought frō the Lord, that thereby they being punished, might remember themselves, repent of the wickednes they had committed, and returne vnfaignedly vnto God. Whose praier God heard, & brought famine and drought vpon the land for three years and six moneths. And afterwards, either seeing their repentance, or hoping for their amendement, or touched with the extremity whereunto the innocent and silly people were subiect, he praied vnto God againe, & the Lord heard him, and it rained, & the earth brought forth fruit. Thus at his praier the heauen was shut for a time, and opened againe, wherby it euidently appeareth, that the earnest and seruent praiers of the righteous, are of great force,

Obiection.

3. Kings 17.
19. 20.

4. Ki: 1. 10.

Answer.

But least any man should say, Elias in deede was a great Prophet; in high fauour with God, therefore it is no maruaile that his praier so greatly preuailed; but far vnlike him, are we. He raised the dead, he caused fire to come downe from heauen, he therefore might thus preuaile, but all are not like him, euery one is not Elias.

The Apostle aunswereth; notwithstanding his great graces, yet was he a man as we are, and subiect vnto passions, infirmities, and sins, as other men are: yet God heard him: euen so though we be sinners, yet if we serue God according to the measure of his grace giuen vs, we shall be accepted when we pray. And if God heard the praier of one man, so that thereat heauen was shut & opened, how much more will he heare the praiers of the Church, the society of the Saints, and congregation of the faithfull: when in assured hope, strong faith, vnfaigned loue, and perfect vnity, they call vpon him? And thus much touching remedies in bodily diseases and infirmities. Now let vs pray, &c.

James Chap. 5. verses 19. 20.

Sermon. 28.

Verse 19. Brethren, if any of you haue erred from the truth, and some man hath conuerted him:

20 Let him know, that he which hath conuerted the sinner from going astraye out of his way, shall saue a soule from death, and shall couer a multitude of sinnes.



After the remedies to bodily diseases or outward afflictions set down, generally and particularly: generally in affliction to pray; particularly in sickness to send for the Elders of the Church, that they might pray for the diseased, and anoint them with oile in the name of the Lord, (which in that time was in force, though not now:) & also that they should acknowledge their sinnes and offences priuately committed, one to another, and pray one for another, that they might be healed: The Apostle descendeth to the remedie of inward infirmities and diseases of our brethren, as of the errors of mens mindes or manners, whereof greater care ought to be taken: so that whether they erre in manners and conuersation, or in faith and opinion touching religion: the Saints and brethren ought to seeke by all meanes their couersion. Which in this place Saint James here commendeth vnto vs, who therewith endeth and shurteth vp his Epistle, as with a most golden sentence, and graue exhortation for the conuerting of others, and leading them into the way of truth, that they may be saued: then which there is no duty, no deede, no action more precious, pleasant, or pleasing vnto God.

Remedies
of inward
infirmities,
as of errors.

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These two verses containing this argument & matter, haue two thinges to be noted, namely:

1 The conuall, trauaile, and ende-
uour to call such as goe astray, into the
way of truth.

2 The reward of them, and the be-
nefit, which by reclaiming & calling
from errour other men, they shall re-
ceiue, which thus call and conuert
their brethren.

Concerning then this exhortation, touching the inward
diseases and infirmities of the mindes, or manners of our
brethren, it followeth very orderly vpon the former. For
seeing inward diseases as errors of our mindes, either in
manners & life, or in opiniō and faith, are ofentimes cau-
ses of our outward infirmities and diseases of the body: &
the Apostle hath before spoken of bodily infirmities: it
followeth directly, that he speake some thing touching
diseases of the minde and errours, how they also ought
to be dealt withall: which thing in the last place, and last
words he prescribed, Therin two things being obserued:
thereof the first is, what the Saintes ought to doe when
their brethren erre and goe astray: they must doe theyr
endeuour, and giue all diligence to reclaime, conuert, and
call home such as goe out of the way, and erre; whether it
be in manners or opinion.

Double
error.

Now seeing men erre and goe astray two waies: either
in false opinion concerning faith, or in corruption tou-
ching life: in both these must the Saints of God trauell
for the conuersion of such as therein wander: of whose er-
roure this is the onely remedye, to seeke their conuersion
and drawing into the way of truth.

This is a diuine labour, this is a holy exercise, this
is a heauenly trauaile, the labour and trauaile to purchase
and gaine soules, and winne them to Gods holy truth:
whereunto as vnto a most needefull point of loue the
holy Scriptures exhort vs. Wise Salomon speaketh of this
Pro. xx. 30 excellent labour of loue, when he saith, that the fruite of
the

the righteous, is a tree of life, and he that winneth soules, To winne
is wise. To winne soules in this place, is to bring them to ^{soules}
the knowledge of God, and his holy truth: either from ^{what?}
their errors in opinion, or from their errors and corrup-
tions in manners: and as the Apostle speaketh, the con-
uerting of a sinner from going astray out of his way. Our
blessed Sauour seemeth to haue aimed and shotte, (as it
were) hercat: when in the Gospel he would haue the Saints
by telling the offending brethren of their priuate offences
committed, and warning them thereof, to endeavour to
conuert them from their error. which if priuate admoni-
tion could not effect, then they should make two or three
acquainted therewith: if that could not preuaile, they
should tell it vnto the Church: leauing no meane or way
vnattempted for their conuersion. VWhere he speaketh of
offences and errors in life and manners. Saint Iude tea- <sup>Mat. 18. 15,
16, &c.</sup>
ching the Saints what loue they should haue of their bre-
thren, and what care should presse their hearts for their
conuersion, willesh that they should haue compassion vp-
on some, putting difference: and that they should saue o-
ther with feare, plucking them out of the fire. Not onely
teaching men this duty, to seeke the conuersion of the bre-
thren which go astray & wander: but also teaching them
how therein they should behaue themselves, to make this
godlie choise therein, that they seeke to winne some by
gentle meanes, and in mercifull compassion: others by
terroure and godly seueritie: thus by all possible meanes
must wee seeke the turning and conuersion of our bre-
thren.

Iude. 7. 22.
23.

Doth not God intimate that in his lawe? when hee <sup>Exo. 23. 4. 5
Deu. 2. 1, & 4. 7.</sup>
biddeth, that when we see our neighbours ox, or asse, or
beast, whatsoeuer, readie to fall into a ditch and daunger,
wherein he might perish: that then we should hold them
from hurte, keepe them from perishing, and plucke
them out of daunger? Hath God care of oxen, and not
much more of men? Shall wee drawe an ox out of the
pitte wherein hee might perish, and shall wee not drawe
our brethren out of their errors, wherehence if they
bee not reclaymed, they shall bee plunged into the bot-
tomlesse

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to melle pit of perdition?

Exo. 23. 4. 5
Deu. 22. 1
& ver. 5.

Lawes of
the Heathē
to direct
wanderers.

Statue
Mercuria-
les.

Why cros-
ses were set
vp in high
wayes.

Sim:

When God likewise willeth in his lawe, that if we see our neighbours beast going astray: wee should bring it home to the owner, and not cause it to erre: Hath hee care ouer brute beasts, that they should not wander? and would hee not much rather that men themselues wandring, should bee conuerted from their errors vnto the way of truth, that they might be saued?

Nature it selfe teacheth vs, that it is a point of humanity to call the wanderer into the waye: therefore haue the heathen made laws against them, and set downe punishments to such as refused to teach and leade the wandering straunger into the right way. Shall nature teach vs care of mens bodyes, and shall not grace teach vs care of their soules? Shall we bring into the right way him that wandereth in bodie, and shall wee not turne them into the true path which leadeth vnto life, which through error wander in their mindes? Proclides they say, deuised certaine images or signes, which they called Mercuriall, hauing three heads: and caused them for this purpose in places where three wayes met, to be erected: that they might, (as it were) point and tell, which of the three wayes the wandering and wearie trauayler might take, without erring or going astray out of his way. And for this cause I suppose, in high wayes which meete, in our Countrey, there haue beene pillers, Crosses, or Images likewise erected, (afterwarde by the vanitie of men abused superstitiouslie.) Haue the verie heathen had care to lead men into the right way from erring and wandring: and shall not christians giue all diligence, and imploy all paynes, to bring their brethren into the right way, least they wander to their destruction? Shall not Christians heereof bee chiefly carefull, beeing themselues happilie informed in the wayes of the Lord, and in the sound doctrine of the Gospell, to traine vp others therein, and to call thereunto such as erre and wander? As almightie God giueth not men riches that they alone might vse them, to whome they are giuen, but that others might therehence, receiue comfort: so neither giueth hee riches of the minde, as know.

knowledge, learning, wisdom, vnderstanding to men, that they should shutte them in the closet of their owne hearts: but that like wise and good stewards, they might communicate them to the benefite of others, that they might make many brethren partakers of their ioy. Wherefore, when we, through the prosperous and happie winde of Gods vnmeasurable greatnesse and riches of mercie, are arrived at the desired haven of knowledge and truth: we should not onely courteously, but Christianly, endeavour to shew such as yet are tost with the waues of error, either in opinion, or in life and manners, what waye they may escape the quick-sandes, the sharpe rockes, the daungerous courses and shipwracke it selfe, and (as it were) with stretched out hands, be readie to receiue them, least they perish: and so by all meanes to labour thei

Prou. 25. 7
Mat. 25. 27
Mat. 24. 25.
1. Pet. 4. 11

conuersion.
This Apostle hath exhorted Christians in the former treatise, by prayer, confession of faults, & the like, to seeke to driue away the diseases of the bodies of their brethren: how much more care should we haue of driuing away the diseases of their mindes?

Wherefore, if wee see any man or woman, brother or sister, carried either with vaine opinions into falshood, or with wicked life into corruption: and so eyther erre in the one, or in the other: we ought not bitterly to vpbraide them, nor sharply to rebuke them alwayes: neither reprochfully to checke them, nor vtterlie to neglect them: but rather by all meeknesse and gentle demeanour, to reclaime and conuert them, that they may come to the knowledge of the truth, and so be saued.

2/s.
1. Tim. 2. 4.

But if we suffer and let them alone, eyther in the falshood of their opinions, or in the corruptiō of their liues, therein to stande or fall, liue or die, sinke or swimme: we shewe our selues carelesse, and of a dull spirit: hardened in heart, not mollified nor softened with Christian charitie, to bee touched with the errors of our brethren.

It is the duetie then of euery one that is strong, to reach the hand to the feeble and weake brethren, to conuert

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uert them : of them that are wise, learned, and of vnderstanding, to offer their helpe to the ignorant, to bring them to knowledge : of them that are already annointed with the oyle of gladnesse aboue their fellowes ; to giue all diligence to winne many vnto Iesus Christ, that they may make many brethren partakers of saluation : that they may holde fast the exhortation of the Apostle, and studie to conuert sinners from going astray out of their way. For if blessed S. Paul made himselfe seruant to all, that he might winne the more : if he were made al things to all men, that he might winne and saue some : if the angels of God in heauen reioyce for one sinner that conuerteth : what labour should we vndertake : what paines should we sustaine, what diligence ought we to giue, to winne soules vnto Iesus Christ? And as all men to the vttermost of their powers are bound heereunto ; because as Sirach saith, God hath giuen to euery man charge concerning his neighbour : So chiefly they who haue receiued greater gifts frō God : who (as our Sauour in the parable of the talēts teacheth vs,) giueth his gifts, not to be put & hidden in the ground, where they profit neither theselues who receiued them, neither others ; but with this charge, occupie vntil I come : that so glorie might redōūd to God, and profit to their brethren. Wherein who so is negligent, shall not onely lose his graces, but be seuerely punished.

Mar. 25. 14
Luk. 19. 13
Math. 25.
28. 29.
Luk. 19. 10
11.

How men
seeke to
turne their
brethren
frō errour.

Prou. 13. 14

And the saints of God seeke the conuersion of sinners from their euill wayes, by fundrie meanes.

1. By instructing them which are ignorant & in errour, that they may therby come to the knowledge of the truth: for hereby are men turned away from their errours & euil waies: as the wiseman Salomon affirmeth; The instructiō of a wiseman (saith he) is as a wellspring of life, to turne away frō the snares of death. by telling & teaching our brethren what is religion, what is superstition; what is right, & what is wrong: what is good, & what is euil: y the one may be embraced, the other refused; we seeke to cōuert our brethren from going astray out of their euill & wicked way.

2. We seeke the conuerring of our brethren out of their errours, when we brotherly reprove them of the wickednes

kednes they haue cōmitted, that thereby they seeing their owne errors & iniquities: may thereof repent, and therefore be turned. And this Salomon also maketh a way to conuert the brethren, which erre and go astray: wherefore shewing that reprehensions out of the Scriptures, whereby our sinnes are reprov'd, are wayes to reclaime vs, and to lead vs vnto life: saith, corrections for instruction, are the way of life. Nathan by his reuerend reprehending of the sinnes of Dauid, brought him to the knowledge of his wickednesse, and so conuerted him from his error of life, stained with shamefull adulterie and cruel murther. The holy prophets, with the blessed apostles, by reprov'ing men of their wicked liues, reclaimed & called them away oftentimes from their errors, and so conuerted them. The ministers & preachers of Gods word, & the residue & rest of the Saints of God, by reprov'ing and reprehending men for their extreame oppression, insatiable couetousnesse, biting vsurie, swelling hatred, intollerable pride, horrible adulteries & vncleannes, beastly dronkennes, filthy lying, reprochfull slander, & other their iniquities which they haue committed: oftentimes thereby reclaime and conuert the. Which care most men, & most womē, haue now cast off. For we are so squemish, & so full of good manners, that for feare of offence, we will not reprove the brethren & sisters, that they may be conuerted. We let them blaspheme, speake filthily, weary and wast theyr bodies in vncleannes: by lying, to slay theyr soules, & run on headlong in their shamefull pride: and by committing all manner sin & iniquitie, to rush into final destruction. Thus haue we forgottē the exhortation of the Apostle. But let all such as feare God, learn a better profession, by brotherly admonition, reprehension and correction, to seeke the conuersion of their brethren, as the Apostle teacheth.

3 Neither thus onely, but by exhortation men conuert sinners from going astray out of the way. For what way can men be sooner conuerted from error, then by disswading from vice, & perswading to vertu, wherein exhortation consisteth? When I say the Prophet of God sought the conuersion of the people from their error in idolatric, iniquitic,

Prou. 6. 23.

2. Kin. 12. 7
8. &c.

Iai. 1. 16.

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Heb. 2. 12.

13.

1. Thess. 5.

11. & 14.

iniquitie, and wickednesse, wherein a long time they had wallowed: he seeketh it by exhortation: perswading the to vertue, disswading them from vice. To which purpose that exhortation serueth: wash you, make you cleane; put away the euill of your hands from before my eyes: cease to do euill, learne to do good: seeke iudgement: relieue the oppressed, iudge the fatherlesse, defend the widowe. To this purpose the Apostle to the Hebrewes exhorteth men, professing godlines, to stirre vp one another, and to seeke their conuersion which were departed from the liuing God, and to preuent the fall of others by exhortation; therefore hee sayth; take heede my brethren, least there bee at any time in any of you, an euill heart and vnfaithfull to depart from the liuing God, but exhort one another daily, while it is called to day: least any of you be hardened through the deceitfulnesse of sin. This meanes vsed Paul and the holy Apostles, to conuert and call away men from their errors in the time of theyr ignorance, and to bring them to the true knowledge of the Gospell. Neither is there any way, wherby we more reclaime and conuert our sinning brethren, from going astray out of their way, then by dayly exhortation: and therefore especially is it needfull and necessarie, that wee exhort one another daily, if wee haue anie care of winning the soules of our brethren and sisters, and of bringing them to the knowledge of godlinesse. And this meane is common to all Christians: thus must the magistrate, thus must the minister, thus must the parents, thus must the maisters, thus must the scholemaisters, thus must ech neighbour, thus must euery man seeke to conuert euerie one that erreth, by exhortation to turne him from going astray out of his way.

4 We seeke moreover the conuersion of our brethren out of their errors, when wee conferre with them gently and courteously, concerning the causes of their errors. Wherefore to vnfold such places as may seeme to bolster vp the erring brethren in falshood of opinion: and to remoue such offences as whereby they are wrapped in error of their lues, by conference with them in brotherly manner

manner, this is also a way to conuert them.

5 Finally, wee conuert the erring and wandring brethren, by our good and godly example of holy life. For men erring, either in manners, or in opinion, seeing the example of all vertue and godlinesse in the Saints; their faith flourishing, their patience abounding, their humilitie singular, their modestie rare, their obedience excellent, and all maner of vertue in perfect beautie: therby are oftentimes forced to confesse the trueth of their religion, which are thus renowned for vertue: and by their godly demeanour, to acknowledge their own corruption, and so be conuerted. For this cause haue we these exhortations: walke wisely towardes those that are without; not yet conuerted: and that, haue honest conuersation euen among the Gentiles, that they seeing your good workes, may glorifie your father in the day of visitation: and that of Paul againe: doe all thinges without murmuring and reasoning, that you may be blamelesse and pure, and the sonnes of God without rebuke, in the midst of a naughty and crooked generation. It standeth vs therefore greatly vpon to beware, least in this respect we be carelessse and negligent, and so loose by euill example, whom we might by good, haue wonne to Iesus Christ, and his gospel.

1. Pet. 2. 12

Col. 4. 5.

1. Pet. 2. 12

Phil. 2. 14

15.

And for asmuch as the liues and examples of Gods Saintes preuaile greatly, eyther to vertue, or to vice; and either perswade to; or dissuade from, our errors in both kinds: from whence as from a perpetuall wellspring, the flood of all that is good or euill floweth, it is our bounden dutie which feare God, euery one to watch ouer his brother, that by all good example wee may call them from their errors, and conuert them, as heere wee are exhorted.

Examples

preuaile

much.

6 To conclude; we seekethe conuersion of our brethren, by sharpe chastening out of the word of God. For where gentle lenitiues will not serue, there sharpe corries must be vsed; and when milde preparatiues preuaile nothing, then must scowring and searching purgations be applied. Thus did the Prophets, thus did our sauour Christ, thus did the Apostles seeke their conuersion; whom

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whome by other meanes, they could not reclaime, nor bring from error.

Seeing the case thus standeth with vs, and so great necessitie constraineth, and is laid vppon vs for the conuersion of our brethren: then, wo to them, who then subuert, when they should cōuert the brethren: which hinder, whē they should helpe their conuersion; whose saluation God hath (as it were) put into their hands. Wo to the camall professors of the Gospel, whose wicked examples encourage the erring brethren and persons, to continue in their error. Wo to the contentious and wayward; vntaſtable and disobedient of our time, who with their quarrell picking, and bitter strining about things (ostentimous friuolous and not weighty,) and other greuous debates: make diuision and cause schisme in the church, wherby the papists, Iesuites, and other erroneous persons, are fleshed in their errors. Wo to all men and women, by whome the conuersion of soules shalbe in any wise hindered; seeing we are so necessarily inioyned the care of their conuersion.

This is the counsell of the Apostle, this is the remedie against inward infirmities, and diseases of mens mindes, this is the labour and trauell of the ſaintes of God, by all meanes to seeke the conuersion of such as do wander and erre out of the way.

The double
profite of
this care.

2 The next and second thing is, the profite which redoundeth, and the reward which is giuen them that are carefull to conuert such as erre: let him know that he that conuerteth a sinner from going astray out of his way, shall saue a soule from death, and couer a multitude of sinnes.

1. Cor. 7. 16

1 He that thus endeouoreth the conuersion of other, and turneth a sinner from going astray, from out of his way, saueh his soule that is conuerted. whome hee reclayming, deliuereth from death and damnation, wherein thorow error he was inwrapped.

Nowe to procure the saluation of any one soule, is a worke both more excellent, & more difficult, more hard, and more victorious: then the subduing of Countries & kingdoms by dint of sword: or yatching glorious conquests

quests by force of armes, ouer our enemies. This is a seruice and sacrifice more pleasant vnto God, to sacrifice vp one soule to saluation, then the slaying of all the bulles and oxen vpon a thousand hilles, and to offer them in sacrifice to God. It hath alwaies bene counted for glorie and praise, to deliuer a citie from sledge: a countrie from hostile inuasion; and to enlarge the boundes and limites of a kingdome: how much greater praise and glorie is it, to deliuer a soule from Satan, to keepe and defend a brother from destruction, to enlarge the kingdome of Iesus Christ, by conuerting of soules vnto God? which is an ex-ploijt more glorious, more wonderfull, more excellent, then subduing of kingdomes, vanquishing of nations, ouerrunning of countries, and encreasing of dominions on earth.

Heereof God himselfe reioyceth (as it were) whose delight is not in the death of a sinner, but rather that hee should repent, and be saued. Heereof the powers and holy spirites of men and Angels in heauen, reioyce: as our Sauiour recordeth in the Gospell: auouching that there is ioy in heauen ouer any one sinner that repenteth, This is therefore a singular benefite which commeth of this Christian and godly care we haue to conuert other, euen the sauing of their soules. The case then standing thus with vs, let vs consider howe great a sinne it is to loose a soule, seeing in gaining one, there is so great glory: & how great iniquitie it is to peruert one, seeing to conuert one, it is so necessarie: how earnestly we should labour the Saluation of mens soules, seeing in heauen it selfe, there is so great ioy at mens conuersions.

2 The other profite herehence rising, is the couering & hiding of the multitude of sinnes. The manifold sinnes of men conuerted, are hid in their conuersion: so that he which conuerteth another: as hee conuerteth, so putteth he away, and hideth the multitude of his sinnes, which is now rightly conuerted, and turned to the knowledge of the trueth.

To conuert one from his sinne, and from going a-way, from out of his way, is a speciall point of loue, and a notable

Psal. 50. 10

Ezech. 18.
23. & 33. 18

Luk. 15. 7.
10. 13.

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notable effect thereof, and it is a propertie of loue also,
1. Pet. 4.8. to couer sinnes. Loue saith Peter, out of Salomon the
Pro. 10. 1,2 wise) couereth the multitude of sinnes. Wherefore, in con-
uerting the brethren, we thereby hide and couer their sins
also. And thus this double benefite redoundeth to him
that is conuerted: euen the sauing of his soule, and the hi-
ding of his sinnes.

Which as it is referred to the partie conuerted, so may
it be to him which conuerteth. In the conuerting of o-
thers, hee saueh his owne soule, in discharging so great
Ezec. 3. 19 a worke of loue. And men thus saue their soules, in per-
& 33. 9. fourming of this action, as the watchman is said to saue
his soule, when he hath descried the enemy, and admoni-
shed the people of their danger, which hangeth ouer them
for sinne. And as the Minister, by exercising himselfe in the
1. Tim. 4. 16 Scriptures, and by continuing in reading, is said to saue
himself and those that heare him; So men, in performing
this duetie towards their brethren, by discharging a good
conscience, and performing so excellent labour of loue,
doe thereby saue their soules.

And as they saue their soules, so they hide a multitude
of their owne sinnes, when they endeouir their conuer-
sion of others. For God is commonly marueylous merci-
full to their sinnes, which endeouir to winne others vnto
him: by which trauaile they purchase great fauour with
the Lord, and obtin therby the pardon of their manifold
sinnes: wherefore S. Iames saith; they hide a multitude of
sinnes.

Albeit then this may stand with a iust proportion, and
analogie of the Scriptures: yet I thinke rather, that the
first ought to be referred to him that is conuerted: and
the second to him that conuerteth in this wise: let hym
knowe, that hee that conuerteth a sinner from going a-
stray out of his way, saueh a soule from death, euen that
soule which hee conuerteth: And hideth a multitude of
sinnes, euen the multitude of his owne sinnes, which al-
mightie God hideth, forgiveth and couereth for the ex-
ceeding loue he sheweth to his brethren in their conuer-
sion. Which sheweth the vnspeakable reward which
shal be

shalbe giuen them which seeke to winne other vnto God.
Which thing the holy Prophet Daniel long before had fore-tolde: who speaking of the glorious crowne of the ministers of God, and also of all the faithfull, which instructing the ignoraunt, bring them thereby to the true knowledge of God: saith, they that be wise shall shine as the brightnes of the firmament: and they that turne many to righteousness, shall shine as the starres for euer and euer: Thus shall they be rewarded at the hand of God, which conuert sinners from going astray, and turn others to righteousness. God for his Christes sake, so prepare our hearts in holy feare, that we may be instruments effectual through him, of the conuersion of others: thatso wee may winne wandring soules to God, and bring the straying sheepe of Christ into his sheepefolde, that they thereby may by his grace be saued, and our sinnes in his sight couered, in the onely righteousness of Iesus Christ: vnto whom, with his father and the holy Ghost, our euerlasting comforter, three persons in Trinity, one eternall

God in vnity, be rendred all power, praise,
dominion and Maiesty for euer
and euer Amen.

FINIS.

Bbb

CHAPTER 3

The first thing which I noticed when I stepped out of the train was the cold. It was a sharp, biting cold that seemed to penetrate to the bone. I had heard that the weather in the north was harsh, but I had not realized just how cold it would be. The air was thick with a heavy mist that obscured the view of the town ahead. I pulled my coat tighter around me and tried to keep my hands warm. The train had stopped at a small station, and I was one of the few passengers left. The conductor looked at his watch and then at the door. He seemed impatient. I hesitated for a moment, then I stepped out. The ground was covered in a thin layer of snow, and the trees were bare and dark against the grey sky. I walked towards the town, my breath visible in the cold air. The streets were empty, and the houses were small and simple. I felt a sense of isolation and loneliness. I had come here for a new start, but it felt like I was in a foreign land. I walked for miles, my feet numb from the cold. I had no money, no friends, and no one to turn to. I was alone in a vast, cold world.



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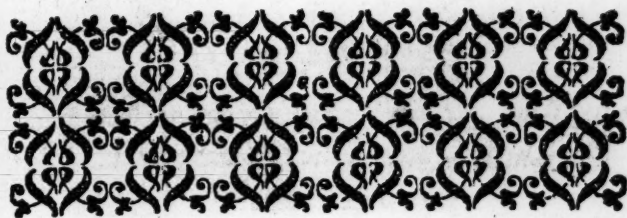
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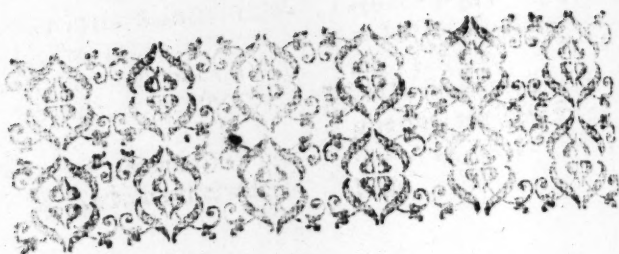
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AN EXPOSITION

vpon the Canonickall Epistle
of Saint Iude:

*With the Analysis and resolution, both generall
of the whole Epistle, and perticular of
euerie Lecture:*

Diuided into tenne Sermons or
Lectures,

*Made and written by Richard Turnbull Preacher, in the
Churche of London: and lately reuised and
augmented by the Au-
thour.*



LONDON

Imprinted by Iohn Windet, 1592

AN EXPOSITION

of the Canon called Epiphany
of Saint Iude

With the text of the Canon, and a
translation of the same into English
by J. J. O'Connell

Published in New York by
J. J. O'Connell

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at the 'Epiphany Press' No. 10
Nassau Street, New York





TO THE RIGHT REVE-
rende Father in God, Iohn by Gods
prouidence, *Archbishop of Canterburie, Primate*
and Metropolitane of al England: Richard
Turnbull preacher of Gods word, wisbeth
Grace, Mercy and Peace; from
God the Father, and from
our Lorde Iesus
Christ.



Two things there are
(Right reuerend Fa-
ther) wherein the Of-
fice of the minister,
cheifely consisteth: the
buildinge vp of the
holy temple and habi-
tation of God by the
spirite, which is the
Church: and the plucking downe of the who-
rish Synagogue of Satan, which are the wicked.
Which very thing, the Lord him selfe did in-
timate vnto his holy prophet Ieremie, when
he saide: Beholde this day haue I set thee ouer
the nations and ouer the kingdomes, to plucke
vp, to roote out, to destroy and to throwe
A 2 downe:

Ephe. 2. 22

Ierem. 1. 10

The Epistle Dedicatorie.

downe: to builde and to plante. For he was by
God appointed hereunto, euen that by the
Heb. 4.12. ministerie of the word, (which is sharper then
any two edged sworde, and cutteth through, e-
uen vnto the deuiding a sunder of the soule &
spirite, and of the ioyntes and marrowe, and is
a discerner of the thoughtes, and the intentes
of the hearte) hee should caste downe all ima-
2. Cor. 10. 5 ginations, and euery high thing that is exalted
against the knowledge of God, and bring into
Captiuitie, euery thought, to the obedience of
Christ: and to set vp, to plant, to supporte and
assure all such, as in the humilitie of their
heartes, tremble at the wordes of the Lorde,
Isai. 66. 2. and withall Christian and dutifull reuerence,
submit themselues to the wholesome and hea-
uently doctrine of Iesus Christ.

Whereby we are giuen to vnderstande, that
2. Cor. 5. 28 we, vnto whome the ministerie and word of re-
conciliation, (which is the Gospell) is com-
mitted, must haue this speciall care, both with
the sweete promises of Gods mercy, to edifie,
1. Pet. 4. 17
Heb. 3. 6. assure and establish the Saintes, which are the
house of God: and with the thunderboltes of
threatenings, and bitternes of reprobuing, con-
uincing and confuting; to cast downe, destroy,
2. Cor. 3. 16 and ouerturne the wicked: that so the worde
preached, may be the Sauour of life vnto life,
in the one, and the Saujour of death vnto
death, in the other as the Apostle speaketh.

So then, as we must geue all diligence, at all
times

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times & by all meanes to confirme the Saintes,
and builde vp the house of God, and promote
the heauenly kingdome of Christ: so must wee
no lesse labour and trauell night and day, to
caste downe the kingdome of Satan, and to
weaken the wicked, which are the children of
disobedience. The eyes of whose mindes, as 2. Cor. 4. 3.
he euermore blinderh, that the light of the
glorious Gospell of Christ, which is the image
of God, shoulde not shine vnto them: so he al- Eph. 2. 2.
waies worketh in them at his pleasure, to their
small destruction, and eternall condemnation
without recouerie,

Of whose kingdome seing seducers of the
people, are the cheife persons, and in which
number of infidels, sith heretiques, false tea-
chers, licentious libertines, corrupters of doc-
trine and of manners, are the principall: there-
fore must the cheife force and forefronte of
our battle, be against them: euermore casting
our eyes vpon the captaine and conductour of
this heauenly armie, euen Iesus Christ our
blessed Sauour, through whome wee herein
shalbe able to doe all thinges, inas much as for
vs he hath already led captiuitie captiue, spoy- Philip. 4. 13
led principalities and powers, and made a shew Eph. 4. 8.
of them openly, triumphing ouer them in his Colos. 2. 15
crosse: whereby also hee hath destroyed him
that had power ouer death, which is the Deuil. Heb. 2. 14.
Whom we also shall easily ouercome with all 1. Pet. 5. 9.
his associates and confederates, if wee resiste,

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stedfaste in faith.

In which spirituall encountering, we must renounce our owne power, witts, wisdom and what els. for euery is in our feales, in whom indeede, by nature there is no goodnes: and wee must flie to the sworde of the spirite, which is the word of God: whereby as Christ himselfe preuailed mightely in his temptations, and by it put Satan to flight: so shall wee also there withall armed, easily ouercome both spirites and men: by which onely, is caste downe euery high thing that exalteth it selfe against God or Christ.

Rom. 7. 18
2. Cor. 3. 5.
Eph. 6. 17.
Mat. 4. 4. 7.
10.
2. Cor. 10.
5.

Notwithstanding, in as much as Satan and heretiques, schismaticques and seducers, which are his ministers, doe oftentimes transforme themselues into Angels of light, and so couertly deceaue the simple: euen as the Cameliou transformeth him selfe, and taketh vpon him what shape he will, and so beguileth: therefore haue we both sundrie watch wordes to beware them, and manifolde exhortations, to withstand and contend against them.

2. Cor. 11.
14. 15.

Whereof, as the Lorde had in former times special care, to arme his peopl in this behalfe, as by his holy prophets appeareth: so in these later ages and in the dayes of our Sauionr Iesus Christ and of his blessed Apostles, he was nolesse thereof mindefull: for that both by our Saujour himselfe, and by his Apostles in sundrie places, hee did admonish vs to bee warie and

Math. 7. 15
Math. 24. 4
Act. 20. 28
1. Tim. 4. 1.
2. Tim. 3. 1. 2
1. Ioh. 2. 18
2. Pet. 2. 1. 2

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and watchfull ouer impostours and deceauers, who towards the ende of the world should be many. For then shall Satan sende out farre and wide, his scowtes and spies, euen deceauers & false teachers, which shall seeke priuily, with deadly dartes to wounde the heartes of the simple, and if it were possible, to drawe from the faith of Iesus Chrit, euen the very electe of God and the chosen.

Mat. 24. 24

Against whom, as all other the blessed Apostles, so hath Sainte Iude also very carefully & earnestly contended. Who hauing outliued the rest, (Saint Iohn only excepted,) and being in the dayes of Domitian the bloudie persecuter and cruell Emperour, when all things were disordered, religion persecuted, good manners corrupted, the Saintes afflicted, the wicked supported: vnder this heauie burden the Apostle sighing, wrote this exhortatiue Epistle vnto the Saints, who he care fully admonisheth, earnestly to cōtend against seducers, who vnder colour of religion, sought libertie: vnder pretence of profersion, gaue them selues to al corruption: vnder the cloke of Christianitie, tooke occasion to wallowe in iniquitie: and vnder shew of simplicitie, permitted all impietie in the people: to the flaunder of the Gospel, the danger of the simple, the offence of the Saints, and the dishonour of God.

Which so great corruption, both of conuersation and of religion, according to the foretellinges and propheties of the Apostles which

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Eph. 6. 11.

Heb. 10. 13.

were deade before times, Saint Iude seing to
swarme and abounde in the world, he bended
all his force to this one thinge that hee might
stop all passage to deceaue, in the Saintes, and
might arme them and fortifie them throughly
against all deceauers: that they might stande
sure and immoueable in the day of their bat-
tle: earnestly entreating them to holde fast the
faith which they oncereceaued, and to keep
the profession of their hope without wauering.
Setting downe, to the terrifying of all poster-
tie for euer, from committing of such wicked-
nesse; the fearefull and dreadfull examples of
Gods wrathful indignation against the vngod-
ly of former ages, that all men might see and
perceauce, what shoulde bee the issue and ende
of such as forsake the receaued truth, & drawe
others into the same condemnation. Painting
out in liuelye colours, those deceauers of the
people, which were before spoken of, and de-
claring by euident testimonies, their finall de-
struction: exhorting the Saintes by the former
admonitions of the holy Apostles, to embrace
vertue, and flie vice: and so with solemne praise
and thankesgeuing to God, vnto whome hee
commendeth the Saintes, he concludeth.

Vpon which Epistle, hauing written (Right
reuerende Father) and Dedicated it vnto your
good Lordshipp one full yeare since, and nowe
lately perceauing that there was a purpose to
imprinte my expositiō vpō Saint Iames, & this
also

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also vpon Saint Iude, as I haue reuised that vpo
S. Iames, so haue I perused this vpo Saint Iude,
correcting (as much as in me laye) the former
escapes, something also in certaine places en-
larging it, and hauing, (as to the other) drawne
the table of the cheife and principall matters
therein contained.

Which done, with his brother Saint Iames,
I tender vnto your Honour, beseeching your
Grace, according to your accostomed curtesie,
to accept and take in good parte, and to con-
sider, not so much the gifte, as the mind, affec-
tion, and desire of the giuer.

The Lord for his infinite mercy, endue you
from aboue, that you daylye encreasing in all
graces of his holy spirite, may so passe the time
of your Pilgrimage here in feare, that in the
end, you may be receaued into the euerlasting
tabernacle, there with Abraham Isaac and Ia-
cob to dwell for euer, in that eternal kingdom
of glorie, which our blessed Sauour hath pur-
chased with his most precious bloud: to whom
therefore with his heauenlye Father, and our
onely comfortour, be praise, Dominion and
power for euer and euer. Amen, December. 17
Anno 1592.

*Your Honours to command in
the Lorde, Richard Turnbull*



TO THE CHRISTIAN
Reader, Richard Turnbul preacher
*sendeth greating in our Lorde God
Euerlasting.*



*Having not long since per-
used my exposition upon S.
Iames, (deare and Christi-
an Reader) and hauing
added in manye places to
the matter, set downe in
the margent the principall
and cheifest things there-
in contained, and finallye
hauing drawn the table of the principall pointes in
that discourse handled: I thought good togeather (as
it were) and with as much expedition as it conueni-
ently coulde be: to reuise my trauell upon Saint Inde
like wise, that so they might both come forth in
some better manner, then before, by reason of sun-
drie faultes which through negligence, had escaped.*

*Which two holy and blessed Apostles, as natu-
rally, so spiritually being brethren: haue, (as it
were) with one spirite and one minde, one consente
and one heart and will, conspired togeather, to
withstande the aduersaries of the Gospell, and ear-
nestly to contende against the enemies of Gods truth
and*

To the Reader.

and so according to the counsell of Sainte Paul the Apostle, haue fought together through the faith of the Gospell. Philip. i. 27

And albeit in speciall and perticulare, the quarrell were diuerse, and the enimies different: for S. Iames fought against dissemblers in religion, opposing him selfe against hypocrisie: and Saint. Iude contended against seducers, setting him selfe against falsehoode and heresie: yet in generall, the cause was one, the defence of Gods truth: and the enimies the same, the aduersaries of religion: Wherefore in that respectte, they may not unfitly be ioyned together.

And, as for Saint Iude, we see how carefully he hath laboured to admonish the Church, concerning them which did deceaue the people. In which hee hath shewed not onely his tender loue towards the Saintes, but also his singulare care ouer the church whose quietnes at all tymes and by all meanes, hee desired.

Now as the common wealt is then quiet, when therein euery one doth his owne busines, without curiously searching into other mens matters: so the church of Christ is then most quiet, when euery man followeth his owne vocation, attendeth his owne matters, kepeth his owne standing, and doth that, which speciall duetie requireth: but is then disturbed and disquietted, when busie heades and contentious spirites, leauing their owne busines, shal intermeddle with others matters, which is curiositie: as the Apostle teacheth, who condemning turbulent spirites, contentious persons, and busie braines, 1. Thes. 4. 11
which

To the Reader.

which are more curious in matters which appertain not unto them, then carefull of things which properly concerne them: exhorteth all men to be quiet and to meddle with their owne busines: insinuating unto us, that meddling with matters not appertaining unto them, men thereby be occasion of disquietnes.

And for as much as in Sainte Iude his time, there were not a few which abused the Gospell of Christ, disturbed the peace of the church, and brought all things out of order, through their preaching and practising of libertie, and desire of confusion, in turning the grace of God into wantonnes, in denying the Lorde Iesus Christ and in condemning gouernment, and speaking euill of such as excelled in dignitie: therefore he set to, both arme and shoulder, to withstand those impostours and deceauers of the people.

By whose example we all are taught, to bettere our selues, and bende all our force against the corrupters of religion, and the disturbers of the church of Christ, which now in our age, chiefly swarme in the worlde. For assuredly, these are the dangerous daies and times wherof the Apostles haue prophesied: for now are the greiuous woundes entred into the church, which spare not the flocke of Iesus Christ: and now men speake peruerse things to drawe disciples after them. Now are those perilous times, wherein men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankefull, vngodly, without naturall affection

Act. 20. 28.

2. Tim. 3. 1.

2. 3. 4. 5.

To the Reader.

affection, truce breakers, false accusers, in tempe-
 rate feare, no louers of the that are good: traytors,
 headie, high minded, louers of pleasures more then 2. Pet. 2. 1. 2
 louers of God: hauing a shewe of godlines, but deny-
 ing the truth thereof: therefore must we turne from
 them. These are the false prophets which shall prini-
 ly bring in damnable heresies, euen denying the
 Lorde that bought them, and which bring vpon
 them selues swift damnation, whose destruction
 not withstanding, many shall follow, and by whom
 the truth shalbe euill spoken of. Tea this is the laste 1. Ioh. 2. 18.
 time, and as we haue heard that Antichrist should
 come: euen so are there now many Antichristes in
 the worlde, whereby wee knowe it is the last time.
 And without doubt, wee are they vpon whome the 1. Cor. 10.
 ends of the world are comè. 11.

And we of all times and ages before vs, are they
 which haue the battle before, and behinde vs: on
 the right hand and on the lefte. For the penish Pa-
 pists are before vs, and the malicious Martiniſts
 behinde: the fleshly Familests on the right hand, and
 the boasting Baronists on the lefte: so that we are
 encombred on euery side: wherefore it standeth vs 1. Cor. 16.
 greatly vpon to watch, to stande fast in the faith, to v. 13.
 acquit our selues like men, and be strong wherefore,
 as when Ioaſ saw the fronte of the battle was against
 him before and behinde, hee encouraged his brother 2. Kings. 10
 Abishay, and saide, let vs be strong and valiant for 9. 12.
 our people, and for the Citties of our God: so in as
 much as we are beset with enimies, abroad and at
 home: professed, and secrete, of our selues, and of o-
 thers

To the Reader.

thers, let vs contend manfully, for the truth of religion, for defence of the Gospell, for the peace of the church, against all enimies thereof whatsoeuer.

And in this battle and spirituall encountering, we must imploye the greater labour, the more paine, the longer trauell: because through the pregnancie and ripenes of our age, and by the insolencie of our times: the illiterate and vnlearned people, fall into so many dotting follies, and so strange opinions, as experience teacheth.

And that because men of euery occupation and manuell trade, which neuer tasted, so much as with their upper lippe (as it were) of learning, or good literature: are growne to such shamelesse impudencie, and such intollerable insolencie, as to giue censure, make expositions, and frame interpretations for euery place of Scripture: which the learned dare not, but by carefull aduicement. And what they thinke the meaning to bee, though they knowe no letter of the booke, yet that must stande, and their teachers shall not remoue them.

It is high time therefore, that euery one put and set to hand and shoulder, to repell and keepe backe this mischief: that there may be peace without variance: quietnesse without contention: consente without deuision; agreement without dissention, in the church of Christ. Which shall then bee, when euery one kepeth his owne station and standing, and is brought to that order, wherein he must be, which is the melodie and harmonie of the church.

Wherein, howbeit by Gods providence and hea-

To the Reader.

uenly appointment, there be diuers members, and e-
uery one hath (as it were) his seuerall parte, and
must do that which his speciall place requireth: yet
when none raunge or runne out, but keepe their pla-
ces, there is a pleasant consort and consent among
them.

1. Cor. 12.
12.
Rom. 12. 4.
Eph. 4. 4.

For as in muscall instruments, there is a sweete
and pleasant sounde, With delightfull harmonie,
when the instrument is well set, and euerie string
brought to the right tune wherein he shoulde be: so
is there sweete melodie in the church of God, when
euerie member is in his perfet tune, and placed in
his right order.

But as in muscall instruments, when the strings
are slacke and set downe, and no proportion obser-
ued, but the Base above the Countertenour, and the
Meane above the Trebles, the sounde is harsh and
the noice vnplesante: so when in the church of
Christ, euerie one is suffered to be of what tune he
will be, and permitted to sounde at his own pleasure:
not onely the blacke Saintis, shall easily bee hearde:
but a doulfull and daungerous confusion shalbe sene,
in the church of Christ.

Let vs therefore endenour, not onelye to bee our
selues in tune, but also to temper and tune others:
that with one minde and one mouth, wee may praise
God, euen the Father of our Lord Iesus Christ. And
that speaking one thing, and hauing no dissention a-
mong vs, we may be knit together in one mind and
in one iudgement: and that wee proceeding by one
rule, unto the ende of our profession, maye all minde

Rom. 15. 6.
1. Cor. 1. 10.

one

To the Reader.

Th. 11. p. 7. 16 *one thing : that so finally wee may be all gathered vnto Iesus Christ, that there may be one sheepefold and one sheephcard, as by our Lord & Sauour Iesus Christ was promised.*

Ioh. 10. 16. *and one sheephcard, as by our Lord & Sauour Iesus Christ was promised.*

Iude. 20. *Which thing shal the sooner be effected, if according to the counsell of this Apostle Saint Iude, wee struing against deceauers, shall edifie our selues in our holy faith, and keepe our selues in the loue of God: euen in that loue, whereby from God wee are*

1. Thes. 4. 9. *tought to loue one another.*

Wherefore, for thy better instruction in the nature of impostoures, and for thy further learning to auoyde seducers, take this Epistle: in the exposition whereof by me made, if thou learne any thing: the paine hath beene mine, the praise is the Lords, and the profit shalbe thine, O

Christian reader, Thus fare thou most heartely well : De-

cember. 17. Anno

1592.

Thy louing brother in
Christ, Richard Turnbull.

The Analysis or resolution of Sainte Iude.

- 1 The title or inscription, contained & 1. and 2. in which, three things may be noted, namely.
 - 1 The person which writeth this Epistle, which is S. Iude, set forth three waies vnto vs in this place.
 - 1 From his name, Iude, or Iudas.
 - 2 From his calling, what he was, the servant of Iesus Christ.
 - 3 From his kindred, that hee was the brother of Iames: all conteyned in the first part of the first Verse.
 - 2 The persons to whom he writeth, the Saints: bewisified with three titles of dignitie, namely, in that.
 - 1 They were called of God the Father.
 - 2 They were sanctified of him also.
 - 3 They were reserved vnto Christ: these three are conteyned in the second part of the first Verse.
 - 3 The salutation or greeting which hee sendeth the Saintes, wishing the multiplying and encrease of 3. things in them: of
 - 1 Mercy.
 - 2 Peace.
 - 3 Loue, & 2.
- 2 The entering into the matter, containing the ende he aimeth at, which is, the confirming of the Saints against deceyuers, Verse. 3. contained: in which hee purchaseth their attention and good willes, foure waies, namely.
 - 1 From his loue towards them to whom he writeth, in that he called them beloved. & 3. p. 1.
 - 2 From his great desire of their saluation, and continuance in the truth, in that he had such care ouer them, as enforced him with all diligence to write vnto them. ibid.
 - 3 From the thing it selfe, which was no wayne roye, or light and frivolous matter, but euen the Verge saluation of their soules: and therefore they ought to looke to it. ibid.
 - 4 From the present necessitie, and imminent danger, which should stirre vp the Saints to defende the faith, and for the same, to contend against the deceyuers, which is the proposition of the whole Epistle: wherein are noted five things. & 3. p. 2.
 - 1 What is to be done: they must contende.
 - 2 Against whom they must contende: against deceyuers.
 - 3 Wherefore? for the faith.
 - 4 What faith. Euen which was
 - 5 How they must contend: earnestly.
- 3 The confirmation, containing certain reasons, why the holie Saints ought to contend against seducers, from & 4. to the ende of Verse. 19. concerning six places.
 - 1 From present and great danger, readie by them to ensue, & 4. conteyned, for four causes.
 - 1 Because the seducers are diuers and sunary, and therefore more dangerous. & 4. p. 1.
 - 2 Because they are already crept and gotten into the Church, and are not now to be kept out. ibid.
 - 3 Because they are suttly got in: howbeit, they were before ordayned to the same condemnation.
 - 4 Because they are most wicked, yet chiefly in two things.
 - 1 Because they turne the grace of God into wantonnesse.
 - 2 Because they deny God. & 4. p. 2.
 - 2 From the horrible punishment they shall suffer, proued by the examples of others, whom before, and in other ages God hath punished: the examples are three.
 - 1 Of the vnbelleeuing Israelites. & 5.
 - 2 Of the disobedient and backsliding Angels. & 6.
 - 3 Of the filthy Sodomites, and fine Cities, for vncleanesse of the flesh, by God destroyed. & 7.
 - 3 From applying of these examples, and conferring these seducers with other wicked persons, where are foure things to be noted.
 - 1 The comparing or applying it selfe: likewise these.
 - 2 The name giuen them: sleepers, or dreamers. 1 parte & 8.
 - 3 The Vices against them objected: which are in number three.
 - 1 They defile themselves with the flesh.
 - 2 They dispise gouernment and magistracy in the world.
 - 3 They speake euill of such as are in authoritie: this is handled two wayes.
 - 1 Simply. & 8. 2. parte.
 - 2 By comparison. & 9.
 - 4 The conclusion: wherein hee addeth two other great Vices of seducers, namely.
 - 1 That they condemne things they know not. & 10. p. 1.
 - 2 That they corrupt themselves in the things they know naturally. & 10. p. 2.
 - 4 From foretelling of destruction, which shall happen to the deceyuers, by like examples of such as they followed, contained Verse. 11. wherein two things must be noted, namely,
 - 1 The foretelling of their destruction, vnder the word woe. 1. part. & 11.
 - 2 The reason why: euen because they followed such as like-wise perished. as namely,
 - Cain.
 - Balaam.
 - Core. & 11. 2. part.
 - 5 From the describing of false brethren and deceyuers: therein are to be noted three things.
 - 1 The Vices whereunto they were geuen, and wherewith they are charged by the apostle, which are five.
 - 1 Offensiuenes in feastes.
 - 2 Inconstancie. & 12. p. 1.
 - 3 Barrennes, & vnfruitfulness, Verse. 12. p. 2.
 - 4 Filthie rage. & 13. p. 1.
 - 5 Vaine boasting. Verse. 13. p. 2.
 - 2 A prophecy against such persons: wherein are three things. & 14. 15.
 - 1 The person prophesying Enoch.
 - 2 The note of attention: behold.
 - 3 The thing foretold, Christs coming: where we may note.
 - 1 That there shalbe a coming.
 - 2 That the Lord shall come.
 - 3 How he shall come Verse. 14.
 - 4 Why.
 - To iudge.
 - To rebuke.
 - 5 Whom. The wicked.
 - 1 For deede.
 - 2 For words, & 15.
 - 6 Murmuring.
 - 7 Complaining.
 - 8 Sensualitie.
 - 9 Pride.
 - 10 Flatterie. Verse. 16.
 - 3 The continuing of the roule of sinnes, Verse. 16.
 - 6 From foretelling of these persons by apostles, wherein 5. things are to be noted: Namely.
 - 1 A stirring vp of their remembrance. & 17. p. 1.
 - 2 Who foretold, the Apostles. Verse. 17. p. 2.
 - 3 What they foretolde. That Seducers should come. & 18. p. 1.
 - 4 When they shoulde come. In the latter day.
 - 5 What manner persons they shoulde be, Namely.
 - 1 Mockers
 - 2 Fleishly. Verse. 18. p. 2.
 - 3 Separatists of themselves from other. & 19. p. 1.
 - 4 Naturall.
 - 5 Vnregenerate. Hauing not the spirit. & 19. p. 2.
- 4 Conteyneth certaine exhortations, geuen to the Saintes. Which are conteyned Verse. 20. 21. 22. 23. In number they are sixe: Namely:
 - 1 To edifie one another. & 20. p. 1.
 - 2 To pray in the holy Ghost. & 20. p. 2.
 - 3 To keepe themselves in the loue of God. & 21. p. 1.
 - 4 To looke for the mercie of Christ. & 21. p. 2.
 - 5 To seeke the conuersion of such as erre. Verse. 22. 23. part. 1.
 - 6 To hate the garment spotted of the flesh. & 23. part. 2.
- 5 A commending of the Saints to the grace of God: Wherein are three things to be marked: Namely:
 - 1 To whom Saint Iude commendeth them, To God.
 - 2 A describing of his person to whom they are commended: conteyning certaine reasons why they are to be commended to him. Namely
 - 1 Glorie.
 - 2 Maiesie.
 - 3 Dominion.
 - 4 Power. Verse. 25. part. 2.
 - 3 A praise geuen to him consisting in the rendering of foure things vnto God.

Verse

S. Iude his Epistle hath five partes.

To the Reader.

Th. 11p. 3. 16 *one thing : that so finally wee may be all gathered*

Ioh. 10.

Iude. 24

1. Thef.

S. Iude. Sermon. I.

I

Verse 1. Iude a seruaunt of Iesus Christ; and brother of Iames, to them which are called and sanctified of God. the father, and referred to Iesus Christ.

2. Mercy vnto you, and peace, and loue be multiplied,

1. The person writing, S. Iude: set forth three waies.

1. S. 1. part.

In these wordes, conteyning the title or inscription, the first part of the Epistle, are three things to benoted.

2. The persons to whome he wrote: al the Saints: garnished and bewsified with three titles: 1. S. 2. part.

3. The greeting or salutation is selfe: wherein he wisheth annexed of three things vnto them: the 3. thinges are

1. From his name, Iude, or Iudas.

2. From his calling, that hee was the seruaunt of Iesus Christ.

3. From his kintred, that hee was the brother of Iames.

1. That they were called of God.

2. That they were sanctified of God.

3. That they were referred vnto Iesus Christ.

1. Mercy.

2. Peace.

3. Loue.



His Epistle of the Apostle S. Iude, (as we see,) is short, yet not therefore to be contemned. For albeit it containe not arguments and matters of sundry kindes, as the sacred writings of the other Apostles do; but as it were, one onely general exhortatio, that al Gods Saints,

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Saintes, at all times, & in all places, must flie such as abuse the Gospell, and strue against those, which eyther by false doctrine, or euill maners, shall endeouour to drawe men from the simplicitie of the word of trueth, to the lasciuiousnesse and wantonnesse of the flesh; and so wholly inuicieth against carnall profession, and abusing of Christian religion: yet for his graue and apostolike counsell which he giueth the Saints in that behalfe, for hys sharpe reproofing of the wicked, and denouncing dreadful iudgment from God, vppon them to be inflicted: for his euident and plaine demonstration of the same, by so manifold and manifest examples and testimonies out of the holy Scriptures: it is worthy the consideration.

The Analysis or diuision of the Epistle.

Of which Epistle, if wee take particular suruay: it may seeme to containe siue generall parts or branches. The first is the title or inscription, wherein we see three things to be containd: the first, the person writing: the second, the persons to whom he writeth; the third, hys greeting and salutation. The person writing, is set downe vnder three thinges: first, hys name, secondly hys calling, thirdly hys kindred. The persons to whome he writeth, are likewise garnished with three titles of honour, and excellency: first, that they are called of God: secondly, that they are sanctified of him: thirdly, that they are referred to Iesus Christ. And for his salutation, therein he wisheth to them, the increase of mercy, peace, and loue: and all these are expressed in the first and second verses.

The second part is the entrance or beginning, containing the very end and marke, whereat the Apostle aimeth and shooteth: which is to confirme the saints against wicked persons, which go about to subuert the Church, both by falshood in doctrine, & corruption in conuersation. In which part S. Iude purchaseth, attention, good will, and fauor foure waies. First from his louing affectio towards them, protesting his good will towards them, whom he calleth beloued. Secodly, fro his desire towards the, in declaring his great care ouer the for their saluation. Thirdly, from the thing it selfe, of which he writeth, which is the common saluation. Fourthly, from the imminent danger
whereun.

wherunto they were subiect, by reasō of the wicked crept in among them: and therefore they were to contend with all might and maine; all power and force against the enemies of Gods trueth. wherein fīue thinges are noted. 1. What is to be done: they must strīue. 2. Against whom: against seducers and deceiuers. 3. For what: for the common faith. 4. For what sayth: sayth which was giuen, & that once vnto the saints. 5. How must they contend and strīue: earnestly. v. 3. these are contained.

The third part, is the confirmation of the place, why Gods Saints should thus contend agaynst the enemies of the Gospell. This confirmation set down from the fourth verse, to the end of the nineteenth, conteineth sixe particular places reasons, and argumentes of confirmation and prooffe: 1. place is from danger imminent, and hanging ouer the heads of the Saints by these, and that, first because they are many: secondly because they are within the Church already: thirdly, because they are subtle, & therby are crept in (as it were) by stealth: fourthly, because they are very wicked, as appeareth in this: 1. that they turne the grace of God into wantonnes, waxing wanton by y^e goodness & fauor of God towards them shewed: 2. that they deny God and Iesus Christ our Lord. v. 4. 2. place, is from the horrible punisshment of these; shewed by the rehearsing of the examples of others, whom in former times God severely hath punished, for the same or like offences. As first, of the misbeleeuing and murmuring Israelites coming out of Egypt, perishing for their sinnes in the wilderness: v. 5. Secondly, of the Angels, keeping not their place and excellent dignitie wherein in the beginning they were created, & therefore were thrust down by God from heauen, and are now reserved vnder chaines of darknes, vnto the day of iudgment to be punished: v. 6. Thirdly, & finally of the fīue cities, Sodom, Gomor, & the rest, strooken with fire & brimstone from heauē, for their wickednes in the sight of God committed: v. 7. As God hath plagued them, so will hee punish these vngodly persons, and all such as by them shall be seduced: therefore Gods Saintes must beware of them. 3. place is from the

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conferring of the wicked persons of his time, with like vngodly creatures in former times and ages : v. 8. 9. 10. wherein are noted, foure things; first the comparing of them, and conferring it self: secondly, the name wherwith he calleth the libertines of his time : in the former part of v. 8. thirdly, the sins & vices wherwith they are charged, which are three. The 1. the defiling of the flesh. The 2. the despising of gouernment. The 3. the speaking euill of men excelling in authoritie. which thing is handled two wayes, first simply, 1. part of v. 8. then by amplification and comparison : v. 9. The 4. thing in this third place is, the conclusion of the former comparison : wherein hee condemneth them of two euils : first, of condemning rashly things they know not: secondly of abusing shamefully things they know, wherein they are like very beasts: v. 10. 4. place is from the prognosticating and foretelling of their punishment and destruction, by like euents vnto others happened, whose examples these follow : verse. 11. wherein two thinges are to be considered : 1. the foretelling of their destruction by commination : 1. part of v. 11. 2. the cause of their destruction, because they follow such as haue likewise perished : as Cain, Balaam, Core : therefore shall not these escape : 2. part v. 11. 5. place is from a large discription of these wicked persons before threatned : contained v. 12. 13. 14. 15. 16. In which place are 3. thinges : first, the vices whereof they are accused, which are five: the first, their offensiuenes in the feasts of the Saints: the 2. their wauering inconstancie, like clouds: the 3. their barrennes and vnfruitfulnes like dead trees : verse. 12. the 4. the rage, wherein they come out their owne shame: the 5. their boasting and vaingloriousnesse, whereby they deceiue: as the Planets and wandring starres appearing bright, deceiue full often, such as are led by them : v. 13. The 2. thing in this fift place is, a prophcie against those wicked persons, and all such like. Wherein three thinges are to be noted: first, his person who prophcied : in which two thinges are set downe, his name, and his time, or antiquitie: 1. part, v. 14: the second in this prophcie, is the word, Behold: the 3. y thing prophcied, wherein

wherein fixe things come to be considered: first, that the Lord will come: the 2. what Lord it is that will come: the 3. how he wil come: these in 2. part. of verse. 14. the 4. what to do commeth he: to iudge, and to rebuke. The 5. whom will he iudge and rebuke, all the vngodly. The 6. whereof: first of deedes, secondly of wordes against God: v. 15. 3. thing in this place is a continuing of the former description and setting downe of vices in them, begun 12. 13. verses: wherein fīue vices were set downe, vnto the which he addeth fīue more. So then the 6. is murmuring: 7. complaining: 8. sensualitie: 9. pride of speach: 10. flattering mens persons for aduantage: v. 16. The 6. and last place of confirmation, why Gods Saintes must shunne and auoyd these wicked deceiuers, is from their former knowledge of them, by the other Apostles, who forewarned of such: therefore if the saintes will follow the commaundementes of Iesus Christ in his Apostles, they must strīue against them, and by all meanes auoyd them. In this place fīue things are set downe: first, a stirring of them vp to remember former counsell giuen: 2. who they were which forewarned and counsellēd; the Apostles of Iesus Christ, v. 17. 3. what they did foretell, warne and counsell: that there should be seducers: 4. when they should be: in the latter daies: 5. what maner persons they should be: 1. mockers: 2. walkers after pleasures, v. 18. 3. separatērs of themselues in singularitie from others: 4. carnall: 5. vnregenerate, hauing not the spirite: v. 19. these things are contained. And these are the places of confirmation, appertaining to the third part generall of Saint Iudes Epistle.

The fourth part generall of this Epistle, is exhortatiue conteining certaine admonitions and exhortations; v. 20. 21. 22. 23. contained. The exhortations are six in number: the 1. that the Saintes edifie one another in faith: the 2. that they pray in the spirit: v. 20. the 3. y they keep themselves in Gods loue: the 4. that they looke for the mercy of Iesus Christ, vnto eternall life: v. 22. the 5. that they haue care of such as wander out of the way, hauing regard, and making difference of their persons: v. 22. and

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23. verse, first part. The 6. that the Saints hate the compaignie of the wicked, and the verie coate or garment spotted by the flesh : second part, v. 23.

The fift and last part of this Epistle, is the Epilogue or conclusion, the shutting vp and concluding of his Epistle, with a commending of the Saintes of God, vnto the grace of God: where are three things. The 1. to whom S. Iude commendeth by praier, the Saintes. the 2. a describing of God, vnto whose grace they are commended. wherein are 4. reasons contained, why the Saintes should be commended vnto him: First, because he can keep them from falling; secondly, because he can present them faultlesse in the day of iudgment: thirdly, because he is onely wise: v. 24. fourthly, because he is our sauour. 1. part, v. 25. the third thing, is a praise giuen to this God, in these respects: which praise consisteth in the rendring to him of these foure things: First, glory: secondly, maiestie: thirdly, dominion: fourthly, power, 2. part. v. 25. And this is the resolution of this Epistle.

The authorie of the Epistle auouched.
Lib. 1. Eccl. hist. 23.
Lib. 3. Eccl. hist. 25.
Nicepho. lib. 2. c. 46.

Now touching this Epistle; it was doubted of for a time, of many in former times and ages: as also other writings of holy Scriptures were. For both other many, and Eusebius most plainly telleth vs: & out of him Niceph. y in those books which are set down in the Canon of scripture; the Reuelation of Saint Iohn: the Epistle of Saint Iames: this of Saint Iude; the second of Saint Peter: 2. and 3. of S. Iohn: were of many doubted of, which notwithstanding afterward were generally receiued of the Church.

The reasons and argumentes which moued some to doubt of this Epistle, are not waighie, and may be easily refuted.

The reasons against this Epistle alleged, refuted.

1. They say, S. Iude did not call himself an Apostle, but simply the seruant of Christ: whereas the other apostles terme themselves by the name of Apostles of Christ: therefore this Epistle is not the Epistle of S. Iude. The leauing out of one name or title in a mans calling or stile, is no reason to perswade, that the letters, writings, deedes, or workes, wanting that, should be forged or adulterate. For

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so might we doubt of the first, second and third of Iohn: for he setteth not the name of an Apostle thereunto: and yet that those were S. Iohn the Apostle his Epistles, it is manifest by consent generall touching the first: and afterward for the others. For this reason, there were which doubted in like maner of S. Iames his Epistle; whose opinion touching the same, is refuted, vpon that place of the Apostle. 2. another reason they make against this Epistle: this authour in this Epistle, v. 9. maketh mention of the contending of Michael the Archangel against Satan the diuel, touching Moses bodie. And afterward v. 14. he maketh mention of the prophecy of Enoch: yet are not these places in all the other scriptures to be found. For howbeit Zacharie maketh mention of Sathans resisting & withstanding the Angel of God: and S. Iohn telleth vs also of a battel which was betwixt Michael the Archangel, and Satan the great Dragon: neither of them do affirme, neither any other, that it was about Moses body. Neither is there so much as one word or sillable in al the body of the Scriptures, cyther of the newe or olde testament, (besides this place) touching Enochs prophecie. Therefore this authour alledging those testimonies which neuer else where in Scriptures appeare, was not an Apostle, and therefore his booke and Epistle is to be suspected and reiected.

Iam. 7. v. 1
Serm. 1.

Zacha. 3. 2.
Reue. 12. 7.

This reason is very slender. For if that were enough to condemne Scriptures, because the particuler places thereof are not in other Scriptures to be found; I suppose wee might easily ouerthrow all Scriptures. For there is no one holy writer, in whom we may not find some one place or more: which in the same wordes, is not els where to be found. But to come more neere: by this reason we might condemne particularly, Moses the man of God, who sayth, that God said, I will be sanctified in them that come neere me, and before all the people will I be glorified: And in another place, he sayth vnto God; thou hast said, I know thee by name, & thou hast found grace in my sight: yet as S. August. confesseth, in al the Scriptures before, these things are not recorded. And S. Pauls second Epistle to Timothy:

Leuit. 10. 3.

Exo. 33. 12.

Quest. 31.
Leuit.

2. Tim. 2. 9.

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because hee maketh mention of Iannes and Iambres, which two forcerers in all the Scriptures else where are not to be found. And the booke of the Actes of the Apostles might thus be reiected, in that S. Luke saith in the person of S. Paul, that Christ had said; it was a more happy thing to giue, then to receiue: yet is not that in all the scriptures againe to be found. And S. Paul his Epistle to the Ephesians might thus be reiected, because there hee saith, Awake thou that sleepest, and stand vp from the dead, and Iesus Christ shall giue thee light. Yet is not this in all scripture to be found, that place excepted. Thus might we condemne the Actes of the Apostles, because Paul therein disputing against the idolatrous Athenians, alledgeth a sentence out of Aratus the Poet; that men are the generation of God; so the Epistle to the Corinthians the first, because S. Paul there saith out of Menander, euill speeches corrupt good manners: and that to Titus, wherein he citeth the testimonie of Epimenides the Philosopher and Poet, against the Cretians: one of them selues, euen one of their owne Prophets said, the Cretians are alwaies liars, euill beastes, slow bellies. Of these there is not one word in all other Scriptures, yet for these were these holy Epistles neuer reiected; neither the Acts of the Apostles therefore condemned. It is inough, that cyther such places as are here cited, may in sense, albeit not in the same wordes, be elswhere found: and that may defend the citing of the fight and contending of Michael and Satan for Moses bodie, because like places confirme it: or els, that we alwaies hold that these men, and writers of holie scripture, were taught of God, and by his spirite directed, so that nothing that they haue written is to be reiected; and this defendeth all the other and like places in holy scripture recited. But touching this more may be seene: 4. James, v. 5. Jude, 5. v. 9. and 14.

3. Another and third reason, they gather out of the 17 verse of this Epistle: this Authour calling vnto the remembrance of Gods Saints, the exhortations which the Apostles of Iesus Christ had giuen them before, for flying deceiuers, saith nor, remember the wordes which were spoken

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ken by vs Apostles, as if him selfe were one; as S. Paul and S. Peter happily haue, or would haue written) but remember the words which were spoken by the Apostles of Iesus Christ, as if him selfe were none. Therefore it was not S. Iude the Apostle, which wrote this Epistle, therefore it is to be suspected. To this be it answered: first that S. Iude for humilitie and lowlinesse of his minde, spake of other Apostles and cited them, and omitted him selfe; as we may alledge the opinions of other of our brethren, & for modestie suppress our own: as in all things all men, for the most part, to flie the suspicion of arrogancie, & giue example of humilitie, alledge the censures, opinions & iudgments of others, rather then their own. Secondly, these apostles whom he citeth, were now dead, and had suffered martyrdom for Gods trueth: therefore their authoritie must needs be of great waight with the Saints. For we alledge the opinions of holy mē of former age, who haue shed their blood for y^e testimony of the gospel: because it were most great wickednes not to beleue them. S. Iude, therefore confirmeth his doctrine, which yet aliue he preached, by their authoritie, which already had suffered for the testimonie of Iesus Christ: therefore could not put in him selfe, hauing not yet suffered. Thirdly, & finally he had not written any thing vnto the Saintes before now, therefore could hee not put him selfe in the number of those, who had spoken and written already vnto the Saintes. These are the reasons which I haue learned to be vrged against the authoritie of this Epistle, which thus to haue answered and confuted, may be sufficient.

To come now to the thing it selfe, let vs first consider the occasion wherewith S. Iude moued, did write it. It is affirmed by the learned of all times, and of most of the best writers agreed vpon; that S. Iude out liued many and most of the Apostles; and continued vnto the times of Domitian the Emperour: in whose daies iniquitie abounded, wickednesse in all states reigned, (and the whole world (as it were) was giuen to all corruption of life and maners. And euen of those, who made outward shew of religion, there were not a few, which waxed wanton by

The occasion of his writing.

the

S. Iude. Sermon. I.

the free fauour and mercie of God in the gospel preached. Which when this holy man of God saw and perceiued, he admonished the Saints of God to beware, and take heed vnto themselues, least they also were carried away with the error of the wicked, and fall from their owne steadfastnesse, as S. Peter speaketh : and that the Saints in so great dangerousnesse of the times, in so great multitudes of the wicked, in so great corruption of all men, should strue and contend earnestly against all seducers and deceiuers among the people, for the faith and religion of Iesus Christ, once receiued. To which ende he wrote and indited this his holy Epistle. In which he painteth out in liuely colours, the heretiques, scismatikes, libertines and wicked persons, with all the seducers of mindes in hys time; and yet vnder such names and termes, markes and notes, which might bewray and descrie the like wicked ones of all ages, and times to come, to the end of the world.

The title
of this E-
pistle, first
part there-
of.

The pers^{on}
writing,

Mat. 10. 2.

1ib. Eccle.
hist. 2. c. 40

Luk. 6. 16

These things necessarily premised, first the title of the Epistle is to be considered : wherein as in all orderly Epistles of all times, there are three things obserued : the person writing, the persons to whome he writeth, and the greeting or salutation which he sendeth.

1. The person writing this Epistle, without controuersie was S. Iude the Apostle : and in this place hee is set downe three waies : first by name, 2. by calling: 3. by kindred.

1. Now touching his name, it is Iude or Iudas, who is also called elswhere Thaddæus, and Lebbæus. Of whom S. Mathew speaking, calleth him Lebbæus, surnamed Thaddæus. Vnto the which Nicephorus also, with many of great authoritie, agree. For Nicephorus making mention of sundry of the Apostles, as of Thomas, Iames the sonne of Alpheus, of Simon called Zelotes, and Iude the Apostle, the authour of this Epistle: affirmeth that Iudas who was the brother of Iames, had two names, Thaddæus and Lebbæus, Saint Luke rehearsing & reciting the names of the twelue Apostles, calleth this partie by this name here giuen, Iudas, who also after Christes assentiō,

reci-

reciting & reckning vp such as saw him take vp into heaven by a cloud, he maketh mention of this person vnder this name & title here giuē, which places if we shal rightly way, we shall not need longer to stand vpon his name.

2. As by his name, so by his office and calling, is he also set forth: in that hee is called the seruauunt of Iesus Christ. Which was the note and difference of his religion and calling: that he was of the number of those, which gaue their names vnto the Lord Iesus Christ, and made profession of his religion. Of this matter, looke vpon S. James, c. i. v. 1. Sermon, 1. word, seruant. fol. 3. 1. p. & c.

Here some haue made doubt of this Epistle, because he called not himself as wel by the name of an Apostle, as by the name of a seruauunt: but that is before answered. But if we should doubt of the calling of this Iude to the Apostleship, we may therein be sufficiently instructed by the holy writings of the new Testament. For S. Mathew, S. Mark, & S. Luke, reciting the names of the Apostles, and the time, and maner of their callings thereunto, reckon vp this Iude among the Apostles, and that may be sufficient to haue noted touching his calling.

3. Touching y^e kindred of S. Iude, here he is noted to be the brother of S. James, the sonne of Alphæus and Mary Cleopha, sister vnto the blessed virgin Mary, the mother of the innocent and immaculate lambe Iesus Christ our sauour. S. Luke making mention of this Iude, calleth him James his brother, agreeth both to this place, and also other places of holy Scripture. And Nicephorus in the place a litle before cited, calleth him James his brother, agreeable both to this title, and the other testimonies of the Scripture.

And his kindred may seeme in these holy writings to be noted, to put a difference betwixt this Iudas, and the other which was called Iscariot; who was the traytor, and betrayer, both of the doctrine, and also of the person of our Sauour Christ: whom the scriptures of the new Testament carefully distinguish. Wherefore this Iude hauing demanded of Christ, why he would shew himselfe vnto the Apostles, and not vnto the world, as immediately before

Act. 1. 1. 3.

Mat. 10. 23

Mar. 3. 13.

14. 15.

Luk. 6. 14.

15. 16.

Act. 1. 13.

Luk. 6. 16.

Act. 1. 13.

Eccles. hist.

lib. 2. c. 40.

Ioh. 14. 32

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fore he promised: S. Iohn writing the storie saith, Iudas said vnto Christ, (not Iudas Iscariot.) Thus the Scripture doth distinguish them, partly for reuerence of this Iudas his person, being the faithfull minister of Christ, and partly in detestation of the other, whom S. Iohn, by Christs word, calleth a diuell: haue not I, saith Christ, chosen you twelue, and one of you is a diuell? now he spake saith S. Iohn, of Iudas Iscariot, the son of Simon, which should betray him.

Egesipp. This Iudas then, was brother vnto Iames, surnamed
Lib. hist. 5. the lesse, or Iames the iust, as Egesippus writeth, & out of
Lib. 1. c. 23 hym, Eusebius; and Nicephorus agree. And this Iames
Niceph. sonne of Alphæus, brother of this Iude, was the authour
Lib. 2. c. 40 of that Epistle which is intituled, the Epistle of S. Iames, as is shewed: 1. Iames 1. Sermon 1. fol. 1. 2. p.

Galat. 1. 19 Seeing he was the brother of Iames, and Iames entituled
Mat. 13. 55 the brother of the Lord; that is his kinsman: as both Paul
Mark. 6. 3. speaketh, and the Euangelists haue recorded: he was also the Lords brother, as Iames was; yet in the humilitie of his mind, he suppresseth that, contenting himselfe, to call himselfe onely the brother of Iames. Nicephorus calleth these two Apostles the brethren of the Lord, not because they were his cousins, as S. Hierome, contra Heluid, and others haue affirmed: but supposing and affirming that they were the naturall sonnes of Ioseph, therefore he calleth them the Lordes brethren: but this may easily be refuted out of the places before cited. And thus both by his name, and by his calling, and by his kindred, is Saint Iude, here described or set downe vnto vs.

Observations. 1. Out of this place, by reason of the name Iudas, wherein this Apostle communicateth with Iscariot the traitor, we may obserue and learne some thing. First, seeing Iudas the authour of this Epistle, and Iudas the traitour, had both the same name, and the like calling, being both Apostles: yet this man godly, the other desperately wicked: we see; it is, neither the name, neither the office, that maketh either good or bad. But if a man be good, it is the gift, the grace, the mercie of God, & not his name nor office that maketh him: for many haue exceeding good

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7

good names, and high places also in the church of Christ, and yet are wicked: and if he be euill, it is not his name; it is not the office, wherein he is, which may be common with the godly, and with the wicked. For manie communicate the names, and haue been in the offices, wherein the wicked haue behaued themselves most wickedly, and haue not been defiled: but the wickednesse of the wicked is from his owne corruption, venim of nature, yncleanesse of heart, contagion of sinne, wherein he was conceived: whereunto being left, he runneth on headlong to all impietie.

Let vs not then iudge by outward titles, names & offices; neither make any estimate thereby of Christian religion. For if high place might haue made a man honest or religious, then had the traitour Iudas beene as good a man, as this Apostle: yea better; for he was preferred before the rest, to be steward of Christes house, and purse-bearer, and disburser of all things for Christ & his company. Then, as proud and cruell Sobna his dignitie in Hezechias kingdome: and murthering Ioab, his authoritie in Dauids government, and Iudas office, in Christ his Apostleship: and insolent Diotriphes chiefe authoritie in the Church of God, made none of them zealous, faithfull, holy, or religious: so doth neither dignitie in common wealth, nor authoritie in Church: therefore religion must not be measured thereby.

2. In that Iudas the traitour, was also an Apostle, wee may see, that God almighty doth oftentimes bestow great places, and great giftes too, in the Church, vpon men vnworthy otherwise and wicked. This Iudas which is called Iscariot, the traitour, was a Disciple, and an Apostle. Christ shall say in the day of iudgement, vnto many, who were indued with the gift of prophesie, and had power also to cast out diuels in his name: Away from me ye workers of iniquitie, I know you not.

3. And as we see in the Church of Christ, many great places, and many singular giftes oftentimes to be bestowed vpon wicked and vngodly persons, to their greater condemnation, and for the exercise of els punishment of the people:

Isai. 22. 15.
2. Kings. 3.
27. c. 20. 10
Mar. 10. 3.
Ioh. 3. E.
pist. 9. v.

Matt. 7. 32

Deut. 13. 9.
1. Cor. 11.
19.

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ple: so it falleth out most commonly in common wealths, that partly for their owne greater iudgement, which by no meanes will be reclaimed; and partly for the ingratitude and punishment of other iniquities in the people, many wicked and vngodly persons are placed in chiefeſt dignities: as not onely manifold examples of the kings in the Scriptures, but euident testimonies of God by his seruants, confirme. And thus much touching the person which wrote this Epistle.

The persons
to whome
he wrote.

The 2. thing in the inscription or title, is to whom it was written: and the persons to whom he sent it: and this Epistle was not sent to any one man or woman, as Paul wrote two Epistles to one peculiar person, which was his scholer Timothy: another particularly to his Disciple Titus: one also to his brother Philemon: and S. Iohn wrote one particularly to the elect Lady, which goeth in the Canon for his second: and one other to his beloued Gaius, which is commonly called his third Epistle. Neither was it sent to any one Church and Congregation, as that of Paul to the Romanes, those two to the Corinthians, that to the Galathians, to the Ephesians, to the Philippians, to the Colossians, the two to the Theſſalonians: neither to any one people, as that of Paul is to the Hebrewes: the two of Saint Peter particularly to the diſperſed ſtraungers in Pontus, Galatia, Capadocia, Asia, Bithynia: or that of S. Iames, to the twelue Tribes of the Iewes, ſcattered: but this was sent to the whole Church of God, in what place ſo euer diſperſed, conſiſting both of the Iewes, and alſo of the Gentiles: as the generall Epistle of Saint Iohn, which is his firſt, which without ſpecifying any persons, was written generally, as this, to the whole Church of Chriſt.

Thre titles
of Gods
Saints.

And this holy congregation to whom he writeth, he garniſheth and beautifyeth with three titles of dignity. 1. They are ſaid to be called of God. 2. To be ſanctified of God. 3. To be reſerued to Ieſus Chriſt.

And the Apoſtle doth beautifie the Saints with theſe excellent dignities, to the end he might thereby cauſe a greater hatred vnto ſinne, and a more ſeruent loue in their hearts, vnto vertue: to breede a greater miſlike of the wicked:

ked, and print a more constant care of heavenly doctrine in their minds: when they should record with themselves, the singular honour, the excellent calling, the rare dignity, whereunto without al desert, they were called and promoted by God. And to this end, and for the raising vp of like considerations in their mindes, as the people of Israel ^{Deu. 7. 6. 63} in the old Testament, were full often admonished of the ^{14. 2. c. 16} honourable place, and singular dignity, whereunto, ^{18.} aboue all Nations they were aduanced: So in the Scriptures of the new Testament, the Saints of God full many times, and in sundry places, are called to the consideration of theyr honor, and put in remembrance of their dignity, whereunto, aboue all creatures, they are exalted, through Christ Iesus. Whereunto those places may also serue which wee read in the Scriptures, 1. Cor. 1. 2. Eph. 1. 3. 1. Pet. 1. 4. Col. 3. 12. 2. Pet. 1. 1. 2. Tim. 1. 9. 1. 1. Pet. 2. 9. 1. Ioh. 3. 4. 5. &c.

The due consideration of our glorious calling, should therefore, both raise vp in vs greater motions of thanksgiving vnto God, by whom we are exalted: and cause a greater care in our selues, so in al our doings to direct our waies, that according to the counsell of the Apostle, wee might walke worthy the calling, wherunto we are called: and finally should inflame our hearts with greater zeale to all sanctification, that God in all thinges through our workes, might be glorified, through Iesus Christ our Saviour.

What must
the remem-
brance of
our calling
work in vs?

Eph. 4. 1.

1. Pet. 4. 11.

1 Now to touch in particular these three titles of honour, the Apostle saith that the Saints are called of God. Which place giueth vs occasion to consider, 1 What calling is, or to be called, what it meaneth. 2 VVhat parts there are of calling. 3 VVho it is that calleth the Saints.

Calling of
God, is the
first title of
the Saintes
glory.

Calling is nothing els but an inuitement and stirring vp of God, whereby men are moued (by meanes which God vseth) to come vnto him, that so they may be heires of eternall life. And to be called, is nothing els, but to be stirred vp by God to come vnto him, that we might be made partakers of eternall life. And thus, calling or vocation

Calling.

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Calling
double.

Internall
calling.

Rom. 8. 28.

vocatioⁿ signifieth in so many places of the holy scripture.

Now this calling is double: For Gods calling is either inward in the heart by his Spirite, or outward in the eare by the word. The internall calling of God, is when God moueth by his Spirite the hearts of men, and maketh them effectually to come vnto him, whereof Saint Paul speaketh: VVe know that all thinges worke together for the best vnto them that loue God, euen to them that are called of his purpose: whose harts he moueth of his own free will, and stirreth vp effectually to follow and come vnto him.

Of that calling of God, he likewise speaketh a little after, where he saith: The giftes and calling of God are without repentaunce. For that calling whereby he calleth vs inwardly in our hearts, printing and pressing his Spirit in our mindes, the vnseyned and vchangeable seale of our redemption and saluation; is neuer altered, neuer changed, neuer repented of. For the foundation of God standeth sure, and hath his seale, the Lord knoweth who are his. This is the calling wherewith we are called before all times, euen before the foundation of the world, as S. Paul teacheth vs: affirming that God hath called vs to an holy calling, not according to our workes, but according to his own purpose and grace, which was giue vs through Iesus Christ, before the world was: because our merciful and gracious God, in his eternall preceince & foreknowledge: by his euerlasting counsell, predestination and purpose of his good will: hath written our names before all times, in the booke of life, & with his eternal Spirit sealed vs vp vnto the day of redemption: but in time wil confirm the certainty of our election and calling, by the power of his Spirite in our hearts. Of this calling the Apostles chiefly speake, when they speake of the calling of the Saintes, vnto whom onely it is proper.

Outwarde
calling.

As there is an inward calling by the Spirite, so is there an outward calling by the word. For whom God in his eternall purpose hath seperated and laid a part, chosen out and predestinated to life: those also he calleth by his word; as by the instrument and meane of of theyr saluation: Of which

which Saint Paul may be also vnderstood, when he writ- Rom. 8. 30
 neth, that whom God predestineth, those also he cal-
 leth: not only inwardly by his spirite, but also by his word
 outwardly, that thereby, as by his instrument, they might
 come vnto faith, and so be saued.

Of this calling the Scriptures oftentimes speake, when
 they speake generally of any people or nation called: be-
 cause many haue the outward calling, yet are not called
 inwardly: as in his parable of the mariage of the Kinges Mat. 22. 14
 sonne, which was a resemblance of calling all men vnto
 the Gospell, he concluded: Many are called, but fewe are
 chosen. This calling by the word, albeit it be common
 to the godly and the wicked: yet are the godly therewith
 stirred vp, and moued to come vnto God, & not the wic-
 ked. Because God worketh in the Saintes by his Spirite, r. rom. 16.
 through the word: which in them, is the power of God to
 saluation. The meane of their faith, for faith commeth by
 hearing, and hearing by the word of God: and the onely
 instrument of their soules health, as being able to saue Rom. 10. 17
 the soule. In the wicked it is but a vaine sound, passing 1. Iam. 22.
 by theyr eares, but pearcing not their harts vnto saluation.
 And albeit God by both waies calleth his, yet in this place,
 and in many other the like, he speaketh of the inward and
 eternall calling of Gods Saints, vnto whom this is giuen
 as an honourable title, that they are thus called.

3 And they thus called, are called of God, from whom
 we haue this dignity, as a free effect of his goodnes and
 mercy, who onely inwardlie speaketh vnto the heart by
 his Spirite, and therefore is worthely sayd to call vs. Vnto
 which trueth many testimonies of holy Scripture may be
 alleaded. And first of all, that of Saint Paul confirmeth Rom. 8. 28.
 this matter: wherein he auoucheth that all things worke
 for the best to those which loue God; euen such as are cal-
 led of his purpose. Els where the same Apostle hath affir- 2. Tim. 1. 9.
 med, that of God we are called to an holy calling, not ac- 1. The. 2. 12
 cording to our works, but according to his owne purpose
 and grace. And for this cause doth the same Apostle en-
 title the Saints in this wise. The elect of God, the called of
 God. Saint Peter subscribeth vnto this, and referreth the 1. Pet. 1. 15
 worke

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worke of our calling vnto God: of whom, speaking to the Saintes, he thus exhorteth: As he that hath called you is holy, so be ye holy in all maner conuersation, because it is written: Be ye holy, for I am holy. And that this is properly, yea wholly and altogether spoken of God, Moses sufficiently teacheth: Therefore are we called of God. The same Apostle afterward teacheth the same, who entreating of the most ho'y and heauenly calling of the Saints, setteth downe this as the principall end thereof: that they should shew forth the vertues of him that had called them out of darcknesse, vnto his maruellous light, which is onely God. Of this therefore this same Apostle Peter assured, maketh this praier vnto God for the Saintes: The God of all grace, which hath called vs vnto his eternall glorie by Iesus Christ, after you haue suffered a little, make you perfect, confirme, strengthen and stablish you. These and many the like testimonies of holy Scripture, confirm this doctrine of holy Iude our Apostle, that the Saintes are called of God.

Leuit. 11.
44. c. 19. 2.
c. 20. 7.
1. Pet. 2. 9.

1. Pet. 5. 10

Ex. 19. 5. 6.
Deut. 14. 2.
c. 4. 37. c. 7.
6.
Isai. 43. 1. c.
45. 4. c. 44. 1

Reuel. 7. 9

And this eternall calling of his Saintes, almightie God did ouershadov and figure vnto vs, in the temporall calling of Israel his people. For as the Lord in great mercie, chose and called the Jewes vnto him self, out of all the people and nations of the world, that they should be his people, and heyres of the land of Canaan, the land of promise, a liuely type of the heauenly rest, and eternall kingdome of Gods Saintes: So hath he called his Saints out of all tongs, languages & nations of the world, and with his spirite printed and pressed his law in their hearts, making them effectually to follow him when hee calleth; that so they may bee made partakers of eternall life. And this is the first title of honor & dignitie giuen vnto the saints, that they are called of God.

The word
maketh
perfect our
calling.

2. Phil. 12.
3. Pet. 1. 10

Vnto which dignitie, the saints by Gods spirite inwardly stirred vp, being aduanced; are in time and due season by the meane of his word also inuited, and outwardly called: So that the outward calling in them, doth (as it were) confirme and make sure the inward calling. And though God could by the inward motion of his Spirite in
the

the heartes of his seruantes, worke out, and make sure, & perfect their election and saluation : yet it pleaseth him in his eternall wisdome, to vse his word as the meane in this worke of calling. So that, as God giueth learning by studie, wisdome by experience, riches by trauell, & like things by like meanes : So doth he make perfect the calling of hys Saintes by the word preached, which hee vseth as the instrument of their saluation . For which cause in the parables in the Gospell, which note vnto vs the calling of men vnto saluation by the gospel preached: the outward calling is mentioned. Vnto which Saint Paul hauing respect , in the prayse of the worde , breaketh out in this wise: I am not ashamed of the Gospell, for it is the power of God to saluation to all that belecue. And in another place more specially applying the saluation of Gods saintes to the word preached, sayth : That it pleased God by the foolishnesse of preaching, to saue those that belecue . And thus are the saints of God , from before the foundation of the world, in Gods eternall purpose called , inwardly in their heartes by his spirite moued; and in time also outwardly by the word effectually inuited of God to come vnto him : and therefore may they most truely by saint Iude be said to be called of God.

Luk. 14. 17
& 27.

Mar. 22. 3.
and 9.

Rom. 1. 16.

1. Cor. 1. 21

2 As Gods saintes , the Church and congregation of Iesus Christ, are called of God: so are they also by him sanctified. Wherein we may consider these three things, 1. What it is to be sanctified. 2. How manifold sanctification is. 3. Whence we haue our sanctification, and who it is which doth sanctifie.

Sanctification is the second title of honour in the saints.

And first , to be sanctified, in the scriptures signifieth to be separate from common vses, and to be ordained, appointed, consecrated, set apart, and reserued for vses, holie and sacred : as in the law, those things were called holy, and sanctified, which were put a part, seperate, and reserued for the vse of God, and taken from the common vses of the people. Thus the vessels of the Tabernacle, thus the shewbread, thus the oile, thus the first fruits, & innumerable y^e like things taken & seperated frō the cōmon vses, & appointed for God, and to the vse of the Tabernacle, were

What it is to be sanctified.

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Leu. 21. 6. called holy, or sanctified: In which sence God calleth the Priests themselues holy, because they were seperated from the common life and vse of men, to serue in the Tabernacle of the Lord, and to offer vp holy sacrifices vnto him.

Moses therefore describing vnto vs, what it is to bee sanctified and made holy, teacheth vs, that to be made holy and to be sanctified, is nothing els, but to be seperated from the common vse, and appropriated vnto the vse of God and his holy seruice. In which sence God almighty calleth the censers of the rebels in the vpror of Core, Dathan and Abiram, holy and hallowed thinges, because they were consecrated and put to holy vses; euen to offer sacrifice or to burne therein incense vnto the Lord. So God commaunded Iosua, that he should take the siluer, golde, and vessels of brasse, and iron of Iericho, and consecrate them vnto him, by seperating them from the common vse whereunto they were before vsed, and to appropriate them vnto Gods seruice, to serue in the Tabernacle: By which seperation, they were consecrated, and sanctified, or made holy. Thus the people of Israell, seperated from the rest of the Nations, to doe speciall seruice vnto God, are therefore sanctified and made holy. In respect whereof, Moses telleth Israell that hee is a sanctified and holy people vnto the Lord his God: because by God he was seperated and chosē of God, to be Gods peculiar people, aboue al the people of the earth. And the Prophet Jeremy in like manner: Israell is as a thing sanctified & hallowed vnto the Lord God: chosē and culled out of all Nations, to be appropriate vnto the Lord his God onely. So the Saints of God, by him seperated from all the Nations of the world, reserued and appropriated to his spiritual seruice and worshippe, that they might worship him in spirite and in trueth, and serue him all the daies of theyr liues in such holinesse and righteousness as is pleasing in his sight: are saide to be hallowed or sanctified in this place of the Apostle.

Leu. 27. 28
Num. 16. 37.
83.
Iosua. 6. 19.

Leu. 20. 26

Deu. 7. 6.

Iere. 2. 3.

Ioh. 4. 23.

Luk. 11. 74.

75.

1. Pet. 2. 9.

**Double
sanctifica-
tion.**

2 And this seperating, which is our sanctifying or sanctification, is of two kindes. 1 When we are sanctified and made holy by sanctification which is not in our selues,

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II

selues, but is imputed vnto vs. As when God hath separated his Church, and sanctified his seruants by imputing vnto them the sanctification of Christ, and so hath them for a sanctified and hallowed people. In this sence Christ is said to be made vnto vs sanctification, because his sanctification is imputed vnto vs, and made ours, and thereby we sanctified before God, when Paul saith: that Christ is made vnto vs wisdom, righteousnesse, sanctification, and redemption. And Christ giuing himselfe for his Church, and paying a full rancome for it vnto God, whose sanctification he maketh ours by free imputation: is thereby sayd to sanctifie it, and cleanse it, by the washing of water, through the word. The holy Apostle speaking thereof saith, that we are sanctified by the will of God, euen by the offering of the body of Iesus Christ once made. In the same place a little after, the same Author confirming the same, auoucheth that Christ with one offering, hath consecrated for euer those that are sanctified. Finally he speaketh of this manner of sanctification, when he denounceth most seuer punishment against all such as tread vnder foote the sonne of God, and count the blood of the new Testament as an unholy thing, wherewith they were sanctified. And to conclude, he saith that Iesus Christ, to the end he might sanctifie his people with his own blood, suffered without the gate. The Saintes and Church of Christ are then first sanctified, when the vertue of his passion, when the fruite of his death, when the power of his resurrection is applied vnto them; and his holines and sanctification imputed freely by God vnto them: whereby they are hallowed, sanctified, and consecrated vnto God, and become irreprehensible and blamelesse in his sight.

2 Another seperating of the Saintes vnto God, and sanctifying of them vnto him, is by sanctificatiō wrought within vs, which is also double. The first is in our heartes and spirites: the second, is in our liues and manners: the one is internall, and the other externall: yet both in some maner in vs: in that one is in our mindes, the other in our manners.

Internall sanctification, is when God renueth the spi-

i. Cor. 1. 30

Eph. 5. 26.

Heb. 10. 10
verse. 14

verse. 29

Heb. 13. 12.

1. Cor. 1. 3.
1. Eph. 4.
1. Col. 22.

Sanctifica-
tion in our
selues is al-
so double.

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Interna
sanctifica
tion.

Ezec. 11.

19. 20.

Ezec. 36.

25. 26. 27.

Gods spirit
is the spirit
of sanctifi-
cation.

Rom. 8. 4.

2. Theff. 2.

13.

1. Pet. 1. 2.

Eph. 4. 23.

Rom. 12.

1. 2.

rits of our mindes; and new frameth the affections of our hearts, to make vs holy, as he himselſe is holy. Which thing he promiſed by his holy Prophets. For in one hee ſaith, I will giue them one heart, and I will put a newe ſpirit within their bowels, and I will take the ſtony heart from out of their bodies, and will giue them an heart of fleſh; that they may walke in my ſtatutes, and execute them: and they ſhal be my people, & I wil be their God. And by the ſame Prophet ſpeaking of this worke of his ſpirit, wherby he reformeth, ſanctifieth and regenerateth his Saints; the Lord ſaith in this wiſe: Then wil I powre cleane water vpon you; and you ſhal be cleane: yea from all your filthines, and from all your Idolles will I cleaſe you. A newe heart alſo will I giue you, and a newe ſpirit will I put within you, and I wil take away the ſtony hart from you, and giue you an heart of fleſh. I will put my ſpirit within you, and cauſe you to walke in my ſtatutes and you ſhall keepe my iudgements and do them. Thus then by his ſpirit God worketh true ſanctification in our harts: and therefore is the ſpirit called the ſpirit of ſanctification; and this ſanctification, the ſanctification of the ſpirit: as S. Paul calleth it; when he ſaith, That Chriſt was declared mightily to haue been the ſonne of God, through the ſpirit of ſanctification, by the reſurrection from the dead. And againe, we ought to giue thanks alwayes to God for you, brethren, beloued of the Lord, becauſe God hath from the beginning choſen you vnto ſaluation, through ſanctification of the ſpirit, and the faith of the truth. And S. Peter alſo, whē writing vnto the Saints ſcattered here & there, throughout Pontus, Galatia, Capadocia, Aſia, and Bythinia, he calleth them Eleſt, according to the foreknowledge of God the father, vnto ſanctification of the ſpirit. The renouatiō of the ſpirit wherunto Paul exhorteth, be renued in y^e ſpirit of your mindes: and giue vp your bodies a liuely ſacrifice, holy and acceptable vnto God, which is your reaſonable ſeruing of him; and ſaſhion not your ſelues like vnto this world, but be ye chaunged by the renuing of your minde, that yee may proue, what that good, acceptable, and perfect wil of God

is:

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is: is that internall sanctification of the spirite, whereby God renueth the qualities of our mindes in vs, and pow-
reth into our hearts his holy feare, reuerence to his blef-
sed will, care to walke according to his word, and whol-
ly reformeth vs to the practise of true sanctification.

And as this is the inward sanctification of the Saintes, Outward
because it hath it seate in the heart & spirit of our minds: sanctifica-
tion.
so is there an outward sanctification, whereby we sancti-
fie, that is, make holy our outward works and actions of
our life. Vnto this as well as vnto the former, God had re-
spect in his law, whē he repeated that one thing so often,

Leuit. xi.
44. c. 19. 2.
c. 20. 7.
Exo. 22. 31.
2. Cor. 7. 1.

Be yee holy, for I am holy. S. Paul also warneth Gods
Saints very oftentimes thereof, as appeareth in his holy
writings. Who to that end giueth this lesson to the Co-
rinthians: Seeing then we haue these promises, dearly be-
loued; let vs cleanse our selues frō all filthines of the flesh
and of the spirit, and finish our sanctification in the feare
of God. And after he had exhorted the Romanes, to giue
their members weapons vnto holines, which were before
weapons & instruments of sinne, he concludeth the mat-
ter by consideration of both their ends, and saith: now
being freed frō sinne, & made seruants vnto God, ye haue
your fruit in sanctification, and the end, euerlasting life.
Whereof he putteth y church of Thessalonica in remem-
brance in this wise: This is the will of God, euen your
sanctification. Whereunto the holy Apostle S. Iohn also
exhorteth; speaking of the hope we haue of our exceeding
glory to come, he thereof saith; And euery man that hath
this hope, sanctifieth or purgeth himselfe, as he is pure.

Rom. 6. 22.

1. Thess. 4.
3.

1. Ioh. 3. 3.

And this sanctification in our liues, springeth out, and
issueth forth of the sanctification of the spirit, as the ef-
fect from his cause; the fruite from the tree; the riuier
from the fountaine. For when God hath truly reformed
our harts, then our liues are led in righteousnes; and whē
our spirites are renued in our mindes, then are our acti-
ons directed to sanctification, whereunto the spirite of
God guideth vs.

Outward
holines or
sanctifica-
tion spring-
geth from
inward sanc-
tification.

3. Now, if finally we shall seeke, from whence we haue
this sanctification, the Apostle will answer, it is frō God.

Whence is
all sanctifi-
cation in
For the saintes

S. Iude. Sermon. I.

Foras the Saintes are called, so are they sanctified, and both from God. And if we looke to the seuerall parts before mentioned, it is cleare, that all sanctification is from God. The sanctification of Iesus Christ, is onely by God in great fauour, imputed vnto vs. The inherent sanctification, whether it be in the minde, it is from Gods spirit, which onely worketh it in vs, as out of Ezechiel the Prophet: Paul and Peter the holy Apostles, before hath beene auouched: or whether it be outward in our liues, it is also by Gods spirite directing our secte, guiding our wayes, and ordering the whole course of our liues, to true holines and righteousnes. VVhich further to assure vs, the Prophet confesseth vnto God, that it is he that worketh all his workes in him. Therefore holy Dauid prayed in this wise vnto God. Establish O Lord, that thou hast wrought in vs: to whom Saint Paul subscribeth, affirming that it is God, that worketh in vs, both the will and the deede, euen of his good purpose. So then what kinde soeuer of sanctification it be, it is from God, and his speciall worke in vs. And in all these kindes may the Scriptures be vnderstood, which affirme that it is the Lord that sanctifieth his people. As that in Leuiticus: Be yee holy vnto me, for I the Lord am holy: and I haue seperated you from other people, that you should be mine. And more plainly alittle after: speaking of the Priest: he shall be holy vnto me, for I the Lord, which sanctifie you, am holy. In that Chapter againe: I am the Lord that doe sanctifie you. By his holy Prophet Ezechiel, to the same purpose, thus the Lord speaketh: I gaue them my Sabboth, to be a signe betwixt me and them, that they might know, that I am the Lord, that sanctifie them. The truth whereof Saint Paul confesseth, in that he praieth for sanctificatiō from God. Now the very God of peace, sanctifie you throughout, and I pray God, that your whole Spirite, soule and body, may be kept blamelesse, vnto the comming of our Lord Iesus Christ. And the Princely Prophet Dauid, when therefore he prayed vnto God in like manner: Create in me a clean heart, and renue a right spirite in me. VVhereof this our Apostle assured, calleth the Saintes, the sanctified of the Lord:

Eze. 11. 19

20. c. 36.

25. 26. 27.

1. Rom. 4.

1. Pet. 1. 2.

Isay 26. 12

Pla. 68. 28

Phil. 2. 13.

Leu. 20. 26

Leu. 21. 2.

verse 23.

Eze. 20. 12.

Item 37. 28

1. The. 5. 23

Pla. 51. 12.

Lord: Called faith he, and sanctified of God; which hee setteth down as a singular dignity in the Saints.

The carefull consideration of these things, must stir up the Saints of God, to al holines, righteousness, and true sanctification; that as they are sayd to be sanctified, so they might shew themselves sanctified in deede; that so their names and their natures, their calling and their conuersion, might be answerable and correspondent, agreeable and consonant both together. This must we remember alway, herein must we meditate continually, in this consideration must we be wholly occupied al the daies of this our mortall life, that in the fruites of our conuersion, the trueth of our sanctification, may bee made manifest.

What must the consideration of our sanctification worke in vs.

I Now whereas the Church of God is sayd to be sanctified: it followeth, that Gods elect are Saints: if not Saints, then not Gods people: if not Saints, then not sanctified by the bloud of Iesus Christ. Then depriue they themselves of the fruite of Christes death, and this glory of Gods chosen, who in excuse of their sinnes, say, we are not Saints. But all they which are bought with the bloud of Christ, are Saints: Saints by calling, as the Apostle speaketh.

Observations.

I. Rom. 7
I. Cor. 1, 2,

2 VWhereas Saint Iude writing to the elect of God alive, faith they are sanctified: therefore must we not count those onely for Saints, which are dead in the Lord: but also such as being in the flesh, glorifie God both in body and spirite which are his: and by good workes, giue liuely testimony of their vnfaigned faith in Iesus Christ, are Saints too.

I. Cor. 6, 20

The last and third title of honour, wherewith in this place the Saintes are bewtifed, is, that they are reserved vnto Iesu Christ. The Church and congregation of God, are by his diuine power and providence, reserved and kept as an inheritance vnto Christ. For God doth call the Saints, and calling them, doth sanctifie them also: that being called and sanctified of God, they might be preferred, as a speciall portion, treasure, and possession vnto Iesus Christ, the onely true heyre of the world, and

To be reserved to Christ, is the third title of the saints honour.

Lord

S. Jude. Sermon. I.

Lord of the Church: whereby the father performeth the promise, made vnto the sonne, our Sauour Christ: Aske of me, & I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession. And Saint Eph. 1. 22. Pauls doctrine is manifest: that God hath made all things subiect vnto him, and giuen him ouer all things to be the head of the Church, which is his body, euen the fulnesse of him that filleth all in all,

As therefore a carefull father, chuseth out the chiefe of his treasure, and reserueth it vnto his sonne, & prouideth the best portion, and keepeth that for his heire: euen so hath God chosen the Church out of al nations and people of the world, and with a mighty hand and outstretched arme, purchaseth it from all other nations, though all the world be his, as in his Prophet he speaketh: and reserueth it as a fit portion, a goodly heritaunce, an excellent treasure, and a speciall and peculiar part, for his, and to his sonne Iesus Christ: which is no small honour vnto the Saints,

For God to haue them in such regard and account, to haue them in such request and estimation, that he layeth them vp in the treasure of his mighty power and prouidence, and reserueth them vnto his onely sonne our sauiour Christ: this is the glory, this is the honour, this is the dignity of the Saints, VVhom hee hath so reserued vnto Christ, as yet they be made coheires with him of his kingdom: for being the sonnes of God, they are also heires, & heires annexed with Iesus Christ: so that they suffer with him, that they may also be glorified with him: & by Gods eternall counsell, are also predestinate to be like vnto the image of his sonne, that he might be the first born among many brethren.

3 In this title is the greting and salutation: wherein Saint Jude wisheth the encreasing of three things, namely, of Mercy, Peace, and Loue.

In this greeting S. Jude a little varieth from the common salutations of the Apostles. For most vsually & commonly they wish grace and peace: as S. Paul to the Romanes, Corinthians, Philippians, Collossians, Thessalonians. And S. Peter: as in their seuerall places, and seuerall Epistles is most

The greting or salutation.

1. Rom. 7.

1. Cor. 1. 3.

2. Cor. 1. 2.

1. Gal. 3.

most apparaunt. Yet this salutation agreeth with S. Pauls salutation in both his Epistles to Timothy, & in that that is to Titus, wherein Mercy is interposed and ioyned with Grace and Peace. And with the Epistles of S. Peter, wherein he desireth the multiplying of Grace and Peace. Yet in that he ioyneth, Mercy, Peace, and Loue; and desireth the encrease and multiplying of them al, he in some point varieth from all others: for the same is not in any other, so to be found. But this difference is nothing: but rather a testimony of care and desire he had vnto the encrease of vertues in the Saints, in whom he could neuer desire too many vertues, neither too great an encrease in them.

1. And to come to these in particular: he wisheth vnto them Mercy. And Mercy is that fauour and free grace of God, whereby he accepteth vs, and hath compassion vpon vs, stained and polluted with iniquity and sin; not for any merit or desert in vs, but of his owne free grace: whereby he deliuereth vs from the slavery of Sathan and sin, and translateth vs into the glorious liberty of the sons of God. And through this mercy, God is pacified towards mankind, in his beloued sonne, Iesus Christ: in whom only he is well pleased: turning from vs his wrathfull indignation, and dreadfull countenance, and pardonning our sinnes for his owne names sake. And this is the fountaine and well head, whence the whole worke of our saluation floweth and ariseth: whereunto wholly it is to be ascribed: and therefore in the first place it may be placed.

2. After Mercy followeth Peace. and this is the effect of Mercy. For our reconciliatiō with God through Christ, is of the Mercy of God. Touching which Peace, to speake something, it generally signifieth all happines, prosperity and felicity of this life: comprehending vnder this one thing, all other blessings accompaning this life, in such as shall finde fauour and grace from God. In which sense, it is vually in the salutations of the Hebrues taken: as Ioseph asked his brethre of their peace, that is, of their welwar & prosperity. VVhen Ietro the father in law of Moses, was come vnto him iuto the wildernes where Moses camped, each asked each other of their peace, that is of their welfare.

Eph. 1. 2.
1. Phil. 2.
1. Col. 1. 2.
1. Thes. 1. 2.
2. Thes. 1. 2.
1. Pet. 1. 2.
2. Pet. 1. 2.
1. Tim. 1. 2.
2. Tim. 1. 2.
1. Tit. 2.
1. Pet. 1. 2.
2. Pet. 1. 2.

Mercy.

Rom. 8. 21.

Mat. 3. 17.

Mat. 17. 5.

Peace.

Gen. 43. 17.

Exo. 18. 7.

S. Iude. Sermon. I.

4. Ki. 4. 26. fare, So when the Sunamite came vnto Eliseus, her son being dead, he asked her if it were peace: if all were well. So those places, Ier. 28, 9. 29. 7. Mat. 10. 12. 13. In that sense are also taken.

Peace manifold.
Gen. 26. 15
c. 26. 28.
1. K. 27. 1. 2
Rom. 12. 18
 1 Now peace in particular, is manifolde: there is ciuill peace, when in outward thinges of this life, we agree with men of this world, and liue quietly as much as in vs lieth with them. After which manner, Abraham with Abimelech, and Isaac in like maner: Dauid with Achis, and many of Gods saints, euen with the wicked and vngodly haue entertained this peace. Which Saint Paul also perswaderth vnto the saintes, if it be possible, and as much as in you lieth, be at peace with all men: and this peace, if it may be enioyed with a good conscience, is for many causes and considerations profitable.

2. Pet. 3. 8.
Mark. 9. 50
Psa. 133. 1.
 2 There is another peace, which is the harmony and mutuall consent which is betwixt the brethren, which the Saintes of God, and the christian brethren ought to maintaine and cherish among men. Whereunto Saint Peter exhorteth: finally my brethren, be ye all of one minde: be at peace and vnity among your selues. And our Sauour Christ thereunto respecteth, when he exhorteth his Disciples to haue peace among them selues. And the holy Prophet of God, Dauid, most carefull of this vnity and peace, commendeth it as a thing both good and pleasant vnto men: beholde how good and pleasant a thing it is, brethren to dwell in vnity. And in many other places, the like exhortation to the same vertues, are plentifull: and this peace, both in respect of heauenly and spirituall agreement, and also in regard of outwarde quietnesse among the Saints, is greatly to be desired.

Phil. 4. 7.
Ioh. 14. 27
Luk. 24. 36.
 3 But there is a peace which passeth all peace, yea which passeth all vnderstanding, which is the peace of our conscience, whereby we are at one with God, through Iesus Christ our Lord. This is the peace chiefly, which Christ promisseth vnto the Saints, and leaueth vnto his Church: yea praieth for in the Saintes. Peace I leaue with you, my peace I giue vnto you, not as the world giueth, so giue I vnto you. And in the presence of Thomas, heal-

so desireth it in them: peace be vnto you. This is that peace which we obtaine by faith in Christ, whereby we are reconciled vnto God: of which Saint Paul speaketh, being iustified then by faith; we haue peace with God through Iesus Christ our Lord. This is the tranquillity of our mindes, this is the inward quietnesse of our hearts, this is the ioy of the spirite, from the assuraunce of our reconciliation with God, conceived: then the which, no peace is more excellent, none more comfortable, none more ioyfull vnto the Saints of God: and this the Apostle chiefly wisheth vnto the Saints.

Ioh. 20. 26
Rom. 5. 1.

The third thing in this salutation & greeting wished, is loue. Now loue is specially threefold. First the loue wherewith God loueth vs: whereof our Sauour in the Gospell speaketh: so God loued the world, that he gave his onely sonne, that whosoever belieueth in him, should not perish, but haue life euerlasting. And Saint Paul, I am persuaded that neither life, neither death, neither Angels, neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shal be able to seperate vs, from the loue of God, which is in Iesus Christ our Lord. And Iohn the blessed Apostle: herein was the loue of God made manifest amongst vs, because God sent that his onely begotten sonne into the world, that we might liue through him. This loue is the loue wherewith God affecteth vs, and imbraceth vs in his sonne Iesus Christ.

Loue.

Three fold
loue.

Ioh. 3. 16.
Rom. 8. 39.

1. Ioh. 4. 9.

The second loue is, wherby we loue God, of which God himself in his law speaketh: Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy might: recited by our Sauour in the Gospell, when the Lawyer would haue posed Christ by his tempting question: maister, which is the greatest commaundement in the Law? whereunto Christ answered, thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy minde: this is the first and greatest commaundement: and the second is like vnto it, thou shalt loue thy neighbour as thy selfe. Where, in the first place, that loue is vnderstood, wherewith we should loue God: and in the

Deut. 6. 5.

Mat. 22. 37.
38. 39.

S. Iude. Sermon. I.

Luk. 7. 47. the second, that whereby we loue one another, Of this loue our sauour speaketh to Simon the Pharisee, touching the woman which washed his feet with teares, and wiped the with her haire, which Christ saith, was because she loued much. This finally is that loue, which toward God, the holy Saints in sundrie places haue protested.

3 Loue is, whereby wee embrace one another, & our christian loue towards our brethren. Whereof as almighty God in his law by Moyses speaketh: thou shalt
Leuit. 19. 18. loue thy neighbour as thy selfe: So our Sauour in the
Ioh. 13. 34. Gospell most earnestly commendeth it vnto the saintes.
c. 15. 12. A new commandement giue I vnto you, that you loue
Rom. 12. 9. one another, euen as I haue loued you, that ye also loue
c. 13. 8. 9. one another. The Apostles haue almost all, spoken of
ver. this: S. Paule saith thereof: let loue be without dissimu-
Hebr. 13. 1. lation, abhorring that is euill, cleauing to that is good.
Ephes. 5. 2. And els where: walke in loue, euen as Iesus Christ
1. Thes. 4. 9 hath loued vs: and almost in euerie his Epistle, not once
1. Cor. 13. but often, that Apostle speaketh of this loue: as in the
1. 2. & c. seuerall discourses shall appeare. And concerning S. Pe-
Col. 3. 14. ter, how often doth hee exhort the saints of God vnto
1. Tim. 1. 5. mutuall loue? what, saith he not in this wise vnto
1. Pet. 1. 22. them? hauing purified your soules in obeying the truth
1. Pet. 3. 8. through the spirit, to loue brotherly without faining,
 loue one another with a pure hart feruently? speaketh
 he not in like manner to the saintes? Finally my bre-
 thren, be ye all of one accord, one suffer with another,
 loue as brethren, be pitifull, be courteous. To conclude,
 doth he not highly commend this, when he saith, About
1. Pet. 4. 8. all things haue feruent loue among you: for loue coue-
 reth the multitude of sinnes? To be brieft, S. Iohn in his
Iohn. 1. 2. three seuerall Epistles, entreateth of nothing so much as
3. Epistles. of loue. So that it might seeme to haue beene his whole
 or chiefe drift, to perswade the Saints to loue.

In which kinds of loue, howbeit there is difference, yet in as much as euerie of them is necessarie in the saints, howsoeuer the Apostle might seeme to be vnderstood of the first, which is Gods loue towards vs, yet may he not amisse be thought to commend them all, and to haue wished

wished euery of them vnto the saintes.

Mercie, peace, and loue being the things he wisheth the saintes, yet doth he not with them simply, but hee praieth that they may be multiplied, enlarged and increased in them, that as God hath shewed his mercie towards his Church, in forgiuing their sinnes, and imputing not vnto them their vnrighteousnesse; so hee would continue and enlarge the same, in bearing with their dayly infirmities, in pouring vpon them his manifold blessings, and in bringing them vnto finall felicitie. And as he giueth grace in our heartes, by free reconciliation, and iustification by faith, whereby our consciences are setled, and we at rest in our heartes, and at peace with God: so it might please him to confirme this peace euermore vnto vs, dayly more and more assuring vs of his fauour in Iesus Christ, that in him our ioy being full, that peace of God, which passeth all vnderstanding, may for euer preserue our heartes and mindes in Iesus Christ. And as hee hath giuen testimonie of his loue towardes vs, in offering for our sinnes his onely begotten sonne our sauiour: so hee would vouchsafe to poure abundantly into our mindes, the loue of his name, and increase in vs this loue more and more one towardes another, euen vnto the comming of our Lord and sauiour Iesus Christ.

Multiplying of these good things wished.

Philip. 4. 7.

John. 3. 16.
1. John. 4. 9

1. Seeing now this Apostle desireth that these things might be multiplied, we see, that the mercie of God, be it neuer so great towardes vs, yet it may be increased: & the peace of our conscience, be it neuer so setled, yet it may be enlarged: and loue either of God towardes vs, or of vs towardes him, or of man vnto his brother, be it neuer so excellent, yet it may be augmented. So that we may hence learne, that no grace of God in vs is here perfect: & that, in as much as they are not in vs in this life in perfect measure, therfore dayly to pray for the enlarging, the encreasing, and the amplifying of his giftes in vs.

Observations.

S. August.
Epist. 29.
Hieronim.
62. Epist.
Celsitino
Diacono.

2 And albeit all these three, mercie, peace, and loue, proceede equally from euery one of the three persons, in the blessed and glorious Trinitie: yet in other places of holy scripture, mercy is chiefly applied to the Father, peace

S. Iude Sermon I.

Mercy chiefly ap-
plied to
the Father.
2. Cor. 1. 3.
Rom. 12. 1.
Psal. 51. 1.

peace to the Sonne, loue to the holy Ghost. Mercy is ap-
plied vnto the Father, because all fauour, all grace, and
goodnesse towards man, proceedeth from him, as from
the fountaine, originall, and cause efficient: therefore is
he called by Paul, the God and Father of mercies. And in
respect of his abundant mercy and his riches in mercy,
both Paul ascribeth many mercies, and Dauid a multi-
tude of compassions and mercies, vnto him.

Peace ap-
plied vnto
Christ.
Isay 9. 6.
Eph. 2. 14.
15. 16.
Mat. 3. 17.
Mat. 17. 5.

Peace is applyed vnto Christ the Sonne, because he ma-
keth peace betweene God and vs, setteth vs at one, and
reconcileth vs vnto the Father. For which cause the Pro-
phet Isai calleth him the Prince of peace. And Saint Paul,
termeth him our peace, because he hath ioyned Iew and
Gentile together, and reconciled both in one body vnto
God in his Crosse. Through whom God protesteth him-
selfe well pleased. And Saint Paul affirmeth, that we haue
by him peace in conscience with God: we saith he, being
iustified by faith, haue peace with God, through Iesus
Christ our Lord.

Loue refer-
red to the
holy Ghost.
Rom. 5. 5.

Loue is referred to God the holy Ghost: because ther-
by the most excellent vertue of godly loue, is wrought in
our harts, according to that worthy sentence of the A-
postle: hope maketh not ashamed, because the loue of
God is shedde abroad in our hearts, by the holy Ghost,
which is giuen vnto vs, From whence the loue we beare
to God, and the tender affection which we shew to men,
ariseth also, as by the Apostle Pauls doctrine euidently ap-
peareth: who for that cause making loue the first fruite of
the spirite, saith: the fruit of the spirite, is loue, ioy, peace,
long sufferiug, gentlenesse, goodnesse, faith, meeke-
nesse, temperaunce: against such there is no law. Which
thing when Saint Augustine considered, he confesseth
vnto Sixtus, that no man hath either any true vertue, or
any sincere loue, but by the spirite of vertue, which is
the holy Ghost. And in another place: the spirite, saith
he, is sayd in scripture, to sigh for vs: that is, to make vs
sigh, by pouring into vs loue toward God. And the loue
which we shew one vnto another, riseth from that loue
we haue to God: as oftentimes, and in sundry places,
witness

De vnit. &
trinit. cap. 3.

witnesseth: So the spirit & holy Ghost is cause of both: and therefore may loue be very fitly applied thereunto.

Albeit then, all the workes of the Deity be communicable to euery person in Trinity, and inseperable in such manner, that what one person doth, all doe: yet in some respect they are more properly applied to one, then vnto another, as this slender tasste hath taught vs.

3 Moreouer, these holy greetings must teach Christiāns, both in their words, & in their writings, to shew humanity and cariesie: especially when they are to deale in holy and sacred, in earnest & serious matters: that by their courteous beginnings, they may animate & encorage the hearer or reader to be attentiuē in the proceedings: when as rough beginnings, hinder greatly the other proceedings.

4 Finally, seeing the Saints and men of God, wish such things vnto the brethren: all men and women in that they are members one of another, should therefore alwaies wish all good things one to another, Wherefore such as wishe to others, hatred not loue; death not life; euill not good; vexation, not quietnes: misery, not happines: dānation, not saluation, from God: degenerat from christian duty, from brotherly loue, from apostolike example, and therefore are most wicked.

Now the God of Mercy, Peace and Loue, poure into our harts such graces of his spirit, that our mindes replenished with heauenly vertue, we may walke in all obedience vnto God, and all Christian duty vnto the brethren; that we partakers of the Mercy of God, of the Peace of Iesus christ, Eph. 4.15 and the loue of the spirit, may in all things grow vp into him which is the head, and may rise vp vnto the perfect measure of the age of Christ: that in all fruites of righteousness, and works of sanctificatiō glorifying him here, we may in the life to come, be glorified of him in his eternall kingdome of glory: whereunto he bring vs, which hath shed his precious bloud for vs, euē Iesus Christ the righteous. To whom with the Father, & the holy spirit the comforter, be al praise, glory, honour, and maiesty, now and euermore,

Amen.

D

Verse

S. Jude Sermon 2.

Verse. 3. Beloued, when I gaue all diligence to write vnto you, of the common saluation, it was needfull for me to write vnto you, that you should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saintes.

The second part of the Epistle, is the entrance.

These words containe the scope of the Apostles, which is to confirme the saints against deceiuers, wherem he getteth attention, and purchaseth their good wils, four waies.

1 From his feruent loue towards them, to whom he writeth, in that hee protesteth that they were dear, tender & beloued vnto him, as he also to them.

2 From his desire of their saluation, whose care toward them was such, as that thereby he gaue all diligence to write of necessary thinges vnto them.

3 From the thing it selfe: for he wrote not of any vaine, foolish, or frivoulous thing, but of the common saluation of the saints.

4 From imminent & present daunger, hanging ouer their heads: therfore were they to bee exhorted to contende for the faith; in which place five thinges are to be noted of vs.

1 What is to be done, they must contend.

2 Against who, enen against seducers, corrupters of doctrine, and defilers of manners.

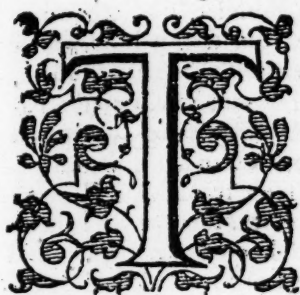
3 For what must they contend: for the faith.

| | |
|---|-------------------|
| } | 1 Giuen. |
| | 2 Once. |
| | 3 To the saintes. |

4 What faith.

5 How they must contend, earnestly.

This



His entrance vnto the present matter, containeth the end & marke whereat Saint Iude aimeth and shooteth in this his Epistle: which is, to confirme the Saintes of God, against wicked and vngodlye persons, which labour to seduce and deceiue, both by their false doctrine, and their corrupt manners. Against whom the Apostle exhorteth the Saintes to contend in this entraunce of his Epistle. Wherein he getteth attention, winneth fauour, purchaseth good will of his hearers, foure waies as we see.

I He getteth attention and purchaseth fauour from his louing affection towards them, to whom he writeth, in that he telleth them that they were dear and tender vnto him, and greatly beloued of him: in the first word of this verse: Beloued: Beloued, &c. Attention gotten 4 wayes.

Men heare none so soone, as those of whome they perswade themselves to be beloued: to whom, they assure themselves, that they are tender and deare: which perswasion if once it sinke into our hearts, whether it be comfort, or whether it be correction: whether it be admonition, or whether it be reprehension: whether it be instruction, or whether it be commination that is brought, we easily and willingly admit and receiue it. Wherefore, to the end that the saintes might heare his Epistle with greater alacrity and might assure themselves of his louing affection towards them, he calleth them beloued. Whereby he declareth his loue and tender desire he had towards them, and how deare they were to him. Men comonly hear such, as to whom they thinke themselves deare

And it is vsuall with the Apostles, to the ende their doctrine might with greater good wil and attention be receiued: to count and call also the holy brethren, tender, deare, beloued. Saint Peter to this purpose, hauing to diswade from fleshly lustes, which are of great force to entice, and from which men hardly are plucked, getteth first attention, by professing and protesting his loue to- 1. Pet. 2. 17.

S. Iude. Sermon. 2.

- wardes them: Dearly beloued, faith he, I beseech you as strangers and pilgrims abstaine from fleshly lusts, which fight against the soule. S. Paul to get the better attention, and purchase the greater fauour with the Philippians, ha-
 Phil. 4. 7. uing to entreate of a matter of variance and contention betwixt Euodias and Syntyche, the two faithfull and ho-
 ly women, whom he would faine reconcile and make friends, premised by way of preface, this speech: there-
 fore my brethren, beloued and longed for, my ioy and
 2. Pet. 4. 12 my crowne, so continue in the Lord my beloued. S. Pe-
 ter about to entreat of patience vnder the crosse, a matter
 ter of great difficulty, getteth attention therevnto; by
 protesting that they were deare vnto him, whom he thus
 perswaded: Dearly beloued, thinke it not straunge, con-
 cerning the fiery triall, which is among you to proue
 you, as though some straunge thing were come vnto
 2. Pet. 3. 8. you. The same Apostle exhorting the Saints of God, not
 to thinke that God had forgotten his promise touching
 the comming of his Sonne to iudge the world: getteth at-
 tention, and their fauour in like manner: Dearly belo-
 ued, bee not ignoraunt of this one thing, that one day is
 with the Lord, as a thousand yeares, and a thousande
 yeares, as one day. Saint Iohn writing to the Elect Lady,
 2. Epist. got attention, wonne fauour, purchased good will to
 Ioh. v. 5. be heard, by his protesting of loue towards her for the
 trueth: the Elder to the Elect Lady, and her children,
 whom I loue in the trueth: and not I onely, but also all
 3. Epist. that know the trueth. And to Gaius in like manner: the
 Ioh. v. 1, 2. elder vnto the beloued Gaius whom I loue in the truth:
 beloued, I wish chiefly that thou prosperest and farest
 well, as thy soule prospereth. Finally, we may obserue, that
 not onely in their Epistles, both sometimes in the entrâces
 and beginnings, and often also in their discourses: but
 also in their Sermons, the holy Apostles by these and like
 Aâ. 13. 26. speeches, haue gotten good will and attention with the
 c. 15. 7. people: men and brethren, dearly beloued: Finally my
 Phil. 4. 1. brethren beloued: and such like, as we may easily per-
 Philem. 1. ceiue in their holy writings. And so in this place doth
 1. Pet. 4. 12 our Apostle: beloued.
 2. Pet. 3. 8.

1 Now that Saint Iude speaking or writing vnto the Saintes in generall, calleth them beloued: wee are taught what manner affections Gods seruants and saints should beare vnto their brethren, euen affection of loue, affection of tender care, wherby they should account of them, as of brethren, as of beloued.

2 We are taught, that seeing the Apostle doth not onely loue the Saintes, but also as acknowledging theirs, so in like mannner, protesteth his loue towards them: that therefore the saintes, the brethren, the seruants of G O D, must not onely loue vnfaignedly, but also both by words and by workes, protest their loue towards their brethren.

3 Seeing Saint Iude calleth without exception, all beloued: let vs not loue the rich, honorable, wealthy, great and mighty of the brethren onely, and accoumpt them as brethren, and desire to be beloued of them alone: but also the poore, the distressed, the base, the least, yea, euen all the Saintes of God, least we fall into the iust reprehension of Saint Iames, whereby he reproveth the men of his time for their partiality: my brethren, haue not the faith of our glorious Lord Iesus Christ, in respect of persons. For seeing we are all members each of each other: seeing we are all children of the same heauenly Father: seeing wee haue all one inheritance and hope of our calling, euen eternall life in the kingdome of Iesus Christ: seeing wee are all seruants of the same Lord, and all admitted into the same family of the Saints: we ought without exception to account all our brethren beloued, and shew affection of sincere good will towards all, and also desire to be beloued of al.

2 As by the protestation of his loue towards them, he got attention and good will of the Saintes: so secondly from his care of their saluation he getteth good will, in that he vndertooke all labour, and gaue all diligence to write vnto the Saintes of things necessary, for the confirmation of their faith, and the saluation of their soules: wherein his loue of their saluation, and his care of true religion, appeared.

Iam. 2. 1.

1. Cor. 12.

12.

Ep h. 4. 25.

Ioh. 20. 17

Mark. 23. 9

Eph. 4. 6. 1

Eph. 4. 4. 1

Eph. 4. 5.

S. Iude. Sermon. 2.

Observati-
ons.

In which place we are taught, first, that all men professing godlines, must giue all diligence, and shew singular care, to defend trueth against falshood; religion against superstition: vertue against vice, innocency against iniquity; iustice against vnrighteousnes; Christ against Be-lial; God against Satan and all his adherents. Which care, as it lieth vpon all the Saints and professours of the faith: so it most of all presseth the Ministers, the Pastours, the Preachers of the word, VVho are therefore by God called watchmen, that with all care they should foretell dangers to come; and descry from farre, the enemy, that he may the sooner and the better be resisted. And also they are called souldiers, because they are to fight the battels of the Lord, against the enemies of the Gospell, VVhich S. Paul considering, was so prest with care, that he confessed that the burthen of the whole Church, was laid vpon him, and that he cared for the whole Church of Christ. Therewithall S. Peter moued, gaue all diligence and endeouour, not onely in his life time, but also after his death, to confirme the Church.

Secondly, and againe, herein we must leame, not to be
 2. Pet. 3. 17 only carefull of our selues, that we stand fast: but we must also care for others, for the brethren: least they also fall frō their owne stedfastnes, by the allurements & enticements of the wicked. This care ouer the Saints & holy brethren, in this place appeareth to haue beene in this Apostle, in that he gaue all diligence to write vnto them, for their profit, and the confirmation of their faith.

Seeing Iude had so great care ouer their saluation, that therefore he gaue all diligence to write vnto the brethren; the recounting of this care in the man of God, shoulde moue them to attention, willing to hear his voice, whose great care already hath appeared.

3 In the next place he purchaseth good will, and willing attention from the matter it selfe: men will willingly and easily heare men, when the thing spoken or written, is no fancy, no vaine conceit, no deuise of our braine, nor imagined thing: no friuolous or foolish toy, but a matter of waight, of importance, of necessary knowledge and

and worthie to be considered, and very profitable vnto them also. Such a thing S. Iude had in handling : hee 2. Pet. 1. 26. wrote vnto them touching the common saluation of the Saints, therefore was he to be heard.

If then we desire to be heard, if we craue audience at the hands of the people : if we would attention to be giuen, either to the words of our mouthes, or the letters of our writings : let both words and writings bee of things profitable, weightie, appertaining vnto saluation. These things are worthie hearing, these deserue reading. But Iewish fables, foolish questions, vaine genealogies, mens traditions, idle conceites, forged deuises, drowisie dreames of our braines, things picked out of our fingers ends, and new hatched by our owne fancies : are not to be spoken, much lesse to be written, and ought neither to be heard, nor to be read of the saintes of God.

S. Iude wrote of the common faith, then which nothing is either more profitable, or more precious : for which cause S. Peter calleth it precious faith : and the promises therein contained, precious promises. 2. Pet. 1. 1. & verse 4.

The doctrine of faith, the Gospel of Christ, wherof here S. Iude wrote vnto y^e saintes : is called cōmon saluation.

And first it is called saluation, because the gospel is the glad tidings of saluation. The word of Christ, the doctrine of Christ, the Gospell of Christ : the word of saluation, the doctrine of saluation, the Gospell of saluation. Whereof S. Paul speaking, saith, Men and brethren, The doctrine of the Gospell, is saluation. Act. 13. 26. children of the generation of Abraham, and whosoever among you feareth God : to you is the word of this saluation sent. And for this cause he calleth it the power of God to saluation, to all that do belieue. And to the Church of Ephesus he giueth it a double title, and calleth it the word of truth, the Gospell of their saluation. Rom. 1. 16. Eph. 1. 13. 2. Tit. 1. In whose praise S. Iames speaking, exhorteth the Saints of God, to receiue with meekenes the word of the Gospell, which was able to saue their soules. Iam. 1. 21.

For as much therefore as the Gospell being mixed with faith in those that do belieue, is the effectuall in-

S. Iude. Sermon. 2.

Hebr. 4. 2. **Instrument of our saluation : therefore S. Iude writing thereof, saith he wrote of saluation.**

The Gospell is the doctrine of common saluation. And as the doctrine of faith is called saluation, so it is called common saluation. Which epithete or addition, not only S. Iude here, giueth to saluation, but also S. Paul giueth to faith, when he wrote vnto Titus his naturall sonne, according to the common faith. So that both faith & saluation is comon to the Saints : and both in the same respects, and forlike considerations are called common.

1. Tit. 4.

Why saluation and faith is called common.

Luk. 14. 17.

18. &c.

Math. 22.

1, 2. &c.

Mat. 28. 19.

Mar. 16. 15.

Rom. 10.

13.

1. Faith and saluation is common, because they are commonly or generally propounded and preached vnto all men. As appeareth in y^e parables of the great Supper, and of the marriage dinner of the kings sonne, (whereby the Gospell and doctrine of saluation, was figured:) vnto which were called, not only choice ghestes, before inuited, which were the Iewes : but also such as were founde in the streetes, lanes, high waies, and all places; the poore, the lame, the maimed, the halt, the blinde, whereby the generall inuiting of all men is signified. And our Sauieur commanded it should so be done, whē after his resurrection, he gaue commandemēt to his disciples to go preach the Gospell to all nations and creatures of the world. S. Paul cōfirmeth the same, where answering the obiection which men might haue made against him, excusing themselves for not belieuing, as if they had not heard, he saith: But I demaunde, haue they not heard? no doubt their sound is gone out throughout all the earth, & their words into the ends of the world. Faith and saluation then being preached, propounded, and offered generally vnto all men, may not amisse be called common.

2. Faith and saluation is also common; for whether we take saluation for the thing wherein saluation consisteth; and faith for that which is belieued; or saluation for the way whereby we are sauēd; and faith for that facultie whereby we belieue, it is common. If we take saluation for that wherein eternall life consisteth, and faith for that is belieued, they are common, because the saluation of all the saincts consisteth in the same thing, in the enioying of the presence of God and his Sonne Iesus

Christ :

Christ: and all the saints belieue one and y^e samethings of God and of Christ. If for the way whereby we are sauēd and do belieue, it is common, because there is but one faith, one saluation, one way & meane vnto eternall life, whereby all the Saints are sauēd. For the poore and the rich; the high and the low; the noble and the base borne; the King and the caitiue; the Prince and the Pefant; the Pastour and the people: the men of auncient, and we of this present age, haue one faith, one saluation, one way to attaine to life, therefore are they common. S. Peter teacheth the Iewes, that they of that age hoped by the grace of Iesus Christ to be sauēd, as well as their forefathers by the same meane, were sauēd. And S. Paul speaking of the same, saith; There is but one faith, which is to rest and rely vpon Iesus Christ. Wherefore he is made the meane of saluation to Iew and Gentill, man and woman, rich and poore, old and yoong, and to men of all ages: which S. Paul teacheth, Iesus Christ yesterday, to day, & the same for euer. Without whom, no mā in former times, neither is there any in these daies, neither shall be in succeeding ages and hereafter, that can be sauēd. Therefore in the holy Reuelation, he is called the Lambe of God, slaine from the beginning of the world: because from the first man Adam, to the last man in the world, none can be sauēd but by him only. Which S. Peter also confirmeth in his assertion vnto the Iewes, that saluation only is by the name of Iesus Christ: and that there is no saluation in anie other: for that among men, there is no other name giuen vnder heauen, whereby we may be sauēd. Seeing then all Gods elect are sauēd onely by Iesus Christ, and through the faith which is only in him: which is common vnto all that belieue, therefore both faith and saluation, are called common. So that the way whereby we come vnto saluation, which is faith, is one, and common to all the saints: not that there is one faith in number in all the saints, but because faith in generall, is the meane of our saluation; and that whosoever is sauēd, is sauēd only by faith: which in perticular in euery of the saints being speciall, is notwithstanding in generall, common to all, and the

A^ct. 15. 11.

Eph. 4. 5.

Iere. 31. 31.

Hebr. 13. 8.

Reue. 13. 8.

A^ct. 4. 12.

S. Iude Sermon 2.

13. De Tri-
nitat. c. 2.

the common meane of saluation. In which sense S. Augustine faith, Faith, which who so haue, are called faithfull, & who so haue not, vnfaithfull or infidels: is comon to all men, as one face is said to be common to more men, when yet euery man hath his owne face. So faith not in number, but in kinde or in similitude, is one in the Saints, &c.

1. Tit. 4.
Philip. 1. 5.

3. Common also is faith and saluation, not only because it is one, and all the Saints thereof are partakers: but because it is by generall consent agreed vpon, and so commonly of the Saints confessed. In respect then of the agreement of S. Paul with Titus, in the doctrine of faith, he calleth faith common: and in regard of the consent of Iude, with the Saints in the doctrine of saluation, is saluation called common. For as much therefore as S. Iude wrote vnto them of the common saluation, the knowledge whereof is most necessary: thereby he getteth attention, and fauour of his hearers.

4. Finally and fourthly he winneth fauour, & getteth attention, from the vrgent necessitie, and present daunger hanging ouer their heads; which forced him to write vnto them, to contend for the faith. The present daunger, the perill imminent, the vrgent necessitie here enforced S. Iude thus to exhort, thus to write: wherefore they could not but heare him. For when he sawe the huge multitude of wicked persons: and the generall corruption wherewith the world was defiled: the great perill which might ensue, and the vnrecoverable danger they might sustaine, by the suttile dealings of the wicked, if they were not forewarned and prepared before hand by his admonition: it moued him to write, and must make them also with all attention to heare the exhortation: that is, that the Saints bend themselues against the enemies of the Gospell, and earnestly contend for the faith which was once giuen vnto the Saints.

The Apo-
stles drift
and scope,
what it is.

And here we see the marke he aimeth at: the butte he shooteth at, the thing whereat he driueth, the ende which in this Epistle he respecteth, which is the confirmation of the Saints, against corrupters both of doctrine, and of maners in the Church.

Now

Now this place containeth five perticular circumstances: First, what is to be done, we must striue or contend: secondly, against whome: against deceiuers: thirdly, wherefore, or for what: for the faith: fourthly, for what maner faith; euen that faith which was once giuen vnto the Saints: fifthly, how we must striue, earnestly.

1. We are here taught what must be done: we must contend, we must striue, we must fight. Whereby we see what our life is, euen as Iob saith, a warfare vpon the earth. Which the holy scriptures to teach vs, exhort vs to watch, to beware, to be strong, to acquite our selues like men: as doth S. Paul: Watch, stand fast in the faith, quit you like men, and be strong. And to that purpose are we not only called souldiers, but also willed to put on compleat harnesse, that so we may stand against both Satan and men.

The contending of gods saints
Iob. 7. 1.

1. Cor. 16.
13.

Eph. 6. 11.

2. The enemies against whom we must contend, are heretikes, seducers, and deceiuers of mindes, corrupters both of doctrine & maners in the Church of God. That as Abraham had many bickerings, debates and contentions with the Cananites and Princes of the East: and Isaac many conflicts with Ismael the scoffer: and Iacob with prophane Esau: David with bloodie Saul: and Daniel with the enuious Princes of the prouinces: Christ and his Disciples, against the Scribes and Pharisees: So we, with the wicked, shall alwayes haue our contentions.

The aduersaries of the saints.

Gen. 12. 6.
& 8.

Gen. 27. 7.

Gen. 25. 22
& 30.

Gen. 27. 41.
&c.

Dan. 6. 3.

These are the scowts of Satan the grand enemy of the Church: whom he sendeth to entrap the people of God: these are the Angels of the great Dragon, whom he sendeth in troop to fight against Michael, the Prince of the Lords armies. These are the messengers of Sathan, sent to buffet y^e Church: these are the Cananites, which shall neuer be destroyed, but shall be goades and whips in the sides, thornes and prickes in the eyes of the Saints, to keepe them in continuall exercise in the Church. These are the enemies against whom we must bend all our forces, and with whom wee must haue all our contentions. Such aduersaries had the Apostles themselves, agaynst whome, they contended moste manfully:

4. 5.
1. King. 18.
10. &c.

The seducers & deceiuers of the world, are Satans scowtes.

Reu. 12. 7.

2. Cor. 12. 7

Iosua. 23. 13

Iudg. 2. 3.

Such

S. Iude. Sermon. 2.

Such enemies had the Fathers, Augustine, Ambrose, Jerome, Chrysostome, Basil, Athanasius, with the rest of the ancient Doctors: whose great fightes, whose valiant warres, whose mightie contentions against the Donatists, Nouatians, Nestorians, Luciferians, Arrians, Montanists, Cyrinthians, Martionists, Maniches, Pelagians, and infinite the like heretikes, their worthie workes and famous writings haue published and proclaimed to all the world. And the enemies of the church now, are not only Papists, Schismatikes of former ages, Atheists, Iesuites, Seminaries, and such like: but euen such as seeme to be crept out of the bosome of the Church it selfe: Martinists, Familists, Baronists, with the rest of the rout of the Donatists and Libertines of our time: against whom we haue no lesse need, then our forefathers in their times against open heretikes, to striue and contend earnestly.

Act. 10. 30.

The thing
the Saints
contende
for.

2. Tim. 2. 5.

3 Now seeing that such striuings are only praiseworthy, and shalbe crowned, which are lawfull: and those onely lawfull, which are for good things: therefore must we consider for what we must fight, that so we may be crowned. Which S. Iude here telleth vs, willing that we contend for the faith. So then to contend for the faith, the religion, the gospell, the profession of Iesus Christ, is a lawfull and a lawdable contention.

The Athenians othe.

When the Athenians were made free, they tooke an othe, and swore, to fight both alone and with others, for their religion, for their countrie and common wealth, for their libertie and the good estate of their citie: and haue not we Christians, in the day of our libertie, at the freeing of our soules from Satans slauerie, when we receiued the holy sacrament of regeneration (as it were) with solempne othe, and vnder many witnesses protested to fight for Christ his religion, for Christian libertie, for the countrie of the saints, and the prosperous estate of the Church? When Ioab the Captaine of Dauids armie was sent against the Ammonites, for the disgrace done against the seruants of Dauid, he encouraged his brother Abishai in these wordes: Be strong, and let vs be valiant for our people, and for the cities of our God:

2. King. 10.
12.

teaching

S. Iude. Sermon 2. 23

teaching vs that warre for Gods religion, and the defence of his people, is lawfull. If Ioab fought lawfully agaynst the Ammonites, for the disgrace done to Israel the people of God: shall not our contention be lawfull, which is vnder- taken against the enemies of the Church, for corrup- ting the religion of Iesus Christ, and the defiling of the maners of his seruants? when the enemies of Benjamin and Iuda rose vp against them to hinder the building of Ierusalem: Nehemiah their captaine and a man of God, exhorted the remnant of the captiuitie, the Israelites, to fight for their brethren, theyr sonnes, their daughters, their wiues and their houses: and when the ennemies of Iesus Christ shall rise vp to hinder the building of the ce- lestiall Ierusalem, which is his Church, and endeouour the destruction of the Saintes: shall we not fight for our spirituall brethren, our sonnes, our daughters, our wiues, and our houses? Sirach willeth men not to be ashamed of the trueth, but for to striue for it vnto death, and to defend iustice for their life: because in so doing, the Lord should fight for them against their enemies. And Saint Iude in this place exhorteth vs to fight and contend for the common faith. For the trueth of God then, for the righteousness of Christ, for the faith of the saintes to contend, is a contention most lawfull. Wherefore, whereas the men of the world contend, for landes, for li- uings, for honours, for promotions, for kingdomes, for countries, for pleasure, for profit, for riches, for wealth, for finenesse, for brauerie: some for this thing, some for that, but all for vanitie: yet must we learne a better professi- on, and vndertake our contentions for better quarrels, euen for the faith of Iesus Christ, and the defence of hys Gospell.

Howbeit then, in holy Scripture, contention be often condemned, yet all contention is not reprobued: for here we are warned to contend for the faith. So then for vertue, for religion, for faith & christian profession, to cō- tend; is a glorious and holy contention: and not lawfull onely, but laudable also. Thus our blessed sauour for the religion and word of God, contended against the Scribes and

4. Nehe. 1. 14.

1. Maccha.

2. 40. 49.

50. c. 3. v.

20. 21. v. 43.

Gal. 4. 26.

Reue. 21. 2.

Ecclef. 4. 28

Math. 5. v.

20. to the

end of c. 6.

15. c. v. 1. to

the 2.

23. c. v. 1. 2.

to 36.

S. Iude. Sermon. 2.

Epist. to
Rom. Gal.
Eph. Phi.

and Pharisees: thus S. Paule had many bitter contentions and sharpe skirmishes against the Iewes, for the doctrine of iustification: as in his sundrie Epistles appeareth: against heretiques, worldly wise men, heathenish Philosophers, as it is most euident. Such contentions must we also vndertake, whereunto in this place wee are exhorted.

How men
contend
for the
faith.

1. Tit. 2.
2. Tim. 3.
34.
1. Tit. 11.

And for this faith, we contend, first by maintaining sound religion, and holding fast the faithfull word according to doctrine: that therein we wauer not: secondly, by conuincing out of the scriptures of God, and stopping thereby the mouthes of the aduersaries, according to the counsell of the Apostle: thirdly, by good example of holy life, and carefull practise of vertue, not the least part of spirituall armour.

The commendation
of faith.

4 But what manner of faith is this, for which we must contend? that faith assuredly which was once giuen to the saints. Where our faith is described vnder three attributes: first, that it was giuen: secondly, that it was once giuen: thirdly, that it was giuen to the saintes.

Faith giue.

Isa. 54. 13.

Iere. 2. 47

Ier. 31. 31.

Eze. 11. 19.
c. 36. 27.

Iohn. 6. 39

Act. 16. 14.

1 Faith is said to be giuen, and so it is in deede: for it is giuen vnto the saintes from God, whose worke and gift it is. The Prophet Isai speaking of the doctrine of faith, faith of the saintes, that they shalbe all taught it of God. So that no man commeth to true faith, but he to whome it is giuen of God. Ieremie the Prophet speaking of the doctrine of faith, whereby wee know God, ascribeth the gift thereof wholly vnto God, in whose person hee thus speaketh: I will giue them an heart to know me, that I am the Lord. The same Prophet in another place, speaking of the consent and vnitie in Christian faith and religion, in Gods person againe faith to the like purpose: I will giue them one heart, and one way to feare me for their wealth: consent in faith, consent in religion. Whereunto our sauour in the Gospell consenteth, confessing that faith is the meere worke and gift of God: this faith Christ, is the worke of God, that you beleue in him whome hee hath sent. Which thing S. Luke auoucheth, who witnesseth that God opened the heart of Lydia the seller of purple,

S. Iude. Sermon. 2. 24

ple, of the citie of the Thyatirians, to belecue the thinges which by S. Paul were spoken. Saint Paul entreating of the diuerse giftes of the spirit of God, faith, that faith also is a gift of Gods spirite : to one is giuen faith by the same spirite : to another the gift of healing by the same spirit. Finally, S. Paul preacheth the vndoubted trueth thereof to the Church of Philippi : vnto you it is giuen for Christ, not onely that you should belecue in him, but also to suffer for his sake. Which testimonies confirm this place of the Apostle, who heere auoucheth that faith is giuen. Which place S. Augustine diligently perusing, and citing that place of S. Paul to the Corinthians, faith : all these thinges worketh one and the same spirite, distributing vnto euery one, according as he will : among which all, as you know, he hath named faith. Therefore confessing faith to be the gift of Gods spirit, he calleth the spirite, the spirite of faith. Hence then it is most cleare and euident, that not onely the doctrine of faith, but the verie vertue of faith, is giuen and deliuered vnto the saintes.

1. Cor. 12. 9

1. Phi. 2. 9

Lib. 1. de
Prædest.
sanct. c. 11.

Epist. 105.
Sixto.

Seeing then both the doctrine of faith, heere called faith, and also the verie vertue of the minde, whereby we belecue, and whereunto we attaine by hearing of the faith, as the Apostle speaketh, is giuen : then if we wil attaine thereunto, we must pray for it vnto him, whose gift it is, that is God. For which cause, as S. Paul praieth for it vnto God, to be giuen the Ephesians : peace be vnto the brethren, and loue with faith, from God the father, and from the Lord Iesus Christ : so likewise the blessed Apostles in the Gospel desire encrease thereof : O Lord increase our faith.

Ro. 10. 17
Gal. 3. 2.

Ephes. 6. 33

Luk. 17. 5.

2 As the vertue of faith is giuen, and the doctrine thereof deliuered : so is it giuen but once. Therefore the Apostle faith : for the faith once giuen. The verie gift of faith, the verie vertue, is but once conferred vpon the saintes : for God once giueth faith into their heartes, and that once for all. Yet by his word, by his sacramentes, by his holy spirite, he euermore confirmeth this faith : encreaseth it dayly, and enlargeth it in his saintes. For as God giueth his the holy Ghost, which after that dwelleth in

Faith once
giuen.

Ephes. 4. 30

in

S. Iude. Sermon. 2:

Rom. 11.
29.

in their heartes, and sealeth them vp vntill the day of redemption: and neuer wholly and altogether departeth, though it be not alwaies so manifest in them: so he once also giueth those giftes which accompanie our saluation, whereof faith is the chiefe and principall, and neuer taketh them away altogether, from those that are his seruantes. Which thing S. Paul proueth, in that he saith, the gifts and calling of God, are without repentance. They are once bestowed, they are once conferred vpon the saints, not often: for they alwaies afterward remaine and change not; but by way of encrease. The gift of faith, the gift of regeneration, the gift of iustification, the gift of sanctification in the saintes, are once giuen, and that without repentance. Though for a time they be darkened, weakened, ouershadowed, and couered: otherwaies our saluation were not sure.

Observations.

Mat. 1. 17.
Math. 17. 5

Joh. 20. 22
Mat. 28. 18.

Heb. 1. 1.

So the doctrine of faith is once onely giuen, and so giuen, that it cannot be changed: once for all then, was the Gospell and the doctrine of faith deliuered.

I Which place of the Apostle teacheth vs, that seeing this heauenly doctrine was deliuered once for all, vnto the Church, when Iesus Christ himselfe preached, and confirmed the same by signes & myracles following: who had testimonie from heauen, that it was he that was the sonne of God, and that this his doctrine was to be heard: This is my beloued sonne, in whome I am well pleased, heare him: and that in most manifest and open manner the same was conueied ouer and deliuered vnto the Church, when not onely inspiring into them the holy Ghost, hee gaue them power to remit and retaine sinnes, but also when hee gaue the generall commission to the saintes and holy Apostles, that they should go preach to all nations, and baptize them in the name of the Father, sonne, & holy Ghost, &c: Therefore must not men, looke to haue this doctrine againe from heauen to be confirmed: for it was once deliuered truly, and confirmed with heauenly testimonie: and that shall stand for good, and all; and it shall no more be thus deliuered. Thus much the Apostle himselfe seemeth to insinuate and signifie, when making

king comparison betwixt Christes doctrine, and the doctrine of the Fathers, saith, that God at sundry times, and after diuers manners, spake in old time by the prophets vnto the Fathers: but in these last daies he spake vnto vs by his Sonne. That is, often by the Prophets, to whome reuelations made, died (as it were) with them, & therefore were to be renewed and repeated: but now euen by his sonne this heauenly reuelation is deliuered: & because he liueth for euer, and his doctrine in like manner: therefore is it but once deliuered. Which thing more expressely by him is afterward noted: where hee saith that Christ in the latter end of the world, hath been made manifest and reuealed once. And finallie speaking of the glorious maiestie and the mightie power of the Gospell, at the deliuering whereof the verie heauens, as it were, were astonished: & at the sealing vp whereof by the blood of Iesus Christ, the verie frame of the world was shaken, as the darkening of the sunne, the renting of the temple, the quaking of the earth, the cleauing of stones in sunder, the opening of the sepulchres did beare witnesse: hee saith: yet once more will I shake, not the earth onely, but the heauen also. And this once was when the Gospell in such wonderfull manner, was deliuered by our Lord and Sauour, and with diuine testimonie, confirmed vnto the world. Which places confirme this of S. Iude not a litle, who saith that the doctrine of faith was once deliuered.

2 And this setteth forth the excellency & absoluteness of the Gospell not a litle. For where other matters and doctrines, because they are imperfect, haue neede therefore of augmentation or diminution, of commutation and alteration, of often repeating and much deliuering: yet the doctrine of faith, which is the glorious Gospell of Iesus Christ, must neither be encreased, by adding to it: neither diminished, by taking from it: neither chaunged, nor altered: neither often repeated, nor againe & againe deliuered: for it was once for all, deliuered, and that is sufficient: therefore it is a most perfect doctrine. Wherefore, as in holy scripture, the excellencie of Christes most glorious passio is set forth in this chiefly, that he once suffered,

E

not

That it was
but once
giuen, it
commen-
deth the
Gospel.
Reu. 22. 18.
19.
Heb. 7. 26.
27.
Ro. 6. 9. 10.
Heb. 9. 24.
25. 26.
Heb. 10. 10
11. 12.
1. Pet. 3. 18.

S. Iude Sermon 2.

not often; and sacrificed vp himself but once & not often to God, and yet it sufficed, because it was perfect: So the praise and commendation of the Gospell likewise is here set forth; that once, not often, it was giuen to the saints.

3. If the doctrine of faith were once deliuered, & that in the daies of Iesus Christ; then that doctrine of faith, which springeth vp after this reuelation, is but a bastard doctrine: that word which promiseth & preacheth other faith then that once giuen: is a lying word, and deceitful preaching. All doctrines therefore of men, all decrees and Canons of generall or prouinciall counsels: all traditions of the elders: all consent of manifold successions; seeing they come after the truth deliuered, & are brought vnder the warrant of mortall men; teaching any other faith the that once deliuered; any other Gospell, then that we haue already receiued, almost sixteene hundred yeares ago; are altogether to be reiected. For if either men or angels from heauen (if it were possible) should preach any other faith, any other Gospell, then we haue receaued, not onely their doctrine is to be refused, but also their persons are to be accursed. For as Tertullian well and wisely saith: we need not to be curious after the comming of Iesus Christ: neither to inquire and be inquisitiue after the Gospell: for this one thing we belecue, that there is nothing els (or beside that) that we ought to beleue. Vnto whom S. Ambrose agreeing, would all new deuises, repugnant vnto y doctrine of faith once deliuered, to be condemned. To which purpose he saith most discreetly: we worthily condemne all new things, which Christ hath not taught vs: because Christ is the way, to all the faithfull: and if Christ hath not taught that, that we our selues teach: euen wee our selues iudge it detestable. Then the faith and religion of the idolatrous kings & priests of Tartaria in Asia: the superstitious inuentions of the vaine people of Africa, and of Persia: the fancie of blasphemous Mahomet, king and priest of the Saracins: the false opinions of the Popes of Rome, and Romish heretikes, which change faith for workes, and Christes merites, for their owne desertes: the Mediation of the Lord Iesus, for the intercessiō of Saints:

the

What doctrine is not agreeable to the Gospell, is a false doctrine.

Gal. 1. 8.

De prescrip-
tione here-
tico.

lib. 3. de
virginibus.

Heathenish
and super-
stitious in-
uentions,
with mens
traditions
condem-
ned.

the Sacrament of the Lords Supper, for the sacrifice of Ephel. 5. 3.
 their Masse: yea, that sacrifice of most sweet smell vnto 1. Pet. 1. 19.
 God, the sacrifice of the lambe of God immaculate & vir-
 defiled, for the offerings of their bald priestes and shaue-
 lings: their own rotten reliques for Christes religion are
 here condemned. For as Cyprian writing vnto the people: Epist. lib. 1.
 saith, there can be no other altar, or new priesthood Epist. 8.
 appointed; then one altar and one Priesthood: And who-
 soeuer gathereth elsewhere, scattereth. It is adulterine, it
 is impious, it is sacrilegious, whatsoeuer is ordained by
 mansurie, to violate the disposition and ordinance of
 God, The frantike, foolish, and fond reuelations, which
 drunken spirites deuise vnto themselves: the strange o-
 pinions which vpstart heretiques bring in, which seeme
 (as it were) to be lately raked out of hell; who vnder the
 pretence of faith, subuert religion and pollicie, Prince
 and Priesthooode, church and commonwealth; are to be
 cast from vs: euen so many opinions in matters of religi-
 on, as haue not the scale and warrant of that faith, which
 was once deliuered.

For be their number neuer so great, be their power ne-
 uer so mightie: be their followers neuer so many: be their
 heresies neuer so old: be themselves neuer so worldly wise:
 we must not regard them. For if Christ, (as S. Cyprian af-
 firmeth) be onely to be heard, as the voice of the father
 from heauen witnesseth: then must we not attend or re-
 gard, what some before vs haue thought to be done, but
 what Christ, who is before all, hath first preached. His
 doctrine was once deliuered: what since springing vp, is
 now thrust vpon the Church; is to be reiected, not to be
 received, of the Saintes of Christ.

3 Neither is it without force, that this faith once de-
 liuered, was deliuered vnto the Saintes. For holy men of
 God were chosen by Iesus Christ, to be witnesses of the
 heavenly doctrine, vnto whome, as vnto faithfull Ste-
 wardes, the inestimable treasure, the pretious pearle of
 our faith, was committed.

Which appeareth not onely euidently out of the Gos-
 pel, where the preaching of this faith is committed to

Lib. 1.

Epist.

Epist. 3.

Mar. 3. 17.

c. 17. 5.

Faith giuen
to the
Saintes.

2. Cor. 4. 7.

Math. 13. 34.

S. Iude. Sermon. 3.

Math. 3. 1. 2 Iohn Baptist, to the holy Apostles, the seuentie Disciples,
 Mat. 10. 1. 2 the Church: but also out of the testimonies of the Apo-
 3. &c. stles, who confirme the same: most constantly auou-
 Mat. 28. 18 ching, that they were witnesses chosen, for this truth; and
 2. Pet. 1. 16 that the doctrine of faith was deliuered vnto them. For
 17. both S. Peter affirmeth that he was a witnesse of this do-
 1. Cor. 11. ctrine, and of the glorie of Christ: And S. Paul protesteth
 23. of the Gospell which hee preached to the Church of Co-
 1. Cor. 15. 3 rinth, that he had receaued the same from Iesus Christ:
 2. Cor. 5. confessing in another place to the same purpose, that that
 18. 19. word of faith, that gospel of Christ, the verie word of re-
 conciliation was deliuered vnto the Apostles: all things
 faith he, are of God, which hath reconciled vs vnto him
 selfe by Iesus Christ: and hath giuen vnto vs the ministrie
 of reconciliation. For God was in Christ, and reconciled
 the world vnto himselfe, not imputing their sinnes vnto
 them, and hath committed to vs, the word of reconcilia-
 tion. And the same Apostle speaking of the simplicitie
 1. Tim. 6. 20 of this sincere doctrine of faith, that he might continue
 therein, writeth vnto his disciple in this wise: O Timo-
 theus, keepe that is committed vnto thee. and elswhere,
 2. Tim. 1. 14 that worthie thing (saith Paul to Timothy) which was
 2. Tim. 3. 14 committed vnto thee, keepe through the holy Ghost,
 which dwelleth in vs. Finally, S. Iohn speaking of the
 3. Ioh. 1. 1, 2 doctrine of faith, and the glorious Gospell, which is the
 word of life, which he preached vnto the Church, affir-
 meth that he and others receiued it from Christ, and were
 thereunto appointed to be witnesses: that, saith he, which
 was from the beginning, which we haue heard, which
 we haue seene with these our eyes, which we haue looked
 vpon, and these handes of ours haue handled of that
 word of life. For that life was made manifest, and wee
 haue seene it, and beare witnesse, and shew vnto you that
 eternall life, which was with the father, & was made ma-
 nifest vnto vs, &c. And these testimonies, sufficiently doe
 shew, how truely this Apostle Saint Iude hath heere affir-
 med, that the doctrine of faith was once deliuered and
 giuen to the Saints. The holy Apostles then of our Sau-
 our Iesus Christ, receaued (as it were) the doctrine of the
 Gospell

S. Iude's Sermon 3. 27

Gospel at the handes of Christ: confirmed by the testimonie of God the Father from heauen: and made manifest vnto the world by diuers wonders and manifold miracles among men, and so faithfully preached the same vnto the Church: which from time to time receiveth the same by faithfull ministers, as from the mouth of the Apostles, yea of Christ himselfe. And this is the excellent praise attributed vnto the Gospell and word of faith in this place, that it was once deliuered vnto the Saintes.

In this last circumstance of this entrance, the first thing is, the maner howe the saintes must contend, they must strue earnestly: with all might, with all maine, with all strength, and with all the power they can: remembring that we haue the battle before and behinde, on the right hand and on the left, and are beset on euery side, so that euerie way we haue cause to strue earnestly, and shew all our diligence, for the defence of the Gospell of Iesus Christ.

How must
the saintes
contend.

2.Kin.10.9
2.Cor.6.7

The case thus standing then with vs, not onely they which suffer the faith of Christ, without aid ministering, to fall flat to the ground, and to be expugned of the aduersaries, are condemned as idle souldiours, carnall professours, fearefull Gospellers: but also all such, as like men, shall not set to hand & foot, arme and shoulder to support and beare vp the truth, and with all readinesse, stand themselves in the gaps and decaying places of the church, both to repaire the ruines, and keep out the enemies thereof. Knowing this, that both all such shall be accursed of God, which do the worke of the Lord negligently: and also that all they shall be spued out of the mouth of God, which are kay-cold, lukewarme onely, and not feruent in the religion of Christ: and finally that all such, as through feare shall betray the truth of Iesus Christ, shall haue no place in the kingdome of God, and of Christ. For who so shall denie the sonne of God before men, those shall the sonne of God denie before his father in heauen.

Ezec.13.5.

Ierem.48.
10.

Reu.3.16.

Reu.17.8,
Mat. 10.33
2.Tim.2.12

Which thing if we did well remember, it would make vs not so squamish as we often are, neither so full of good

S. Iude. Sermon 2.

manners (as we terme it) as at tables, in assemblies, in conferences among themselves, or otherwise, to suffer the Gospel of Iesus Christ to be troden vnder foote of Papistes: religion to be scoffed at by Epicures, and Atheists: Gods name to be dishonoured by blasphemous swearers: honestie to be suppressed by filthy persons: corrupt communication and vile ribaldrie to be vttered, by vnlaury and vnseasoned speeches: vnseemly gestures to be shewed: dishonest things to be attempted: euill example to be shewed by the wicked: vnreproued, vnchecked, vnchastened. By the which we are so farre from earnestly contending for the faith, as that we put on armour, and fight couertly, vnder the standard of Sathan the diuel, against Christ, against faith, against honestie, and all religion. And let this suffice to haue spoken concerning the second place of this Epistle, which is the entrance to the matter of this Apostle.

God for his mercy sake open the eyes of our vnderstanding, that wee seeing the daungerousnesse of the time wherein we liue, and the multitude of the enemies of the Church, may arme our selues against the day of battle: and putting on the spiritual armour of God, may be able to withstand not onely men, but Satan: and stand fast and immouable. And the God of all grace, giue vs grace, that our heartes being inflamed with zeale to his glorie, care of his religion, loue of his trueth, wee may like good seruantes and souldiours of Iesus Christ, earnestly contend for the common faith, once deliuered vnto the saintes: that in all boldnesse, christian fortitude, godly courage, and inuincible constancie, we may so glorifie God in this our mortall life, that when this our pilgrimage shall be ended: we may be glorified of him in hys eternall kingdome of glorie, which he hath purchased by his owne blood: euen that son of God, Iesus Christ our Sauour to whom with his eternall father, and the holy Ghost our most sweet comforter, be praise in the great congregation of the Saintes, nowe and for euermore, Amen.

Verse 4. For there are certaine men crept in, which were before of olde ordained to this condemnation : vngodly men they are, which turn the grace of God into wantonnes, and deny God the onely Lord, and our Lord Iesus Christ.



Ow the Apostle proceedeth vnto his confirmation, why the Saints of God shoulde contend against the deceiuers and wicked persons, which were crept into the Church.

The third e part of the Epistle.

VVhich part is begun here and is continued vnto the beginning of the twentieth verse. In which confirmation, there are six places. The first is from danger hanging ouer the heads of the godly, by wicked and vngodly persons. The second, from the horrible iudgement & punishment which shal befall the deceiuers which is proued by examples of Gods iudgements and punishments vpon others in former times, powred out in great measure. The third from conferring and comparing the heretikes of his time, with like vngodly creatures. The fourth, from prognosticating & foretelling their punishments, by remembering like examples, whom they followed. The fifth, from a description of these lewd fellows, with the setting downe of theyr punishments, as was threatned in former time by Enoch, who prophecied of them. The sixth, from foretelling of such persons by the former Apostles. Of which places more hath bene spoken in the generall Analysis : and shall be also (God wil- ling) in their seuerall places.

Six places of confir- mation, in this Epistle

These wordes in the fourth verse contained, appertaine then vnto the confirmation of the doctrine; and are the very first argument or place of the same: which is drawne from daunger hanging ouer Gods Saints; which should moue them to contend with and against them, by whom the daunger is intended.

E. 4.

This

S. Jude. Sermon. 3.

1 These Heretikes, Schismatikes, and deceiuers of mindes, are certayne many, not one onely, therefore the danger is the greater.

This first place of confirmatiō, why gods saints must strue and contend against deceiuers of the people, hath these foure members: Videlicet that

2 These wicked ones are in the Church already, therefore the perill is the greater:

3 The enemies are suttile, & crept in craftily; therefore more diligence is to be shewed: more feare to be conceived.

4 They are also wicked, and stayned with two great euils.

1 They turne the grace of God into wantonnes, and take occasion of Gods goodnes to wax more wanton.

2 They also deny God the onely Lord, & our Lord Iesus Christ.

The first place of confirmatiō.



Concerning the first place of his confirmation, which is drawn from present and imminent danger by the wicked, and therein the seuerall circumstances, whereof euery one may stand for a seuerall argument and reason: the whole place hath this force: where there is great daunger, present and imminent, at hand and hanging ouer our heades: there we ought to be more circumspect, and to contend more earnestly. In this present matter and condition of the Saintes, there is great daunger and present perill: therefore ought the Saintes to be more circumspect, and to contend more earnestly.

Now what daunger hangeth ouer the Saintes by the aduersaries of Gods truth, the false Apostles, the heretikes, and

S. Iude. Sermon. 3: 29

and deceiters of the people: in foure severall circumstances, it appeareth.

1. The Apostle saith, there are certaine men crept in. Which some thinke to note the incertaintie of their persons: as who should say, there are certaine wicked and vngodly persons in the Church; but who they be, we cannot tell very well. Being therefore vncertaine, and not knowne by name, you must diligently watch all, and earnestly contend with so many, as shall doe or speake anye thing, against the Gospell of Iesus Christ. And surely the vncertaintie of their persons, which are wicked, wil stir vp those which are wise, and haue care of their saluation, to greater diligence, and more circumspectly to obserue & marke all men, least at any time, or by any meanes, they be deceiued.

But howbeit the number be indefinite, in that they are certaine, yet it may seeme that he giueth vs to vnderstand, that the enemies of the Church were diuers and sundry, and therefore the Saints haue greater cause to contend against them. And to stir vp the hearts and mindes of men to giue all diligence to beware and take heede of wicked and vngodly persons, from the number of those wicked ones, against whom they must contend, & of whom they must beware: is vsuall in holy scripture. Our Sauior Christ foretelling the Saintes of such hypocrites as should say, Lord, Lord, and haue God often in their mouthes, and would pretend great holines and religion, and yet would not walke in the frutes of true sanctification: to the end the Church might be more wary in that behalfe; he telleth them, that there be many of that number. For many saith he, shall say vnto me in that day, Lord, Lord, haue we not by thy name prophesied? and by thy name cast out diuels? and by thy name done many great workes? yet to them all, he protesteth, he knew them not. In like manner for warning of such as against his coming should deceiue: that therof the elect might take better heede, our Sauior telleth them, that those deceiuers are many. Take heede that no man deceiue you; for many shall come in my name, saying, I am Christ, and shall deceiue many. S.

Paul

The multitude of enemies must create our carefulnes, & circumspection.
Mat. 7. 22.
23.

Mat. 24. 5.
Mark. 13. 6.

Act. 20. 28.
32.

S. Jude Sermon. 3.

Paul also admonishing the Elders of the Church of Ephesus, of this circumstance heede taking of deceiuers, and of the earnest contending against the wolues of the Church, which should deuour and not spare the flocke of Christ; of them he speaketh indefinitely, and saith: Take heed vnto your selues, and vnto the flocke, whereouer the holy Ghost hath made you ouerseers, to feed the Church of God, which he purchased with his owne blood. For I know this, that after my departure, shall grievous wolues enter in among you, not sparing the flock. Moreover, of your selues shall men arise, speaking peruerse things, to draw Disciples after them. And admonishing the Philippians of the same thing, and entreating them to beware, & cōtend against false apostles, he stirreth them vp to the greater diligence and care in that behalfe, in regard of the number of deceiuers: because they were many. Many saith he, walke, of whom I haue told you often, & now tell you weping, that they are y enemies of the cros of christ. And aduising his scholler Titus how to behaue himselfe in the Ile of Crete, toward the enemies of the Gospell, and with al sound & wholefom doctrine to conuince them, & contend against them; he moueth him so much more effectually, by setting downe their number, wherewith (if with any thing) he might be moued: there are saith Paul, many disobedient and vaine talkers, and deceiuers of minds, chiefly they of the circumcision, whose mouthes must be stopped, which subuert houses, teching things which they ought not, for filthy lucre sake. S. Iohn the holy and blessed Apostle, warning the seruants & saints of God without delay, to prepare themselves against Antichrist, & the enemies of the Church: the rather to stir them vp, he remembreth their number, and therefore saith; Little children; it is the last time, and as you haue heard that Antichrist shall come, euen so there are now many Antichrists, whereby we know that it is the last time. And not long after to the same purpose, willing the Saints to trie euery spirit, whether it be of God, because there were now many Antichristes, and false apostles risen vp in the Church: and more earnestly to contend against euil & seducing spirits, because

Phil. 3. 18.

1. Tit. 10.

1. Io. 2. 18.

1. Ioh. 4. 1.

because they were many: he giueth this heavenly, diuine, and apostolike caution and admonition: Dearely beloved, belicue not euery spirit, but try the spirites whether they be of God: for many false Prophetes are gone into the world. Finally, thereof aduertising the clefſt Lady, and foretelling her that there were already deceiuers in the very boſome of the Church, which impugned both the office and the perſon of Ieſus Chriſt: he ſtirreth vp her godly minde vnto greater courage, in that contention againſt them, in reſpect of their multitude: whereof he ſaith; This is that loue, that we ſhould walke after his commaundements. This commaundement is, that aſ you haue heard from the beginning, you ſhould walke in it. For many deceiuers are entred into this world, which confeſſe not that Ieſus Chriſt is come in the fleſh.

2. Epist.
Ioh. v. 7.

As then in the daies of Elias, Iſaias, Ieremias, and the Prophetes, there roſe vp many which corrupted the people: and as, euen in the times of Chriſt and his Apoſtles, the myſtery of iniquity begun to worke, and Antichriſt begun to appeare in the world; and many deceiuers and ſeducers of men, were ſprung vp in the Church to the daunger of many: euen ſo chiefly in the latter daies, whereat the Apoſtles aimed, ſhal this be verified. Whereof S. Iude in this place to aſſure vs, ſaith: There were certaine men crept in, that is many. Which ſhould make vs more carefull to watch them; and more earneſtly with all our power, to contend againſt them.

2. Theſ. 2. 7
1. Ioh. 2. 18

When men paſſe by places ſuſpected, yea rather known to harbour many theeuers, the more they thinke there be, the more they prepare themſelues to reſiſt; & go the ſtronger; ſo the more enemies we know to be in the Church, the more muſt we arme our ſelues againſt them; & fight the earneſter. For the more enemies, the more danger: the more danger, the more diligence to make reſiſtance, is to be required: whereof this place may enforme vs, in that of the enemies of the Church he ſaith: they are certaine. By certain then, whether we take a number of vnknown enemies; who though indeed they be already gotten in to Gods yinyard, and there like wilde Boores roote it vp: &

Pal. 80. 13

yet

S. Iude Sermon. 3.

yet not certainly knowne who they be, that we might be
 1. Ioh. 4. 1. more ielous ouer all, and try euery spirite, whether it be
 of God: Or whether by certaine we vnderstand many, as
 like places of scripture may induce vs to be of iudgement:
 and therefore in regard of the multitude, we should be
 more carefull to withstand, resist, & rise vp against them:
 both waies we see the daunger great. The consideration
 wherof, should moue vs to contend earnestly for the com-
 mon faith and Christian religion, against them; whereun-
 to we are here stirred vp, in this first circumstance by the
 Apostle: for there are certaine faith be, crept in, &c.

Domestical
 enemies,
 most daun-
 gerous.

2 As they are certaine, so are they within the bosome
 of the Church already: therefore both the daunger is the
 greater, and the contention must be the sharper. When an
 enemy hath already inuaded a land, and set dry footing
 in anothers country: the daunger is the greater, the fight
 will be the hotter, and the battle the sorer to repell him.
 So seeing the enemies of the Church, are not without the
 walles, where the better they might be dealt withall: but
 entred in already, and walke in the midst thereof: the greater
 peril is like to follow, and the greater courage must be
 shewed in this contending. And as we see when an ene-
 my hath inuaded the land, the greater feare, the greater
 anguish, the greater griefe possesseth the mindes of men,
 and the more diligence they giue, and vndertake the sorer
 labour, the sooner to expell and remoue him: euen so,
 these enemies lurking in the bosome of the Church, and
 being conuersant euen among the Saintes: the greater is
 the molestation of our mindes, and the trauell the speedier,
 & the contention the bitterer, to destroy them: wher-
 of briefly we may be admonished, in that these enemies
 are said to be crept in already.

The subtle
 enemies
 most daun-
 gerous.

3 And as they are already within, so are they crept in
 craftily: they are gotten in closely & cunningly: and therein
 their subtle dealing is noted, whereby the daunger is also
 encreased.

There is no greater daunger, then that intended by a
 subtle enemy: whose person as it is most hardly discerned,
 so the daunger by him is least perceiued, and rarely auoi-
 ded.

ded: but that peril is the lesser, whē the enemy is knowne, and the matter suspected. And as S. Cyprian well saith; the prouision and remedie is the easier, where the feare is manifest: and the minde is before prepared to the battle: when by himselfe, the enemy is confessed. And as Sathan himselfe doth neuer more hurt, then when he is not perceiued, but vnder a cloake of an Angell of light, playeth the roaring and ramping Lion, and goeth about suttely, seeking whome he may deuour: euen so men, enemies to Gods Church, neuer make more hauiocke thereof, or bring it to neerer desolation: then when keeping themselues close, they seeke to destroy it. Wherefore the cunning of the wicked, must sharpen and whet our care, to contend against them.

And their cunning chiefly appeareth in this, that covertly and secretly they are crept into the people and church of God, by hipocrisie, by deceit, and counterfeited holines. Such are hipocrites, such are false brethren, such are deceiuers of mindes in all ages: therefore the more carefully must they be marked, and more courageously resisted. Our Sauour Christ, teaching how craftily and cunningly false Prophets creepe into the Church: affirmeth, that where in deed they are rauening wolues, yet they put on sheepes clothing: wherefore we must be the more wary of them. Beware saith Christ, of false prophets, which come to you in sheepes cloathing, but inwardly they are rauening wolues. They put on the cloake of religion, that therein they might be let into the Church, when they are giuen to all superstition, and are in deede, enemies of all righteousness: they put on lambes skinnies, and seeme silent & innocent, that they be not suspected: when they are wolues within, and giuen to all wickednes. They make the world belieue, that they are builders vp of the church, that they may be admitted vnto y^e Lords Temple: whē with all suttile meanes, like the aduersaries of Iuda and Benjamin, they endeuour the vtter destruction of the Lords building. And thus being one in pretence and shew, another in truth and deed: they craftily like hipocrites, creepe into the house of God; the societie of the Saints.

De simplici. p^{re}lato.

2. Cor. 11. 17.

1. Pet. 5. 8.

Mat. 7. 15.

Hipocrites and heretiques deceiue vnder the cloke of religion.

Eld. 4. 2.

These

S. Iude. Sermon. 3:

Ioh. 10. 1.

2. Cor. 11.

15.

Camelion.

2. Tim. 3.

5. 6.

Gal. 2. 4.

*Secret enemies there
are alwaies
in the
Church.*

These come not openly and plainly, in sinceritie and simplicitie of heart, by the doore, into the sheepfolde of Christ : but by suttletie and deceit, by fraude and couin, they climevp through the window, secretly creeping into the holy congregation : and therefore by the mouth of Iesus Christ himselfe, pronounced, theeues and robbers. Like the Camelion, which turneth himselfe into euerie shape, and so deceiueth : they turne themselves into all fashions, euen transforming themselves into the Apostles of Iesus Christ, being yet false Apostles and deceitfull workers : they make a good and faire shewe of godlines, when yet they denie the truth thereof: and thus in hipocrisie, they creepe into the Churches bosome. So doth S. Paul discry the craftie, cunning, and secrete dealing of the false brethren of his time; that they crept in, and crope in priuily, to espie their libertie which they had in Christ Iesu. And S. Iude in this place, in respect of their craftie dealing, to stirre vp our diligence, telleth vs, that the enemies of the Church, are certaine, and alreadie crept into the same.

As in all times there haue been such, which vnder shew of holines, vnder pretence of godlines, vnder cloke of vertue, vnder shadow of sanctimony, creep into the Church, and ioyne themselves to the Saints of God, and yet greatest enemies vnto the Gospell & word of truth: so now are there not a few, who vnder colour of zeale, vnder desire of reformation, vnder pretence of puritie, haue shrowded themselves vnder the wings of the Church; and yet therein craftily seeke decay of learning, remouing of honour, disturbing of peace, bringing in of desolation: vpon the silly sheep of Christ. From vnder whose wings being remoued, they are returned vnto the venomous and viperous generation of their forefathers, the heretikes and professed enemies of the truth.

Thus S. Iude noteth vnto vs their shamefull hipocrisie, which being enimies of the Church, yet could subtilly creepe into it, whence the greater perill ariseth. For the more subtil the enemy, and more secret the daunger, the greater is the damage and hurt, which
may

may ensue. Neither doth the Church euer sustaine greater harme by any, then by those which by craft are crept into the same alreadie. For neither did Ieremie the Prophet of God, sustaine greater harme by any, then by Pashur the priest, craftily crept into the church: neither did Amos the man of God, suffer greater iniurie by any, then by Amasiah the dissembler and craftie priest of Bethel: and the Church itselfe in Solomons song, thereof cōplaineth: the sonnes of my mother were angrie with me: they made me the keeper of the vines: that is, they which were craftily gotten into y^e church, which because they were in it, should most haue fauoured it, did notwithstanding most afflict it. And S. Paul doth seeme to amplify the daunger by the wicked, to the end he might stirre vp the saintes to greater carefulnesse, in that they were alreadie in the church, and should come out of the bowels and bosome of it, which like rauening wolues would seeke to destroy it. Wherefore S. Iude to aduise and aduertise vs, telleth vs that these vngodly persons and enimies of y^e church, are crept in alreadie therinto.

The greatest enimies of the church, are in the church.
Iere. 20. 3.
c. 16. 8. c.
29. 17.
Amos 7. 10
Cant. 1. 5.

Act. 10. 30.

Whose secret creeping in, least we should ascribe vnto foolish fortune, or blinde chaunce, or haphazard: therefore the Apostle telleth vs, they were of old ordained, and that by the foreknowledge of God, who had appointed them thereunto, and prepared them before to iust condemnation.

Heretikes and enimies of the church, of old ordained.

Which place teacheth vs two things: first, that nothing befalleth y^e Church in generall, neither any member thereof in particular, but at Gods appointment, and by his prouidence: so that neither Sathan, nor wicked persons his instruments, can come therinto, to molest it, but by his ordinance, which is our comfort. Secondly, that as these wicked ones, are by Gods will appointed for the exercise of the saintes: so are they ordained of old, and reserued by Gods eternall purpose of reprobation, vnto punishment and condemnation.

And for the first, nothing befalleth the Church, orally of the saintes, but by the purpose and prouidence of God. When Iob was wonderfully troubled, and that by Gods will,

Nothing befalleth the church but by Gods will.

S. Iude. Sermon. 3.

- by the meanes of Sathan, yet he confessed it to haue been done by Gods will : wherefore he saith, as it pleaseth the Lord, so come all things to passe. And when after the losse of his children, and spoile of his goodes, the diuell did further solícite God against Iob : yet could hee not touch his bodie with the least of his fingers, before God had giuen him authoritie : loe, saith the Lord to sathan, he is in thy hand, but saue his life. When God would haue his will executed by the foure Monarches of the world, whom he describeth vnder foure chariots, the Prophet, to shewe that all things are by Gods eternall purpose directed : bringeth in those chariots, asking leaue before they could goe forth or doe anything. And albeit satans will was good, and heradie to tempt both the good and the bad : yet to teach, that nothing happeneth to the verie wicked, much lesse to Gods saintes, without the prouidence of God, and his direction : it is shewed, that he neither did, nor could tempt Ahab, before the Lord had sent him and said, go forth and do so.
- And S. Mathew in the Gospell teacheth, that the foule spirites and diuels could not so much as enter into the heard of swine, before they were permitted by our Sauour Christ Iesus. And as touching this particuler purpose, the sending out of heretikes & seducers into the Church, Moyse ascribeth it vnto the Lord : affirming, that in so doing, the Lord doth trye and proue his people. And the Lord him selfe by his Prophet confesseth, that hee deceyueth the false Prophets, whereby the people were seduced. Whereunto Ieremie the man of God subscribing, plainly auoucheth the same, and therefore saith vnto God : ah Lord God, surely thou hast deceiued this people, and Hierusalem saying, ye shall haue peace, and the sword pearceth vnto the heart. Which wordes were the wordes of the false Prophets and deceiuers of the people, as a little after in the Prophet appeareth. Whereby in few words, as generally it is true that no euill by men or Sathan is done to any, but by Gods prouidence, without whose knowledge, not so much as the least haire of our heads can perish : so particularly this is euidēt,
- that

that seducers and deceiuers, false Prophets & heretiques, do neuer creepe into the Church, but by the eternall purpose of God: who sendeth oftentimes such, into his Church, either for the tryall, or punishment of his people.

2 As nothing generally befalleth the Church, without the foreknowledge of God, and therefore this verie creeping in of the heretiques into the church, is knowne to God, and in his eternall purpose decreed: so are they in like manner, ordained by God vnto punishment and iust condemnation. Whereby the doctrine of reprobation and most deserved condemnation of the wicked, is deliuered.

A matter in holy scripture most truly and plainly preached. Whereof Salomon him selfe hath spoken, the Lord hath made all things for his owne sake, euen the wicked for the day of euill. For this cause our Sauour calleth Iudas the childe of perdition, because he was appointed before hand in the eternall foresight of God, vnto iust condemnation. S. Peter telleth vs, that the wicked and disobedient of the world, were of olde ordained to stumble at the Gospell preached, and thereby to incurre iust condemnation. And in as much as the wicked are ordained of olde vnto condemnation, therefore the scriptures affirme, that hell fire, eternall paines, and endless destruction, is provided for them: and that the vngodly & wicked of the world, are thereunto reserved. Which holy Iob hath in his wisdom taught vs, when he saith: the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath. The Prophet Isai speaking of hell torments, and the eternall destruction prepared from euerlasting for the wicked: a toucheth that Tophet (whereby hell is vnderstood) is prepared of olde; it is prepared for the King: hee hath made it deepe and large, the burning thereof, is fire and much wood, the breath of the Lord as a riner of brimstone, doth kindle it. Where the Prophet teacheth, that destruction is of olde ordained for the wicked, and that there is no estate or degree of men giuen to impietie,

The wicked are reserved to eternall punishment.

Pro. 16. 4.

Ioh. 17. 12.

1. Pet. 2. 8.

Iob. 21. 30.

Isai. 30. 33.

S. Iude. Sermon. 3.

Mat. 25. 41. that can escape it. Our Sauours wordes in the Gospell sound to like sense, who denouncing eternall destruction against the wicked, saith vnto the Goates on his left hand placed: goe ye cursed into euerlasting fire, prepared for the diuell and his angels. Finally, S. Peter confirmeth the same: the Lord knoweth how to deliuer his out of temptation, and to reserue the wicked vnto the day of iudgement, to be punished.

The wicked are cause of their owne destruction and damnation.

Whose damnation, albeit it be of God foreseene and ordained: yet are they condemned, not because God hath foreseene it, but because them selues in their time vse meanes, whereby they deserue iust condemnation: and so by their wickednesse bring to passe the eternall counsell of God, touching their destruction. And albeit God hath ordained them vnto destruction, yet their damnation and destruction is of themselves, as saith the Prophet: thy destruction (O Israel) is of thy selfe. And thus is damnation the iust and deserued punishment of their sinnes: for the recompence of sinne is death: as may appeare most euidently in Cain, Pharao, Saul, Iudas, and the like wicked persons, who being ordained vnto condemnation: yet were causes by their sinnes, of their eternal condemnation, and through sinne, brought to passe the purpose of God, touching their destruction. Cain was ordained to destruction; but yet his hypocrisie, his enuie, his murther and crueltie, his desperation brought him thereunto. Pharao was appointed vnto eternal condemnation, yet his contempt of God, his cruell handling of the Israelites, the hardnesse of his hart, through the wilfull obstinacie of his own mind, was a deseruing cause of that damnation. Saul was ordained vnto like iudgement, yet his bloody persecution towards Dauid, his rebellion against God, his seeking after forcerers, his finall desperation, was the way to bring him to endlesse destruction. Iudas was predestinate vnto the same thing whereunto he fell: and by the Prophet to that purpose foretold of: yet his couetousnes and desire of lucre, his treacherous and vnkinde treason toward Iesus Christ, and vncomfortable heauinesse whereinto hee

Osc. 13. 9.
C. 14. 1.

Rom. 6. 23.

Gen. 4. 4.
8. 13.

Exod. 5. 2.
& 7. 8. c. 2.
15. & 32.

C. 9. 34.

1. Reg. 15.

19. C. 18. 11.

C. 19. 10.

C. 28. 7.

C. 31. 4.

Mat. 26. 15

Math. 27. 5.

Psa. 69. 26.

Pla. 109. 7.

was plunged, was iust cause of his endlesse damnation.

So heretiques, false Prophets, seducers and deceiuers of mindes, and corrupters of manners, howbeit they be of olde ordained vnto iust condemnation, yet by their pride, wickednesse, vngodlinesse, and vnrighteousnesse of life, they fall thereinto: and so are they the proper causes of their owne damnation.

S. Jude therefore intreating of heretiques, and seducers of the people, telleth vs that they come not into the Church by foolishnesse of fortune, or temeritie of chaunce, but by the foreknowledge of God, whereby they are before of old ordained, to this condemnation.

And these heretiques and false teachers, thus ordained of olde, howbeit to the weake they bring of-
Profits re-
dounding
to the
Church by
heretiques
and false
teachers.
tentimes great daunger, yet are they not sent, but to the profit of the church.

For by heresies spred abroad in the Church, the sincere professors of the Gospell, and the true Saints are tried and discerned from the counterfeite christians, and dissembling hipocrites among the people. Therefore S. Paul saith, There must be heresies among you, that those which are approued among you, might be manifest. They then which are sound in faith, are hereby discerned, from dissemblers: they that are constant in religion, are knowne from the fearefull: they that are bold professors, are tried from the dry watted souldiours of Iesus Christ. S. Augustine to this purpose therefore
1. Cor. 11.
19.
saith well: there be innumerable in the holy Church, approued and sound men in the faith: but they are not knowne and made manifest among vs, so long as we delighted with the darkenesse of our vnskilfulnesse, desire rather to sleepe, then to behold the light of the truth: Wherefore many, to the end they might see the day of the Lord, and might be glad, are by heretiques stirred and roused out of sleepe. For as a friend is knowne in aduersitie, and a man of valour in extremitie: so the sound and constant professors of Iesus Christ, are made manifest by wicked mens heresie.
Lib. de ve-
ra religi.
c. 8.

Seeing heresie and heretiques then tend to the disci-
F 2
phering

S. Iude. Sermon. 3.

phering and discerning of the true members of the Church, from the false, the certaine from the counterfeite, the liuely from the rotten, and the approved from the forged: their creeping into the Church, is not therefore without his profit.

2 And besides this, when heretiques and deceiuers, false opinions, and errours growe and spring vp in the Church, and spread their braunches farre and neere, broad and wide therein: all men in whome there is desire of truth, are stirred vp to greater diligence. Hence the scriptures are more diligently searched: hence places which are difficult and doubtfull, are more carefully conferred: controuerſies in religion, are more narrowly searched: euerie thing is with greater aduifement sifted and bolted to the brannet: whereby the open light of the truth shineth to all men, and many men come to singular knowledge in the will and word of God. Which thing, also S. Augustine confesseth, affirming that heretiques profit greatly, not, by teaching things they knowe not, but by stirring vp carnall men to search and seeke out: and by mouing the spirituall Catholikes to make manifest, the truth of God. And if we looke into the histories ecclesiasticall, conteining the stories of the Church, we shall finde, that in no time there were either more men of learning, or any more excellent and singular for knowledge: then, when heresies most abounded, and when false opinions were spread abroad into the world. By occasion whereof, both learning flourished, and tongues were examined, and men of excellent gifts, were multiplied, as is most euident.

Neuer
more learned
fathers
in the
Church,
then when
most heretiques
were
in the
world.

When were the reverend and learned doctours, and fathers of famous memorie together in greater number, then when the heretiques were many, and their opinions set wide open to the world? When were the worthy men, Augustine, Ambrose, Chrysostom, Ierome, Epiphanius, Nazanzen, and some other which lived in the same age: but then, when Arius, Manicheus, Pelagius, Nouatus, Donatus, and diuers the like heretiques abounded: by those learned and excellent men, most singularly

singletly confuted, repulsed and confounded. In Asia, the Eunemian, Anomæan, and Macedonian heretiques, found Basil, G. Nazanzen, Chrysostom, Apollinarius, Didymus, Alexandrinus, G. Niscene, to withstand them. The Donatists and others in Affrica, were withstood and repelled by Augustine and others. In Europe, Hierome and Ambrose, as the valiant souldiours of Christ, put to soyle and to flight the heretiques of their ages. When sprung vp Ierome of Praigs, Iohn Huffle, Martin Luther, and the rest, men of worthie memorie: but when the popish heresie was at the full, and highest? And to come to our owne times, when were the scriptures better examined, when were they more carefully to their originall restored: when were the translations more narrowly sifted: when were the censures of the Church of all times, better perused? when were places doubtfull in shew, and repugnant in sight, more learnedly reconciled? when were controuerxies more largely handled: when did learning euer more generally flourish, or when was the number of rare and excellent men greater: then at this present day, wherein not onely many of the olde heresies are reuiued, but infinite new are sprung vp among vs? So that by heretiques and schismatikes, the Church and true saintes of God, haue no small profit. So that herein Gods great prouidence appeareth wonderfull: in that, that where and when heretiques abounded, then and there most excellent teachers flourished. For alwayes where Satan stirred vp proude spirits to deceiue the people of God, by spreading false doctrines, and erroneous opinions among men: there and in those places did the Lord rayse vp men enspired with a diuine spirit, who both fought for wholesome doctrine, and confuted the wicked opinions of the vngodly. Neyther was there euer any so tempestuous a storme of heretiques, but there were also sufficient learned Fathers to calme and appease it.

3 Moreouer, when heretiques abound, and the number of deceiuers is great: then followeth reformation in the Church, either of errors in doctrine, or super-

S. Iude. Sermon. 3:

stitious rites in holy worship : then followeth determination of controuersies, vnitie and consent among the brethren, in the most chiefe points and principles of christian religion. For as in common wealths, when many men breake forth and rise vp, which do wickedly, liue carelesly, corrupt mightily others by their example : then good lawes are made, Statutes decreed, and order taken for reformation of manners, bridling of men, punishing of sinne : euen so in the Church, reformation is vndertaken, when heresies are multiplied. Thus the heresie of poperie in Germanie, first wrought the removing of images out of the Church : the correcting of vaine and superstitious deuises in diuine seruice : the determining of manie controuersies, by consent of the princes and of the clergie : the vniforme gouernment in the Church : and almost in all things, vnitie and consent among the brethren.

And how great good, euen in our church of England, the ripenessse of heresies hath caused, both in regarde of doctrine, and in respect of reformation of ceremonies, and in vniformitie of diuine worshippe, and vnitie of the faith ; who is so blinde that seeth not ? who is so ignorant that knoweth not ? who is so wicked, that reioiceth not ? And I beseech the Lord God, euen the father of our Lord Iesus Christ, that the multiplying and increasing of heretiques and peruerse, stubborne and wicked persons of our time, may worke yet a further reformation of things disordered, and an amendement of all things amisse, and an establisshing of true discipline, (not of that deuised and imagined discipline, whereof many vaine heads haue dreamed :) that sound doctrine may euerie where be maintained, vertue euermore encouraged, vice dayly more and more suppressed, and Gods glorie, not mans pleasure, in all things may be desired, through Iesus Christ our onely Lord and Sauiour. Amen.

The Church of Christ, is the ship of the Apostles, tossed and troubled with the windes, waues, and stormes of sundry heresies : whereat our Sauiour for a while sleepe,

peth, and for these iust causes suffereth to be disquieted: but if we shall, like the holy Apostles, labour in rowing and shall awake our sauour Iesus Christ, by calling for his helpe against the aduersaries of his trueth: we shall ouercome them, and haue quietnes: as soone as Christ was waked and intreated, there followed a calme: for these and like causes, we see that by heresies there commeth profite vnto the Church.

4 In this first place of confirmation, the fourth thing is, that these heretiques, deceiuers and seducers are impious and vngodly: and their vngodlinesse standeth in two things: first, that they turne the grace of God into wantonnesse: secondly, that they denie God, and our onely Lord Iesus Christ.

1 To turne the grace of God into wantonnesse, is to take a pretence and occasion to waxe wanton, by the grace of God: whose fauour, the greater it is towards them, the more wicked and wanton they be.

What it is
to turn the
grace of
God into
wantonnes.

Such there haue beene in former ages; such are there in these daies, and such shall there be to the end of the world, which shall take occasion to sinne the more, by the mercy of God bestowed vpon them: and to waxe wanton through the grace of GOD shewed towards them. Such are the presumptuous sinners: which will therefore sinne of purpose, because God is mercifull: and say as the wicked doe: the mercie of God is great; he will forgiue me my manifold sinnes, therefore they heape sinne vpon sinne. Such are the drunkardes, adulterers, and other wicked persons, which say, this once more, will I do it. I know God is mercifull and patient, long suffering, and willing to forgiue. These are they which in the Apostle say, let vs do euill that good may come thereof: let vs sinne that God may be mercifull: let vs commit iniquitie, that Gods glorie may be reuealed: yet is their condemnation iust. Such are all men and women, who presume to sinne, by reason of Gods mercie: and doe wickedly by occasion of hys fauour towards them. Such as take occasion to liue lewdly, loosely and licentiously, through the libertie of the Gospell, whereunto they are

Ecclus. 5. 6

Ose. 1. 2.

Rom. 3. 8.

S. Iude. Sermon 3.

Gal. 5. 13. called. Which enill S. Paul dissuadeth the Galathians Brethren, ye haue been called vnto libertie, onely vse not your libertie as an occasion vnto the flesh, but by lone serue one another. For this is the vse of Christian libertie, that we should seeke one anothers saluation through loue: and not abuse our libertie to the committing of wickednesse, and walking after the flesh, as the wicked do. And S. Peter theroffore warneth the Saintes; as free, and not as hauing the libertie as a cloke of maliciousnesse: that wee take not occasio by the libertie we haue in Christ, through the grace and mercie of God, to giue our selues to maliciousnesse and all maner vngodlinesse: as of these wicked persons S. Iude affirmeth; they turne the grace of God into wantonnesse.

How Gods grace turned into wantonnesse. And this grace, mercy, and fauour of God, is turned into wantonnesse, of diuers, and diuersly.

I. When we think our selues exempted and discharged from all duties, homage, and seruice to men, because we are freed by Iesus Christ. Such are the Anabaptistes of all times, who drawing and sucking the dregges and drosse of their heresie from their forefathers, the arch Anabaptists of former ages: will do no dutie to Princes, because they are the free men of Iesus Christ, the Prince of Princes. Who denie seruice vnto men, because they are freed by Iesus Christ. And whom soeuer he freeth: are free indeed. Not knowing this, that the libertie of the Saintes of God, standeth not in discharge from ciuill and Christian duties; but in redeeming of the conscience from slauish bondage, and in the deliuey of the soule from Satan, sin and death. Wherefore thus to abuse our libertie to the neglecting of such duties, is plainly to turne the grace of God into wantonnesse, and to take pretence and occasion to waxe more wanton, by the fauour, grace and mercie, which wee haue receaued. Whereof, as the common people of Germany were guiltie, by the preaching of their lewd libertie, by the Anabaptists of that time: so are many guiltie now, who through the very perswasion of imagined libertie, and by the strong illusion of diuelish suggestions, exempt themselves from authoritie, almost both

of Princes and Prelates, of Church and commonwealth.

2. They also turne the grace of God into wantonnesse, which outwardly professe the Gospell, frequent the word of God, heare the wholesome doctrine of Iesus Christ: but turne it, and wiest it to maintaine their wanton flesh and filthy desires. One heareth that pride lurketh in the heart: therefore she saith with her selfe; So that I keepe my heart from pride, I may in outward apparell do as others do. I may cut my clothes and iagge them as I thinke best: I may put on what clothing I thinke good: for pride is seated in the heart; not in the clothing; if my heart be cleare, my clothing maketh me not proud in the presence of God. But such a one turneth the grace of God into wantonnesse; and is wilfully ignorant, that the outward vanitie, argueth the inward pride. Therefore God condemned the haughtinesse of the heartes of the daughters of Sion, by the outward stretching out of their neckes; the wantonnes of their eies, and mincing of their feete. And the son of Sirach saith, That a mans garment, excessiue laughter, and going, declare what hee is. Others heare, that all things are lawfull for the Saintes; and that to the pure, all things are pure; and that euery creature is good, & to be receiued with thanksgiuing; therefore perswade they themselues they may vse the good creatures of God disorderly; and so that with their tongues they giue thanks, they perswade themselues they may eate, drinke, banquet, surfet, without check or controll. These also turne the grace of God into wantonnes: forgetting that Christian moderation & sobrietie in the Saintes, which should of them be vsed touching the vse of the creatures of God. Some heare the great infirmities of the Saints, that they also did fall into manifold iniquities, and yet Gods deare children, and in hys high fauour: thereby take they courage to doe wickedly, presuming of like fauour from God; who hath borne so great imperfections in the holiest of the Saintes. Noc (say they) was intemperate, and in his drunkennesse was discovered. Lot in like maner being made drunken, fell into horrible incest. Abraham dissembled both with Pharao in Egypt, & with Abimelech in Palestine. Moses was weak

Isay 3. 16.
Eccl. 19. 29

1. Cor. 10.
23.

1. Tit. 15.

1. Tim. 4.

5. 6.

Ro. 13. 13.

Tit. 2. 13.

Eph. 5. 18

1. Pet. 4. 7.

Gen. 9. 21.

Gen. 19. 33

35.

Gen. 12. 19

Gen. 30. 2

in

S. Iude. Sermon. 3.

is faith, and impaciencie of spirite : Aaron committed idolatrie; Dauid committed adulterie : and so forth. If we fall into the like, will not God forgie vs? Thus they also turne the grace of God into wantonnesse, In which many carnall persons greatly offend, who wrest and wring the wholesome doctrine of the Gospel, to the satisfying of their carnall lustes and fleshly desires, whereunto they are giuen.

3. They furthermore turne the grace of God into wantonnes, who professe the Gospel, that vnder colour thereof, they may play the wags and wantons more freely; and may liue thereunder, more idly. Such are they which vnder shew, pretence, and shadow of religion, get great promotions, great dignities, great reuenues, great liuings in the Church, that so they being full, they may fare more deliciously euery day; that they may be apparelled more costly; that they may liue more riotously; that they may spend their daies more iocundly, & passe their times more pleasantly, in this present world, wherein not only the idle men of the Ministerie, who houre & heape vp liuing vpon liuing; dignitie vpon dignitie; promotion vpon promotion in the Church; that they may sleepe and snore without care, trauell and labor in the Lords haruest and vinyard (a thing most intollerable) offend: but also such of the temporall calling, which vnder pretence of religion, vnder colour of zeale, vnder desire of reformation, scrape & scratch together, into their hāds, diuers reuenues of the Church; & therof liue licentiously, loosely and wantonly (a thing not sufferable in a christian commonwealth) do greuously sin. These are they, who serue not the Lord Iesus, but their own bellies; & with faire speach & flattering, deceiue the hearts of the simple. Couertly and cunningly, beguile Princes, and such as are in authoritie, that they may attain to the places of dignitie; & obtaine matters of the chiefeest profit & vtilitie. These are they, whose end shalbe condemnation, & their glorie, (which they so earnestly they seeke after at the hands of men, shalbe to their shame & cōfusion; because their belly is their God, & they mind only earthly things, who loue pleasure more then

Nom. 11. 11
Exod. 32. 4
2. Kin. 21. 4

Luk. 16. 19

Rom. 16. 18

Phil. 3. 19.

2. Tim. 3. 4.

then God: and in their due time shall iustly be destroyed,
for that they turne the grace of God also into wantonnes.

¶ Finally, whosoever, in what maner or kind of wickednes soeuer it be, whereunto they take occasion, by the preaching of the Gospell of Iesus Christ: to fall, shal presume to do wickedly, because God is the God of al grace, all might, and all mercy, are vnder this same condemnation of these wicked ones, and in the same predicament with these persons, of whom S. Iude speaketh, they are vngodly, turning the grace of God into wantonnes.

The second euill, wherein these mens vngodlines doth appeare, is, that they denied the Lord and our Lord Iesus Christ: they denied both the Father and the Sonne, as S. Iohn speaketh: or as Saint Peter specially recordeth: they deny the Lord who hath bought them: enen the Lord Iesus Christ, true God, and our only Lord and Sauour, who hath bought them, euen with the price of his precious blood.

God the onely Lord, and our Lord and Sauour Iesus Christ, is diuersly and sundry waies denied of men.

I God the onely Lord, and our Lord Iesus Christ is denied in profession: when men will not acknowledge God, nor his sonne Iesus Christ, neither make acknowledgement of his religion. Thus Pharaö King of Egypt, denied God the onely Lord, when in the insolency and pride of his hart, he said vnto Moses & Aaron, who is the Lord, that I should heare his voice, and let Israell go? I know not the Lord, neither wil I let Israel goe. He would not know God, herenounced his religion, and therefore may be said in profession to deny God. So did the Idolaters of the Heathen, seruing the creature more then the Creator, who is to be blessed for euermore; and not submitting themselues vnto the yoke of his holy worship, denied God in profession. The wise Philosophers of the gentles, and the peruerse people of the Iewes, vnto whom the Gospell was a stumbling block, & the doctrine thereof, foolishnes; denying their seruice vnto Christ, and refusing his holy discipline, in professing denied God, & our Lord Iesus Christ. The Turks, Saracins, Tartarians, & Pagans,

To deny
God.
1. Ioh. 2. 22
1. Pet. 2. 1.

1. Cor. 6. 23

How God
& Christ is
denied.

Exod. 5. 2.
See Iob. 21
14. 15.
Mal. 3. 14
35
Iob. 23. 17.
Psa. 2. 1.
Rom. 1. 25

1. Cor. 1. 23

S. Iude. Sermon. 3.

1. Ioh. 2.
22, 23.

Mat. 10. 33
2. Ium. 2. 12

gans, whereſoeuer, and whatſoeuer, which yeeld not their names vnto Chriſtian religion, and reſuſe to be named after Ieſus Chriſt: denie God and his ſonne Ieſus Chriſt in profeſſion. For howbeit thoſe Pagans confeſſe the father, and denie not altogether the law of Moſes, yet in that they denie Ieſus Chriſt his ſonne, to be the onely Meſſiah and Sauour of the world, they deny God alſo. For he that confeſſeth not the ſonne, confeſſeth not the father; and he that denieth the ſonne, denieth the father alſo, as auoucheth the Apoſtle. Finally, fearefull profeſſours, when they are among the Pagans, or among the Papiſtes, the cruell and bloody perſecutors of the Goſpel; through feare either of the one, or of the other, if they denie their religion; they haue in profeſſion denied Chriſt. Whereof our ſauour ſpeaketh; He that denieth me before men, I will alſo deny him before my father which is in heauen. And the holy Apoſtle, if we denie him, he will alſo denie vs. And what is more ſhamefull then this? that we ſhould denie him, who with his pretious blood hath bought vs? what more intollerable, then that we being his peculier people and onely inheritance ſhould renounce him, our king and our God? what greater ſinne, then for vs, which are the right of Chriſt: by perfidiouſneſſe, timiditie and fearefulneſſe to forſake him? this is alſo to denie him.

Ro. 3. 20: &
24.
Ephe. 2. 8-9

2. As in profeſſion, G O D the onely Lord, and our Lord Ieſus Chriſt is denied, ſo is God and Chriſt denied in doctrine. When any article of Chriſtian religion, or anie part of heauenly and wholeſome doctrine, is denied; then is God and Chriſt denied. For he that denieth Gods word, denieth God: and hee that denieth the doctrine of Chriſt, denieth Chriſt. The heretikes which held infinite errours repugnant ynto Gods word, and the euident truth of the Goſpell: haue thus denied God and his ſonne Ieſus Chriſt. Our aduerſaries the Papiſtes which in part denie the offices of Ieſus Chriſt, who make him but halfe a Sauour, aſcribing ſaluation in part to their workes, againſt the manifeſt truth of the worde of God, which affirmeth, that without our workes wee are redeemed and iuſtified through Ieſus

Iesus Christ: who take from him the office of intercession; 3. Tit. 4.
 and apply it to Angels and Saintes, against the expresse 1. Tim. 2. 13
 word of scripture: there is one Mediator betwixt God and
 man, euen the man Iesus Christ as S. Paul affirmeth. If Heb. 9. 15.
 any man sin; we haue an aduocate with the Father, Iesus Heb. 9. 15.
 Christ the righteous, & he is the propitiation for our sins:
 as S. Iohn auoucheth. Who is therefore by way of pre-
 heminence and excellency, by the Apostle called the Me-
 diatour of the new Testament. Who also take from him
 his office prophetically, and deny him to be our onely tea- Deut. 18. 18
 cher, when they will teach another doctrine in many 19.
 points, repugnant (as it is euident) to the expresse worde Mat. 23. 10.
 of Christ. And thus in the rest, they doe most plainly de-
 ny God, and his sonne Iesus Christ. These are liars a-
 gainst the trueth: thus denying Iesus to be Christ. For as
 Saint Iohn saith. Who is a liar but he, that denieth that Ie-
 sus is that Christ? the same is that Antichrist, which de-
 nieth the Father and the Sonne. For in preaching, that by
 fastings and pilgrimages vnto the reliques of the Saintes:
 by building of Churches, Monasteries, and religious hou-
 ses: by giuing of almes, and keeping of hospitality: by vo-
 luntary poverty, by singleness of life, and virginity: by
 worshipping of Images, praying vnto Saintes, and such
 like, which all greatly derogate from the vertue of the
 death of Christ, we shall obtaine life, and come vnto sal-
 uation: They plainly deny God and our Lord Iesus
 Christ. For by these they counterpeising our sinnes, they
 deny the Priesthood, and sacrifice of Iesus Christ. If
 thou see any then, which impugneth the diuinity, the hu-
 manity, the offices of Iesus Christ, either in part, or in
 whole: holde them for Antichrists: let them be more odi-
 ous (if it may be) then they which in Catphas house spat
 in Christes face, couered and crowned his head with
 thornes, in contempt: and strooke him with the reede, and
 badde him prophetic who it was that strooke him. These
 are professed enemies of Christ, and such as also denye
 him. Mat. 26. 67.
 68.

3 God the onely Lord, and Iesus Christ our Saviour,
 is denied of men, in conuersation when in words we giue

OUT

S. Iude. Sermon. 3.

our names to Christs religion, and in shew pretend our selues to be Christians: yet in our deedes will not be obedient, neither in conuersation annswere to the vocation wherunto we are called, Such were they of whom S. Paul

1. Tit. 16. spake, crept into the Church of Crete, who professed, and in word bore the world in hand they knew God, but by their workes they denied him, being abhominable & disobedient, & to euery good work reprobates. These make

2. Tim. 3. 5. a shew of godlines, but in their liues, deny the power & the truth therof: of whom we must be wary and watchfull. Thus the Epicures and carnall professors and Gospellers of our time, who reioyce to be called Christians, and glory to be scene at the exercises of the Saints, & yet giue themselves to all riotousnes of life: The adulterers and adulteresses, which present themselves in the Temple of God, and are partakers of the holy Sacraments & seals of our profession, and yet weary and waste their bodies in vncleannes, and spend their daies in adultery and fleshly filthines: the couetous and cruell vsurers, who ioyne themselves to the holy congregation and assembly of Gods Saints, and yet by all hardnes of heart & monstrous cruelty, eate vp and deuour their brethren: the extorcioner & oppressour, who commeth into the house of God, and maketh shew of Christian profession, yet afflicteth his neighbour with violence & iniury: the liar, blasphemers, slanderer, deceiuer, and al the rest of that rabble & rout, who in outward appearance pretend godlines, but walke on still in therace of their owne wickednes, as many men and women of all callings do in these daies, to the dishonour of God, the grieve of Gods Saintes, the slander of the Gospel, & the iust condemnation of their own soules (if speedily they repent not): haue and doe deny God the onely Lord, and our Lord Iesus Christ.

4 God and our Lord Iesus Christ is denied of men, by vainly trusting in worldly things, and not trusting, & reposing all confidence in God and our Saujour Iesus Christ. Wherof Iob saith in this wise: If I made gold my hope, or said to the wedge of gold, thou art my confidence, if I reioyce because my substance was great, or

Iob 31. 24.
25. 26. 27.
28.

S. Iude. Sermon 3. 40

because my hand had gotten much: If I did behold the Sun when it shined, or the Moon walking in her brightness, (flattering himselfe in his prosperity) if my heart did flatter me in secret, or if my mouth did kisse my hand, (wherby he might seem to haue been delighted with his owne doings) this also, had been an iniquity to be condemned: for I had denied the Lord aboue; namely, by putting confidence in any thing, but in him only. Which thing Agur the wiseman well considered; seeing that they which trust in their riches, deny and forget God; & that too much wealth pricketh rich men thereunto; desired not great riches, least he being full, should deny the Lord, and say, who is the Lord. Thus the wealthy which trust in their riches, the mighty which trust in their strength, the wise which put confidence in their wisdom, the honorable, which rely vpon their nobility, & all other persons which trust in anything saue onely in God the onely Lord, and our Lord and Sauour Iesus christ, haue denied God and Christ also.

Pro. 30. 9.

Pro. 30. 25.

Eccl. 10. 11.

Ierem. 23.

1. Cor. 1. 30.

Gal. 6. 14.

5. God and our Sauour Iesus Christ is denied by revolting, backsliding, and falling away from the religion of God, and the profession of our Sauour Iesus Christ. VVhereof all such are guilty, who hauing once seemed zealous in religion, afterward waxe cold; (and as it were) fall away from that which first they pretended. VVherewith the Angell chargeth the Church of Ephesus, for that she had denied her first faith; and the Church of Sardis, which had forgotten what she had receiued and heard in the beginning. Thus Christians, that turne Moorish, and fall vnto the religion of Turkes, Tartarians, Pagans, and Heathenish people, professors of the Gospell, falling from the truth in reformed Churches preached, to the Antichristian religion of the Romish clergy: they which from zealous professing of Godlines, are slidden backe to Atheisme and irreligioufnes; these haue also denied God and our Sauour Iesus Christ: in that they crucifie vnto themselves againe the Sonne of God, and make a mocke of him, as men which through hating of him, would haue him againe to suffer

Reu. 2. 4. c.

3. vcr. 3.

Heb. 6. 6.

S. Jude. Sermon 3.

Heb. 10. 29 suffer, and so to become, and be made a mocking stocke vnto the world: for which their sinne, they cannot be restored againe through repentaunce: but incurre by iust desert, the heauy iudgement of God against themselues, for that so vagrately and so traiterously, they tread vnder foote the Son of God, & count the blood of the new Testament an vnholly thing, wherewith they were sanctified: and despise the spirit of grace: As Porphyrius the Philosopher, & Iulian the Emperour, most wretched Apostataes haue done. For whom it had bene better neuer to haue acknowledged the word, the way of righteousness, then after they haue acknowledged it, (by denying it through backsliding) to turne from the holy commandment giuen vnto them, as S. Peter writeth.

Tripert. hi. li. 7. c. 2. & c.

2. Pet. 2. 21

Ierc. 5. 12.

6 Finally, when we do not deny openly the doctrine of the Gospell, and the word of God, yet notwithstanding, we will not obey the admonitions of the Prophetes and Ministers of Iesus Christ: nor feare the threatenings and punishment by their mouthes sounded out against our sins: we deny the Lord Iesus: as Ieremy complained, they haue denied the Lord, & said it is not he, neither shall the plague come vpon vs, neither shall we see sword or famine. And in this wise is God and our Sauiour Iesus Christ, by many, which do daily professe the Gospell, denied: in that they doe not belieue the minaces and threatenings of the faithfull Ministers of Iesus Christ, against their cruel couetousnes, biting vsury, counterfaiting in religion, hypocrisie in life, intollerable pride, extreme oppression, violent dealing, backbiting slander, blasphemous swearing, deceitfull lying, filthy fornication, riotous banquetting, beastly surfering, detestable ingratitude, and all other the like finnes, (which rathe euen in some that professe the Gospell) denounced and threatned.

These enemies of Gods Church, here pointed out by this Apostle, did not in profession deny God and Christ, as Turkes, Paganes, and open aduersaries of al godlinesse: neither as Academicall Philosophers, which deny the providence and care of God ouer the world: but either by doctrine, denying his offices as the Romish heretiques: or

Rene. 2. 4. c. 3. ver. 1.

by

by backsliding, falling from their first loue, as reuolters; or by reposing trust in themselves, as iusticiaries; or by life and conuersation, as notorious hypocrites. And these are the two vices and finnes against them here objected.

Sith then euery way there hangeth daunger ouer the Saints of God, by deceiuers: they must with careful circumspection, and attentive watchfulnesse, earnestly contend against them, as here they are exhorted: and this is his first argument and place of confirmation, as we haue heard.

Now the God of all wisdom and spirituall vnderstanding, illuminate the darkenes of our hearts with his heavenly light, that we through his inspiration being taught how to discern and know the subtil and secret enemies of the Church: may giue all diligence to auoide the poison of their venomous infections, and shun the subtil grins of their deceitfull allurements: that conceyuing hatred against their falshood in our hearts, we may bend all our force & power earnestly to contend against them: that with inuincible courage and constancy, we finishing this good fight in the Lord, may receiue that crown of righteousness, which to those which indure the battaile, is promised by the righteous Iudge: euen by Iesus Christ our Sauour; not for our merits, but of his onely mercy, to whom, with his father and the holy Ghost, be all praise, might, maiesty and power for euer. Amen.

2.Tim. 4. 7
8.

G

Verse

S. Iude. Sermon. 4.

The second
place of cō-
firmation.

Verse. 5. I will therefore put you in remembrance, forasmuch as yee once know this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them afterward, which beleeued not.

6 The Angels also which kept not their first estate, but left theyr owne habitation, hee hath reserued in euerlasting chains vnder darkenes, vnto the iudgement of the great day.

7 As Sodom and Gommorrah, and the cities about them, which in like manner as they did, committed fornication, and followed straunge flesh, are set forth for an example, and suffer the vengeance of eternall fire.

These wordes containe the second reason or place of confirmation, why Gods Saints should cōtend earnestly against the deceauers: from example of horrible punishment & pō others the like, that so hee might terrifie them from following those deceauers: the examples here propounded are three.

1 From the Israelites, who comming and being deliuered by God out of Egypt, perished afterwarde for vn-beliefe, in the wildernes.

2 From the angels, which keeping not their former estate, but falling from their owne habitation, are reserued in chains, vnder euerlasting darknesse, to be punished.

3 From the five cities, whereof two are mentioned, which through theyr vncleanly conuersation, were destroyed.

Now



Nowe to come vnto these things: forasmuch as these heretiques, hypocrites, dissemblers, impostours and deceyuers, did teach and perswade things pleasant and delight-some to the flesh; and did moue to carnall delights, whereby as by pleasant baits, many are caught and ensnared, and follow, as S. Peter 2. Pet. 2. 2.

faith, their deceiueable waies: least the Saints of God also by their enticing allurements, should be caried into like destruction: therefore in this second place S. Iude proposeth the fearefull end, the miserable euē, the dreadfull destruction, whereunto they shalbe subiect: by setting before their eies, the example of Gods iust indignation and wrath, vppon others in former times executed and inflicted: that through the recording and recounting thereof, the saints might be terrified frō following their perswasion, whose end shall be also iust condemnation. And the examples set downe, are three, as we see: First of the Israelites perishing in the wilderness: secondly of the Angels, who falling from the state wherein they were created, are reserved to eternall punishment: Finally and thirdly, of the Sodomites, and men of Gomorrah, who giuing ouer themselues wholly vnto wantonnesse, and carnall vncleannesse, perished from heauen, with fire and brimstone.

And in this discourse, the Apostle saith, that he will put them in remembrance, albeit they knew these things aforehand, VVherein we see how necessary a thing it is to be admonished and put in remembrance of the things which we haue knowne before: which not onely S. Iude in this place teacheth: but S. Peter in like manner did the like vnto the Saints, whereas he saith: wherefore I will not be negligent to put you alwaies in remembraunce of these thinges, though you haue knowledge, and are established in the present truth. And S. Iohn to like purpose 2. Pet. 1. 12
1. Io. 2. 24
saith,

S. Iude. Sermon. 4.

3. Phil. 1. & 18. **Admonitiō**
in things
before
known,
necessary.

faith vnto the children of God: I haue not written vnto you, because you know not the truth: but because you know it, and that no lie is of the truth. And S. Paul did very often also write vnto the Saints, which had receiued before, the knowledge of the Gospell: and was bold to put them in remembrance of those thinges, which before they had receiued. Whereby it may appeare most euidently, that admonition and putting in remembrance of thinges which we haue knowen before, is necessary: and that for diuers causes, and in sundry considerations.

1. In regard of our naturall infirmity and great dullnesse, who are not ready, well to conceiue a thing: at the first teaching, so that it fareth with vs, as it did with the dull Israelites, who so hardly did come on at the first, that they had great need to heare the same thinges often: in so much as the Prophet therefore complaineth of them, precept must be vpon precept, precept upon precept, line vnto line, line vnto line, there a little and there a little: and are very soone ignoraunt or forgetfull of that hath been taught vs: and therefore it is necessary, that we be put in minde of those thinges which we haue learned & known before.

Mat. 13. 19. 2 Satan like an enemy of our saluation, seeing that the
Luk. 8. 12. seed of Gods word is sowne in our harts, alwaies endeuo-
reth to catch this seede away, as in deede he doth from
1. Pet. 5. 8. the wicked, who trudgeth about, and runneth hither and
thither like a roaring Lion, seeking whō he may deuour:
And is neuer busier in any thing, then to hinder saluation
in the Saints, And for as much as the Gospell is the
Rom. 1. 16. power of God to saluation to all that belieue: and that
word which is able to saue our soules: therefore doth he
chiefly labour to choake this in vs, least therby we should
1. Iam. 2. 1. belieue, and so should be saued. Seeing then the doctrine
preached is thus by Satan mightily hindered, who casteth
other cogitations into our harts, when we heare it, wher-
by we retaine oftentimes but little, of that which a long
space hath beene taught vs: to the end we might the bet-
ter remember that which the diuell by carnall cogitati-
ons hath hindered: it is very requisite and necessary, that
we

S. Jude. Sermon 4.

43

we should be put oftentimes in remembrance, and also admonished of the things which before we haue known and learned.

3 By admonition and putting in remembrance, our knowledge is reuicled in our brestes, be we neuer so holy, neuer so diligent, neuer so careful to preuent the sleights of Satan: therefore it is necessary.

4 By admonition and putting in remembrance, we are confirmed in knowledge, and encouraged to perseuere in our knowledge, and in our profession: and daily to grow vp in spirituall vnderstanding. For which cause, the holy Apostles haue with great carefulnesse, both spoken and written againe and againe: those things which in former times the Saints had learned. Which shall appeare both in the booke of the Actes, where the Apostles visited the brethren and taught them againe those things wherein before they had bene enformed: and in S. Paul in sundry places, who wrote most graue admonitions, and Apostolike remembrances to the Saints, to confirm their hearts, and establish their mindes in the receaued religion of Iesus Christ. Wherunto in this place S. Jude seeming to haue respect, doth cal vnto their remembrance, things which they knew before, the better to confirme them in the present truth: and thereunto he alledgeth examples, as appeareth.

Now the place of example is of great force to perswade both waies: when that we remeber what rewards God hath giuen or promised to vertue: and what sore punishments he hath inflicted or threatned against wickednesse.

Whereof, as we haue the Prophets, who by former punishments from God, terrified the people from like transgressions: and our Saviour in the Gospell, laying before the eyes of the world, the example of Lots wife, the destruction of the first world, and diuers the like, and the Apostles by his example, endeavouring to withdraw the men of the world, from like impiety, by calling to remembrance the former examples of iust destruction for iniquity: so hath Saint Jude in this present place in like

Ac. 14. 21.
22.

Epist. Cor.
Epist. Eph.
Epist. Phil.
&c.

The place
of example,
forceable.

Luk. 17. 32.
Mat. 24. 38
1. Cor. 10. 5
6. 7. 8. 9. 10
2. Pet. 2. 4.

10th

S. Iude. Sermon. 4. 2

The first
Example,
is of the
Israelites.

manner, laying downe the fearefull examples of Gods dreadfull iudgements against the wicked, that thereby he might terrifie all others from committing like iniquitie.

To come to the examples here set downe by the Apostle, whereby he sheweth what punishment should befall these lewde libertines, carnall professors, beastly and craftie deceauers: the Apostle beginneth with the people of Israel: who being by God miraculously, and with a mightie and outstretched arme deliuered out of Egypt, and through drie passage by the red sea, saued from the crueltie of Pharaon and his people: yet when they came into the wilderness, and were there a little pinched with pennurie, distressed with famine, touched with scarcetie: they distrusted God, and beleued not his promises, but gaue themselves to greedy lust: and were ouercome with carnall and fleshly desires, and therefore perished in the wilderness.

Exod. 16.
1. 2.

Verf. 2.

Exod. 17. 1.
2. 3.

This storie by Moyse is plainly written: who in sundrie places of his bookes doth at large shew the diffidence, the incredulitie, the murmuring, and impietie of the Israelites, now mightely deliuered out of Egypt, and brought through the red sea, into the wilderness. When the congregation of the people were come to the wilderness of Sin, which lyeth betwixt Elin and Sinay, they murmured against Moyse, and Aaron, and said: O that we had dyed by the hand of the Lord in the land of Egypt, when we sate by the fleshpots; when we eate bread our bellies full: for ye haue brought vs out into the wilderness, to kill this whole companie with famine: which murmuring, rising from distrust, Moyse telleth them to haue beene against the Lord himselfe. A little after, describing the like distrust and vnbeliefe in the same place, wherethrough they likewise murmured against the Lord: Moyse saith, that when they were departed from the wilderness of Sin, where they before tempted God through vnbeliefe, for bread: they came to Rephidim, & there distrusted & tempted God, for want of water. For seeing there was no water in that place for y^e people to drinke: they therefore contended with Moyse,
and

S. Jude. Sermon. 4. 44

and said : giue vs water to drinke. This distrust being in deed against God : the Prophet answered them, why contend you with me ? wherefore do ye tempt y Lord ?

When in like manner they distrusted Gods power, Num. 11. 4. 5. 6. & c. and through infidelitie and want of faith murmured against God, and with weeping teares cryed, who shall giue vs flesh to eate ? we remember the fish which we c. 14. 2. 3. 4. & c.

did eate in Egypt for nought, the cucumbers, the pepons, the leekes, the onions, and the garlike : but now is our soule dried vp, we can see nothing but this Man-
na. With this their mistrustfulnes, murmuring, and in-
credulitie, the Lord was displeased, & sent them quails
in great plentie : but together he punished them in great
seueritie, and whilst the meat was in their mouthes, his
heauie hand was vpon them, and destroyed them. And
when 40. yeares after their departure out of Egypt, they
were come to the wildernesse of Zin which is in Kadis,
there distrusting God, as before they did in Rephidim, &
murmuring for water, as there they did : they chid with
Moyſes, and said, would God we had perished, when our
brethren dyed before the Lord. Why haue you thus
brought the congregation of the Lord into this wilder-
nesse, that both we and our cattell should dye there ?
Thus Moyſes setteth downe the distrustfulnesse, the vn-
beliefe, and incredulitie of the Israelites, for which God
strooke them, and consumed them in the wildernesse.

Dauid likewise setting downe the storie of the Israe-
lites, and the great distrustfulnesse and infidelitie which Psal. 78. 6. 7
was in their forefathers : saith, that God gaue a law and
statute vnto them, that their posteritie & childrē, which
as then were not borne, might know it : to this end, that
they might set their hope on God, and not forget the
works of God, but to keepe his commandements ; and
not to be as their fathers, a disobedient and rebellious
generation ; a generation that set not their hart aright,
and whose spirit was not faithful vnto God. And setting
downe their incredulitie and want of faith, which ap-
peared in their murmurings and temptations in the
wildernesse, he addeth what came thereof : and saith :

S. Iude Sermon 4.

Verse. 21. therefore the Lord heard and was angrie, and the fire
 22. was kindled in Iacob, and also wrath came vpon Israel,
 because they belieued not in God, and trusted not in his
 Psal. 106. 7. succour. And the same princely Prophet remembring
 8. &c. the same storie in another Psalm, after diuerse prouo-
 cations and arguments of rebellious distrustfulnesse,
 in former times against God committed, for which they
 were pardoned: he commeth vnto this matter in hand-
 ling and faith: they contemned that pleasant land, and
 Verfe. 24. belieued not his word: there is their infidelitie: the ef-
 Verfe. 25. fect whereof, is murmuring: wherefore he addeth: they
 belieued not his word, but murmured in their tentes,
 and harkened not vnto the voice of the Lord, for which
 they were punished: therefore saith Dauid, he lifted vp
 Verfe. 26. his hands against them, to destroy them in the wilder-
 27. nesse, and to destroy their seede among the heathen, and
 to scatter them throughout the nations. The Apostle
 1. Cor. 10. S. Paule calling vnto our remembrance the manifold
 5. 6. 7. 8. 9. sinnes of Israel, and the punishment which they sustai-
 10. ned for the same; affirmeth that as for their other great
 Num. 14. sinnes against God committed: so for their murmuring,
 37. c. 26. 65 proceeding from infidelitie and distrusting of God, they
 were punished, plagued, and mightely destroyed in the
 wilderness, as by God was threatned. So that it was
 not any one signe of their incredulitie and want of be-
 liefe in God, at once vttered (albeit some thinke it was
 for their feare shewed after the spies were returned out
 of Canaan) but euen all their murmurings & testimo-
 nies of infidelitie against God from time to time com-
 mitted: wherefore such grieuous destruction came vpon
 them in the wilderness. These stories and testimonies
 of holy scripture, make cleare this place of the Apostle:
 I will therefore put you in remembrance, for as much
 as ye once know this, how that the Lord, after that he
 had deliuered the people out of Egypt, destroyed them
 afterward which belieued not.

Num. 14.
 2. 3. &c.

For as much then, as God had most miraculously
 shewed his power in Egypt, and with an outstretched
 arme, had deliuered his people thence; and yet for
 all

all that, they afterward belieued him not, but prouoked him to anger through incredulitie: therefore were they iustly destroyed in the wildernesse. Their incredulitie, and want of faith; as it was cause of all other euils and wickednes in the Israelites: so, it so prouoked, almightie God to wrath and anger, that therefore he destroyed them in the wildernes, and they thereby debarred themselves of the land of promise, the place of their rest: as S. Paul out of Dauid teacheth.

Hebr. 3. 16.
17. 18. 19.

The force of this example is this: If God spared not Israel his owne people, to whom he had so often promised that he would be their God, and they should be his people: if he spared not them, who of all the nations of the world, he had chosen to be a speciall treasure vnto himselfe: and his owne and peculier inheritance: if he spared not those, whom he in Egypt defended against Prince and subiects, and brought them thence with signs and miracles among the people; but in great feueritie destroyed them in the wildernes, for their distrustfulnes and infidelitie: shall not the same God likewise, yea much rather also punish these vile persons, and deceiners of the people; guiltie of no lesse impietie and iniquitie? And seeing then they shall be subiect vnto such punishment, it shall be your dutie to take heed, least you be deceiued by them, and so be partakers of their punishment: and to giue all diligence, that earnestly and with all your power, you contend against them.

Leui. 26. 17.
Iere. 3. 1. 3. 3.
2. Cor. 6. 18
Exod. 19. 6.
Deut. 7. 6.
C. 14. 2. C.
26. 18.
1. Pet. 2. 9.

1. Now least any in these cases should pleade ignorance, the Apostle appealeth vnto their own knowledge and conscience, who for certaine knew these things to be true, which he alledgeth. Therefore he saith, he will put them in remembrance of that they once knew.

To reason from mens knowledge, and in matters spoken and intreated of, to appeale vnto their owne experience, is a thing both vsuall and also verie effectuall. S. Paul exhorting the Romans vnto sanctification, and with Christ, to die vnto sinne: vrgeth them thereunto from their owne knowledge, that they knewe that

To appeale
vnto mens
knowledge,
is vsuall in
scripture.
Rom. 6. 3.
4. 5. 6.

alreadie,

S. Iude. Sermon. 4:

alreadie, and therefore should they the rather do it. Know ye not, that all we which haue bene baptized vnto Iesus Christ, haue bene baptized into his death? we are buried then with him into his death, that like as Christ was raised vp from the dead to the glorie of the father, so we also should walke in newnes of life. For if we be planted with him to the similitude of his death, euen so shall we be, to the similitude of his resurrection: knowing this, that our old man is crucified with him, that the bodie of sinne might be destroyed, that henceforth we should not serue sin. And dissuading the saints from all oppression: and from doing wrong and iniuries to their brethren, because such vnrighteous persons should not inherite the kingdome of God: He vrgeth his argument vpon their knowledge, and so presseth them more narrowly and more straitly: Know ye not, saith he, that the vnrighteous shall not inherit the kingdome of heauen? And in the same Chapter a litle after, dissuading them from defiling of their bodies by vncleane lust, he breaketh out in like maner: Know you not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. And dissuading in another Epistle from the same vice and wickednes, he appealeth vnto their knowledge, and telleth them no other thing, then they themselues knew: for this (saith he) you know, that no whoremonger, nor vncleane person, nor couetous person, which is an idolater, hath any inheritance in the kingdom of God and of Christ. Many such like places might be alledged, but these are sufficient to giue (as it were) a taste in this matter, that to appeale vnto the knowledge of men, for the truth of the matters we shal entreate or speake of: is vsuall in holy Scriptures, and effectuall in like maner. So our Apostle to take away all pretence & excuse by ignorance, and to vrge and presse them the more with the consideration of these things: calleth vnto their remembrance those things which they themselues once knewe, and whereof nowe therefore, they could not, nor should not be ignorant,

From

From the vnbelieuing Israelites, and their punishments for the same, the Apostle falleth vnto the example of the backsliding angels. The Angels also, which kept not their first estate, but left their owne habitation, hee hath reserued in cuerlasting chaines vnder darknes, to the iudgement of the great day.

The second Example is of the backsliding Angels.

In the discourse hereof, these fiue things or circumstances offer themselues very naturally out of this place, briefly to be considered. The first, what Angels are. The second, what is the number of Angels, and whether they be many. The third, to what vse, seruice or office, they were created. The fourth, what was their fall. The fifth, what is their punishment.

I. Touching the Angels in the scriptures, howbeit there are not many things spoken, as when they were created, and where they were created, and such like, as of other things and creatures more large mention oftentimes is made: yet is there in scripture sufficient deliuered for necessarie knowledge. And out of the scriptures it appeareth, that Angels by nature and of their owne essence, are diuine substances and natures: incorporeall and without bodies, of singular intelligence, of wonderfull perfection and integritie by creation: excelling in strength, of great might and power, as both holy Dauid and Saint Peter confesse. Of a fiery nature, as S. Paule describeth them out of Dauid; he maketh his spirits his messengers, and his ministers, a flame of fire. And for this cause they are called Seraphims, which is fire. Partly because of their bewtie and brightnes, partly by reason of their celeritie and quicknes, partly by reason of their agilitie and nimblenes, partly because of their power and mightines, wherein they excell: and partly because they appeare often vnto men in fire colour: as the Angels did to Elizeus and his seruant, beset with the armie and hoste of the king of Syria, appeare in forme of fire charretts: as also before to Elias and Elizeus there appeared a charret of fire, and horses of fire, and caried vp Elias into heauen. Now that y scriptures call the substances & spirituall intelligēces, it declareth their nature:

An Angel what?

Psal. 103. 20.
2. Pet. 2. 11.
Hebr. 1. 7.
Psal. 104. 4.
Isai. 6. 2.
Why Angels are called Seraphims.

4. Kings. 6.
16. 17.

4. Kin. 2. 11.

but

S. Iude. Sermon. 4.

but in that they are called Angels, that is messengers, and Ministers: it sheweth their office.

Angels
created by
God in the
beginning.

In Genes.
ad literam.

Genes. 1. 1.

The num-
ber of An-
gels.

Dent. 33. 2.
Dan. 7. 9. 10

These celestiall substances and spirituall natures, were created of God in the beginning. But whether they were made before the forming & fashioning of the heauen & earth, or together with them: it is a question not fully resolved vpon, among the ancient. But S. Augustine and the most learned of the fathers are resolute, that they were created with the heauen and earth: who by heauen and earth, vnderstand the heauenly and the earthly creatures, whose reason is grounded vpon the first words of Moses: affirming, that in the beginning, the heauē & earth were created: and before the beginning, there could be no creating: therefore must they needs together with the creation of the heauen, also be created: being heauenly creatures.

2. These spirites by God created, are many in number; But what the certaine number of them is, no man can determine. It is inough for vs that we know they be many, and their number exceeding great: that thereby our faith, our trust, our confidence in God, might be the surer, in that for our safeguard he hath created so many spirites and Ministers. And to shew the indefinite number of Angels, first, in many places of Scriptures they are set downe in the plurall number, whereby is argued they are many. Besides that, other places and testimonies of scripture beare record that they are many. For Moses saith to Israel the peop'e of God, that the Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearely from mount Paron, and came with tennethousand of Saints; Meaning infinite Angels. The holy Prophet and man of God speaking of the iudgement which the Lord should execute vpon the foure Monarchies; expressed in the vision of foure beastes; and of the innumerable and infinite number of Angels which should then attend vpon God to execute his will, saith: I beheld till the throne was set vp; and the ancient of dayes (God) did sit, whose garment was white as snow, and the haire of his head, like the pure wooll: his throne was like the fry flame, and his wheel's as burning fire, A fire streame issued, and came forth
from m

from before him : thousand thousandes ministred vnto him , and tenne thousand thousandes stood before him : heere is the infinite number of the Angels . Dauid saith, that the angel of the Lord pitcheth his tentes and pavilion round about the Saintes . Whereby is implied an army and number. The same Prophet and holy man of God , speaking of the number of the Angels, saith ; The Charets of God are twentie thousand thousand of Angels, & the Lord is among them as in the sanctuary in Sinai. When the army of the Syrians had compassed about Eliseus and his seruauant , and enuironed them in the Citie wherein they were : the seruauant of Eliseus the Prophet was wonderfully afraid and said, Maister what shall we doe? the Prophet, answered, feare not : for there are more with vs , then with them. And the Prophet praised that his seruauant might see the aid that God had sent for their defence: and the seruants eyes were opened, and he saw the mountaine full of horses & charets of fire round about Elisha: which were innumerable Angels, sent from God for the rescue of his seruants. Our blessed Sauour Christ, dissuading all men from giuing offence vnto his little ones, and his holy Saints, giueth this reason why they should not offend them: because in heauen , their Angels alwaies behold the face of his father which is in heauen. When S. Peter at the attaching & apprehending of Christ, had drawne his sword like a man, in defence of his maister , and strooke a seruauant of the high Priest, and cut off his eare: Our sauour biddeth him put vp his sword; for that all that took the sword, should perish by the sword: & addeth; Either thinkest thou, that I cannot now pray to my father, & he will giue me more then twelue legions of angels? now euery legion in wars, contained sixe thousand footmen: seuen hundred, two and thirtie horsemen. So then this number of twelue legions, must needs be great: and thereby innumerable Angels are indeed vnderstood. S. Paul speaking of the ioyes of Gods Saintes, and the glorious companies whereunto they come in heauen; saith, Ye are come vnto the mount Sion; to the Citie of the liuing God, the celestiaall Hierusalem

Psa. 34. 7.

Psal. 68. 17

4. King. 6.

15. 16. 17.

Mat. 18. 10.

Mat. 26. 51

52. 53.

A legion,
what num-
ber it con-
taineth.

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Heb. 12. 22

S. Iude. Sermon 4:

Reuel. 5. 11. salem, and to the company of innumerable Angels : and to the assembly, and congregation of the first borne, &c. Saint Iohn shewing by the consent of all the companie of heauē, which are innumerable angels, that Iesus Christ the lambe of God, was only able and worthy to open the booke of Gods vnsearchable counsels; Saith, I beheld, and I heard the voice of many angels round about the throne, and about the beasts, and the elders : and there was tenne thousand times, ten : that is an exceeding great number of Angels. Finally, S. Iude our apostle, describing the cōming of our sauour Christ to iudgement, whose comming should be with cōpanies of Angels, as all the Euangelists haue affirmed; saith, Behold the Lord cōmerh with thousands of his saints; thousands of his angels. By which places, and euident testimonies of holy Scripture, it appeareth, that the Angels of God are many, yea innumerable.

The office of Angels. 3. And the office, vse and seruice of Angels, whereunto they were appointed generally of God; is to minister, execute and serue the will of their Creator which is God: in respect whereof, they are called angels; Ministers, messengers. Thus Dauid setteth downe their office and seruice : He maketh his spirites his messengers, and his ministers a flaming fire.

Psal. 104. 4. Heb. 1. 7. Now this seruice generally is to serue Gods wil, and in all points to fulfill his commaundement : as Dauid the princely Prophet writeth : Praise the Lord saith he, ye hys Angels, that excell in strength, that doe his commaundement, in obeying the voyce of his word. To the which end, all the Angels were first created.

Isai. 6. 3. Heb. 1. 14. But particularly they were created to serue God, in the sounding forth of his praises, in singing, Holy, holy, holy, is the Lord, the whole world is full of his glorie : as the Seraphims did in the Prophet: and for, and at his pleasure and commaundement, to serue and minister vnto men: As S. Paul teacheth; affirming that they are ministring spirites, sent forth to minister for their sakes, which shall be heyres of saluation.

And the Angels from their creation, were appointed to be

be employed to execute Gods will towards the children of men. Towards the Saints, for good; towards the wicked for euill, and for terrour and punishment.

And touching the seruice and ministerie of the Angels Angels seruice towards the Saints. towards the Saints, as it is in sundry things performed, so chiefly they serue for three ends and vses: The first, to instruct in Gods will, and direct in his waies: The second, to comfort and encourage in feare and perplexitie: The third, to defend, protect, and shield, in affliction, distresse, and misery.

That GOD vseth his Angels for the instructing Instruction of men, and the directing of his in the will and waies of by angels. of men, and the directing of his in the will and waies of his commaundements, it is euident; for not only Agar by the Angel of God was willed to returne and humble herself to Sarah her mistresse, and instructed what she should do with Ismael her sonne: but also Lot was by the Angel of God taught, to take whomsoever he had in his house, and flie out of Sodom, before the destruction. And Abrahams hand was staied by Gods Angel from heauen, from sleying his sonne Isaac, and he enformed what he should do. Ioseph the husband of Mary the virgin, by the Angel was willed with the childe and his mother, to flie into Egypt; and againe to return, as the scripture teacheth. And Philip likewise willed to go and ioine himself to the Charriot of the Eunuch of Candaces, Queene of Ethiopia. And this part of ministry in all ages, hath God vsed in the Angels.

Gen. 16. 9.
C. 21. 17.

Gen. 19. 12

Gen. 22. 11

Math. 2. 13.

19.
Luke. 1. 13.

Acts. 8. 26.

27.

cap. 10.

ver. 30.

Comfort by Angels.

Gen. 28. 12

13. 14.

Gen. 31. 1.

2. v. 24. 25.

2. As God vseth the Angels to informe and teach his people; so also in their anguishes, troubles, and perplexities to comfort them. When Iacob by reason of his brothers threatening, was forced to fly from his fathers house, vnto his vnckle Laban in Aram: In the way he saw a vision of Angels, ascending and descending, and the Lord by them comforted him, and repeated the promises to Abraham & Isaac before mentioned. To this end God againe sent his angels, to meet Iacob his seruant, and to comfort him. Which a litle after, God also did by the Angel, who he sent to wraastle with Iacob, thereby to teach him, seeing he had nowe preuailed with God, therefore man should

not

S. Iude. Sermon 4:

not preuaile against him to hurt him. In this respect al-
 mightie God promised his angel to Moses and Israel hys
 people, to assure them and comfort them in their iourney,
 that indeed they should come to the place for them pre-
 pared. When Iosuah the captain of Israel was now come
 before Hierico, hee sawe a man standing against him, ha-
 uing a sword drawn in his hand: and Iosua said vnto
 him, Art thou on our side, or on our aduersaries? Nay
 saith he, but as a Captaine of the hoste of the Lord, am
 I come. Thus by this Angel was Iosua comforted. And
 so the Angel to comfort Gedeon, and assure him of the
 presence and protection of God, saith, the Lord is with
 thee, thou valiant man. When the king of Israel with
 purpose to haue done displeasure to Eliah; had sent cer-
 taine Captaines of fiftie, to fetch him, the Lord at the last
 sending, sendeth his Angell to comfort his seruaut, a-
 gainst the threatnings of the tyrant, and sayth; Go downe
 with him, be not afraid of his presence. The Lord sent his
 holy Angel to comfort the three children in the fry fur-
 nace, whereinto they were cast by the idolatrous king Na-
 buchodonosor, at the sight wherof, the king himselfe gi-
 ueth praise to God. So the Lord sent his angel for the
 comfort and conseruation of Daniel in the Lyons denne,
 as himselfe confessed vnto Darius the king. To Iehosuah
 the high Priest in like maner. And in the scriptures of the
 new Testament we haue sufficient prooffe hereof also. For
 when Ioseph the husband of Mary the virgin, was in per-
 plexitie and great anguish of minde, seeing his wife was
 now alreadie with childe, and yet he had not knowne her:
 the Angel of God was sent to comfort him, and thereto
 saith to Ioseph: Ioseph the sonne of Dauid, Feare not to
 take vnto thee Mary thy wife; for that which is conceiued
 in her, is of the holy Ghost. When our blessed Sauour
 was now in the midst of his fearefull agonie, in the gar-
 den; the Lord sent his angel from heauen to comfort him.
 Finally, God sent his Angel to S. Paul, when he and the
 company with him, were readie to be drowned: to com-
 fort him, which said vnto him, feare not Paul, for thou
 must be brought before Cæsar; and loe, God hath giuen
 vnto

Exo. 23. 20

C. 32. v. 34.

C. 33. 2.

Iosu. 5. 13.

14.

Iudg. 6. 12.

1. King. 1. 15

Dani. 3. 28.

Dan. 6. 22.

Zac. 6.

Mat. 1. 20.

Luk. 22. 43.

Acts. 27.

22. 23. 24.

vnto thee freely, all that saile with thee.

3. Finally, the office of the Angels, wherefore they were first created, was, that in time they might minister vnto men for defence: to preserue and keep the Saints of God from destruction. Whereof we may fully be assured by that of the Prophet: He shall giue his Angels charge ouer thee, to keepe thee in all thy waies: they shall beare thee vp in their hands, that thou dash not thy foote against a stone. Which as it was properly meant of Christ the head, so is it true in all the members of his body, which are the Saints. To this end God sent Horfes and fiery Chariots round about Elisha the Prophet, to rescue and deliuer him from the Army of the Syrians. Thus were the Angels sent to Lot, to deliuer him from the flaming fire of the Sodomites and Gomorrheans, in their destruction frō heauen. Thus was the Angel promised to Moses in all his troubles among the nations; thus was Gods Angell sent to the three children to preserue them from the flaming fire, & the fiery furnace of blasphemious and idolatrous Nabuchodonosour king of Babilon, and also to Daniel the man of God in the den, to rescue and deliuer him from the mouths of the Lions. And this is that the Prophet Dauid telleth vs, the Angell of the Lord pitcheth round about the righteous, and those that feare the Lord, to deliuer them.

And in the executing of this office and seruice (as in the performance of the rest) one onely Angell doth not attend vpon one, as many haue affirmed, that euery man hath his good Angell to helpe him: and his euil Angell to assault and assaile him: but no doubt euery one of Gods children hath many good angels to helpe him, whē as the Diuell and his Angels, go about to destroy him. Whereof we may the better be assured, for that in holy scriptures, sometimes one Angell is said to minister vnto one, sometimes many are sayde to minister vnto one: sometimes, one to minister vnto many. One to one, as to very many in particular it is saide, the Angell of God came, not the Angels: and it is said of the Church, when Peter knocked at the doore of Iohn Markes mother, they

Defence be Angels.

Pla. 91. 11.
12.

4. Ki. 6. 17

Gen. 19. 12.
Ex. 23. 10. c
32. 34. c. 38
2.

Dan. 3. 24.
25.

Dan. 6. 22.

Pla. 34. 7.

Act. 12. 13.

S. Iude. Sermon. 42.

Ge. 32.1.2 said it is his Angell. To one many ministered, when the
 4.Ki.6.17. Angels met Iacob in his iourney to Laban: as also when
 Horses and fiery Chariots, were sent; which were the An-
 gels of God, to rescue Elisha. And Dauid saith of one
 in particular, which is true of euery one of Gods childre:
 Psa.91.11. G O D hath giuen his Angels charge ouer thee, to keep
 thee in all thy waies, &c. And our Saniour saith, that
 the Angels of his little ones: not one Angell for euery
 little one, both their Angels: stand before his Father in
 Mat.18.10 heaven. And one Angell for many: as one Angell was
 Exo.23.20. promised for all Israell: one for the kingdome of Persia:
 Ios.5.13.14 one for the kingdome of Grecia: which place albeit it
 Dan.10.13 may be otherwise vnderstood; yet by many men of ex-
 cellent learning, it is so vnderstood, but shamefully cor-
 rupted by the Papiſts.

Service of
 euill angels
 towards
 men.

Albeit almighty God, had in the creation of al An-
 gels respect herunto, and therefore made them of sin-
 gular excellenye, mighty power, and great perfection:
 yet for as much as the euill Angels fell before man was
 created: therefore do not they serue to these offices, but
 Ge.3.1.2.3 onely and altogether to tempt and try the godly, and to
 Iob.1.12.c afflict and plague the wicked.

As Satan serued to tempt Eua, Iob, the Saintes,
 Christ himselfe, and all the rest of his members, and ser-
 uants, who there against are armed by Christ, by prayer:
 Mat.4.3. lead vs not into temptation, but deliuer vs from euill: by
 Mat.6.13. Paul, with all spirituall armour: put on all the armour of
 Eph.6.11. God, that ye may be able to stand against the assault of
 the Diuell: and by Saint Peter through faith: be sober and
 1.Pet.5.8. watch, for your aduersary like a roaring Lion runneth
 about, seeking whom he may deuour, whom resist
 stedfast in the faith: so serueth he, both to tempt and af-
 flict the wicked: as in Saul, Achab, Iudas and the rest, ap-
 peareth.

Angels ser-
 uice toward
 the wicked

And as all the Angels were of God created for these
 ends of seruice, for the Saintes; so haue they an office in ge-
 nerall, concerning the wicked. The execution whereof,
 we haue in the Angels of both sorts. For the good An-
 gels of God were sent to destroy the cities of Sodom and
 Gomor-

Gomorrhah: And Dauid speaking, of or rather praying against the wicked, whose destruction he foresaw, desireth that the Angell of the Lord might persecute them. And the Lords Angell of defence to Hezechiah, was an Angel of destruction to the army of the Assirians, of whom at once he slew, one hundred, fourescore and five thousand: and the same Angell which deliuered Peter from the rage of Herod, did strike the same Herod, and inflicted punishment vpon him from the Lord.

And of the euill Angels it is witnessed, and clearly affirmed, that they were ordained for punishment. Wherefore it is said, that an euill spirit from the Lord came vpon Saul, and afflicted him. And Dauid rehearsing the punishment which God sent vpon the wicked, anger, indignation and wrath, with great vexation: he addeth the instrument whereby these things were done, euen saith he, by sending out of euill Angels. Finally in the punishment of Achab, by the euill spirit which tempted him, it is most euident. And these are the chiefe offices wherunto God had respect in the creation of Angels, as most clearly out of holy Scripture, appeareth.

And albeit all Gods Angels by him were made and created in perfect beauty, and to these offices and ends appointed, yet did they not all keepe that estate, and continue in that condition, wherein they were created, but lest as Jude saith, their owne habitation, and so fell and transgressed.

And here first where S. Jude saith, they kept not their estate: but fell away from their owne habitation: it conuinceth those which hold, that euill Angels were created euill from their originall. But this is not so: for it is here sayd, they kept not their first estate, but fell from their owne habitation: wherefore, at the very beginning of their creation, they were of good estate, of perfect estate and created in integrity, and were good by order of their creation. For if they were the creatures of GOD, as may not bee denied: and God taking suruay of all his creatures, and all the workes of his handes, which eether in heauen or in earth he had made, approqued

Gen. 19. 23

Psal. 35. 6.

2. Kin. 24.

15. 16.

1. Ch. 21. 15

4. Ki. 19. 35

2. Chr. 32.

21.

Ag. 12. 7.

Ver. 23.

1. Ki. 16. 14

Psa. 78. 49

3. Ki. 22. 28

The fall of
Angels.

All Angels
were crea-
ted good.

S. Jude Sermon. 4.

Ioh. 8. 44.

them for good, yea for very good: as Moses witnesseth, then must they be good which thing to intimate, Our saviour saith, that Satan continued not in the truth: therefore it is euident, that he was created in truth, in innocency, in perfection. Moreouer if they had beene euill by creation, God might seeme vniust in punishing them: but he punisheth them iustly: neither can they charge God therfore: & therfore they must be confessed to haue been once good: which goodnesthey leauing and falling from obedience, therfore were they iustly punished by God. By which places & reasons it is most apparant, that wheras the euill spirits were created in integrity: yet they therein not continuing constantly, neither persisting steadfastly in the faithfulness and vprightnesse of their creation, fell.

The time
of Angels
fall.

Secondly, concerning the time of their fall, howbeit the scripture doth not plainely teach vs, and therefore therein we may not be curious or confident: yet it seemeth by probable coniecture, that they fell not immediately after their creation: for then they could not haue beene in the truth: but very shortly after, as Augustine, & Gregory, and the fathers haue confessed.

How the
Angels fell.

Thirdly, concerning the manner how they fell, being created in perfection: this may be sufficient: that God in his eternall counsell, and most exact iudgement, thinking good to leaue them, and giue them ouer to the freenes of their willes: tooke away his grace, wherby they were vnderpropped and supported: and so being left vnto themselues, through the freenes and liberty of their wils, flexible to good and to euill: they turned aside from their integrity, and fell from the excellent state of their creation.

God not
cause of
the Angels
fall.

Neither is God cause of their fall: for he being of absolute right, and not bound to minister grace to any of his creatures; much lesse to continue it once being ministered: creating them in freedome of will, left them vnto themselues: and so through their owne wils, they fell to rebell, against God, and to enuy his creatures.

Touching which fall, though the Scriptures speake but sparsely, least men being too curious in Angels mat-
ters,

ters, should forget their owne condition : yet haue they spoken sufficiently. Eliphaz in holy Iob saith: shall man be more iust then God? or shall a man be more pure then his maker? behold he found no stedfastnes in his Saints, and laide folly vpon his Angels. Our blessed Sauour hauing regard to the fall of Satan, and euill spirits, (which daily may be said to fall from heauen, when their power is abolished by the voice of the Gospell) saith: I saw Satan like lightning fall from heauen. And in the Gospell after S. Iohn, he speaketh most euidently therof, when he saith, That Satan was a murderer from the beginning, and continued not in the truth. And S. Paul not obscurely teacheth vs, that ther are damned spirits, who are fallen from their original creation, and now expect iudgement, when he saith, Know you not, that we shall iudge the Angels? how much more things that appertaine to this life. Saint Peter vrging this example to the like end, whereunto here it is applied, saith: If God spared not the Angels, that had sinned, but cast them down into hell, and deliuered them into chains of darknes to be kept vnto damnation? &c. S. Iohn in his heauenly Reuelation, setting down the battle in Heauen, betwixt Michael and his Angels, and the Dragon (that is the Diuell) and his Angels; saith, that the Diuell and his angels, preuailed not, neither was their place found any more in heauen. And that that old serpent called the Diuel and Satanas, was cast out, which deceiued the world: he was cast out into the earth, and his angels with him. Finally, S. Iude maketh mention of their fall, as is apparant. Whereby we see, what the scriptures of the old and new Testament haue spoken, concerning the fall of the Angels. The very Heathen likewise haue confessed their fall: For Plutarke saith out of Empedocles, that the euill spirits were thrust and cast downe from Heauen.

And howbeit the scriptures thus speake of their fall, yet it is not manifestly deliuered therein, what was their first and chiefe sin, through which they fel. Therefore some say disobedience: some say enuy: because he is called the enuius man, and it appeareth that hee enuyed

The angel
fall, plain
by holy
scripture.
Iob. 4. 17
Lu. 10. 18.

Ioh. 44

1. Cor. 5. 3

2. Pet. 2. 4

Re. 12. 8. 9

Iude. 6.

Mat. 13. 3.

Gen. 3. 1. 2

&c.

S. Iude Sermon 4.

mans state in Paradise; therefore of some he is thought also to haue enuied God his Maiestie, and therefore to haue fallen from heauen, and to haue left his owne habitation. Morcouer, falshood; and lying, some take to haue bene his sinne, because it is said, he abode not in the truth. Some say murther: because Christ saith, that he was a murtherer from the beginning, in as much as he purposed the destruction of man which was in Paradise. Some one thing, some another. Most agree, that it was pride: partly because Isai the Prophet saith; How art thou fallen from heauen, O Lucifer, sonne of the morning? and cut downe from the ground, which didst cast lots vpon the nations? yet thou saydest in thy heart, I will ascend into heauen, and exalt my throne aboue, beside the starres of God &c. Which place being ment of Nabuchodonosor the proud prince, who in the pride of his heart thought himselfe most glorious, and (as it were) placed in heauen; and therefore is compared vnto the morning starre Lucifer: yet haue many of auncient time, applied it to the sinne of Satan. Partly because holie Iob in the description of the huge and great monster Leuiathan, vttereth these words: He beholdeth all high things, he is king ouer all the children of pride. which many take to be a notifying of the pride of Satan vnder that great monster: and thereupon suppose that pride was his sinne, whereby he fell from the beginning: partly because the wise Sirach saith, that pride is the originall of sinne: partly because through pride he seemed to haue tempted our Sauour Christ. Partly and rather by that of S. Paule, who would not haue the Minister of God to be a yong scholler, least he being puffed vp with pride, should fall into the condemnation of the diuell. But for as much as they, being left of God to the freedome of their wills, were inclinable vnto all vices, as well as applyable to all vertues; therefore it may be coniectured not absurdly, that euen in one instant of their declining, they fell into all maner impietie and vngodlines, and so plaide the vile apostataes from the Lorde their holy Creator: and fell into

Ioh. 8. 44.

Ioh. 8. 44.

Isai. 14. 12.

83.

Iob. 41. 25.

Eccles. 10.

14.

Math. 4. 9.

1. Tim. 3. 6.

into all wilfull rebellion against G O D their onely maker.

If God foresawe that the Angels would not keepe their owne habitation; nor remaine in the state and condition of their creation, but would be so great enemies vnto mankind, and chiefly to the true members of the Church of Christ, which are the Saints: why would God suffer them to fall?

Question.

I answer: First, that we are not to seeke so deepe into the vnsearchable counsell of God, whereunto the weakenes of our wit is not able to attaine; but that we must rather in all such hidden things crie out with Paule, O the deepenes of the riches both of the wisdom and knowledge of God? howe vnsearchable are his iudgements, and his wayes past finding out?

Answer.

Rom. 11. 33

Secondly, God would haue them to fall, and so become enemies vnto Christ and his Church: that the Saints might so be exercised with a continuall battell, wherein acquitting themselues like men, they might in fine, receaue a greater crowne of glorie.

5 The Angels then through the rebellion of their nature, not keeping the excellent estate of their creation, and falling away from the obedience of Gods will, for executing whereof they were ordained: are henceforth reserved in euerlasting chaines vnder darknesse, vnto the iudgement of the great day.

The punishment of the backsliding Angels.

Where the Apostle speaketh according to the ciuill proceedings of men: who hauing found wicked persons guiltie of hainous and horrible iniquitie: and therefore receaue sentence of iust and deserved condemnation: cast them into darke dungeons, and keepe them vnder chaines in darknesse, vnto the day appointed for their finall execution. So Satan and all euill and rebellious spirits, for their falling away from God, worthily condemned: are cast downe into the lower partes, and there are reserved in euerlasting chaines of darknesse, vnto the great day of generall iudgement, when they shall receaue the full measure of finall condemnation. So that, how great soeuer the punishments

Satan and all the wicked, are reserved to future iudgement.

S. Iude. Sermon. 4.

of hellish spirits be in the present time: yet are they reserved for greater, in the day of iudgement to be executed: when they shall for euer be subiect, vnto most miserable paines and torments, according to the tenour of this present scripture.

What it is
to be reserved
in
chaines of
darkenes,

To be reserved and kept in euerlasting chaines vnder darkenesse: is, to be kept in most miserable bondage, in most cruel prison, in most dreadfull darkenesse, in most greuous torments: banished the presence, thrust out of the fauour, bereaued of the glory of God.

Darkenesse
signifieth
miseric.

Isa. 8. 22.

e. 9. 1.

e. 59. 9.

e. 60. 1.

Ier. 13. 16.

Eze. 34. 12.

Lament. 2.

I. c. 3. 2.

Mat. 8. 12.

Mat. 22. 13.

Mat. 25. 30.

By darkenesse then I suppose, we may not necessarily vnderstand any palpable darknesse or dungeon voide of all light: but by way of figure, by a metaphor and borrowed speech, we must vnderstand the extreame miserie whereunto the euill spirits and backsliding Angels are subiect. For as in scripture, darknesse vsually signifieth miserie: as appeareth by diuers places, chiefly of Isai and Ieremie the Lords Prophets: and in the whole body of holy scriptures, as in their seuerall places may be obserued: So extreame darknesse, thicke darknesse, the mist of darknesse, and vtter darknesse: signifieth extreame miserie, endlesse trouble, comfortlesse afflictions, eternall torments, and finall destruction: as by that of our Sauiour appeareth, when pronouncing sentence of endlesse condemnation against the rebellious Iewes, who were chosen to haue beene heires of Gods kingdome, but contemned it: he saith, many shall come from the East and from the West, and shall sit downe with Abraham, Isaac, and Iacob, in the kingdome of heauen: and the children of the kingdome shall be cast into vtter darknesse, there shall be weeping and gnashing of teeth. In like manner, when he telleth what shall be done to the vnbidden gheste: then said the king, saith Christ; binde him hand and foot, and take him away, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth. Finally, shewing the endlesse torments, which the idle and slothfull seruant should suffer, he saith, cast the vnprofitable seruant into vtter darknesse, there shall be weeping and gnashing of teeth.

To

To conclude, S. Peter in like phrase noteth like punishment to those wicked and vngodly persons, whome with S. Iude in this place, he painteth out, whereas he saith of them, that vnto them, the blacke darknesse, or the mist of darknesse is reserued for euer. By darknesse then according and after the vse of holy scripture, miserie, torment, punishment and calamitie is vnderstood by the Apostle.

Whatsoever then becommeth of the foule spirits and reprobate Angels, whether for a time they be couersant among men in this world, as in the daies of Iob, Ahab, Christ and his Apostles they were, and shall be also vnto the end of the world: for that great enemie of ours shall neuer leaue walking vp and downe, and going about, seeking like a roaring Lion whome he may deuour, before the comming of Iesus Christ, when hee shall be chained, fettered, bound and manacled for euer, in eternall and intollerable torments for aie to continue; or whether they goe downe to the deepe, and place of torment: or whether they occupie and possesse the aire, as sathan is said to do, and therefore is called by S. Paule the prince that ruleth in the aire: the spirit that worketh in the children of disobedience; and spirituall wickednesse which is in high places: yet are they in chaines vnder darknesse: in that they are euermore miserable, damnable, accursed, voide of Gods fauour, depriued of his glorie, exiled his kingdome, and subiect to eternall calamitie in hell fire.

And in this state of miserie, the euil spirits and reprobate Angels are reserued vnto the punishment of the great day.

As condemned persons thrust downe into darke dungeons, and there chained and bound, begin their torments then, and are in case both wofull and miserable: and yet receyue not their full punishment, but are so reserued to the day of their execution: so Satan, whilest this world continueth, is hampered and fettered with euerlasting chaines, and vnder darknesse, great torment and miserable calamitie; yet is he reserued to the great day

S. Jude Sermon. 4.

day of iudgement; what time he shall receiue not onely sentence, but execution of eternall condemnation.

And this place most notably may teach vs, that albeit both wicked spirits and wicked persons, euill men, and euill women, after they are dissolued out of this life, haue their torments and punishments, as of the euill Angels by plaine testimonies; and of euill and vngodly men, **Luk. 16. 23.** is manifest by euident example of the wicked glutton in the Gospell mentioned, whose soule, the Diuell immediately after the dissolution out of his body, caught and carried downe into torment; yet neither Sathan his extreame torments are inflicted vpon him in full measure before the day of iudgement; neither the full viols of Gods wrath, in plentifull manner poured out vpon the wicked, **Reue. 16. 1. &c.** before the great day of our Lord & Sauour Iesus Christ. But as the excellency of the Saints glory, the fulnesse of their ioy, and the perfection of their felicity, is reserued vnto the day of generall resurrection; when in body and soule they shall be glorified: so the extreame torments of Satan and his Angels, and the full measure of the punishment of all the wicked persons, is kept in store against the great day, of the glorious appearing of the mighty God & of our Sauour Iesus Christ: when wicked men shal both in soule and in body be tormented. Of the reseruing both of the crowne of Gods Saints, and also of the punishment of the wicked vnto the great day of the Lord, there is more spoken in my exposition vpon Saint Iames, c. 5, Sermon 25. fol. 295. 2. pag.

The day of
iudgement
a great day

And here the day of iudgement, is called the great day: as the Prophets of God speaking thereof, vnder the day of Gods wrath vpon his people haue called it. For **Soph. 1. 14.** the Prophet Sophony, denouncing the destruction of Iuda and Ierusalem for theyr iniquity, thereunder prophesieth of the last day, which he calleth a great day: the great day of the Lord is neare, and hasteneth greatly, euen the voice of the day of the Lord. And the Prophet **Ioel. 2. 11. & 31.** Ioel to like purpose, vnder the day of the visitation of Iuda, foretelling of the day of Iesus Christ, whē he shal visite the whole world, writeth in this wise: the Lord shall

shall utter his voyce before his host: for his host is verie great: for he is strong that doth his worke: for the day of the Lord is great, and verie terrible, and who can abide it? Out of whome Saint Peter intreating of the day of iudgement, calleth the day of Christes comming, a great day: the sunne shall be turned into darknesse, and the Moone into bloud, before that great and notable day of the Lord come.

And the day of Christes comming to iudgement is called great, because of the mustering together of the whole world: because of the generall crying and summoning of all men before the Iudge Iesus Christ: because of the great troupe of innumerable Angels which at that day shall attend vpon the blessed Sauour: because of the exceeding great glorie of the iudge, which then shalbe revealed in perfect beautie. And vnto the iudgment of this day, are these cursed Angels reserued.

Why the day of Christ, is a great day.

The force of which place then is this; if then the Angels themselues were not spared by God, but for their Apostacie from him, for their pride, rebellion, fallhood and many other their sinnes are now reserued in euerlasting chaines of darknesse vnto the great day of Iesus Christ, when they shall receiue the full measure of all punishment: then shall not wicked men be lesse spared, if they fall away by rebellion, impietie and iniquitie from God: but shall for euer sustaine the iudgement of eternall condemnation, and suffer the tormentes of endlesse destruction, With Satan and his Angels.

Math. 25. 41

If therefore the fearefull punishment of the Israelites, who for their vnbelieve perished by Gods hand in the wilderness; cannot moue you: let the dreadfull destruction of the Angels, who for their manifold iniquities agaynst God, are reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day, terrifie you; that you bee not seduced by these false Apostles, which shall be subiect vnto like condemnation: but that rather thorough the consideration of their extreame miserie, you giue all diligence moste earnestly to fight and contend against them. And this is the force

S. Iude. Sermon 4.

force of his second example, drawne from the punishment of the backsliding angels; whereof thus much may be sufficient to haue spoken.

The third
example is
of Sodom
and Go-
morrah.

After the example of the Angels, S. Iude returneth againe vnto the example of men: and maketh mention of the people of Sodom and Gomorrah, and the cities ther- vnto ioyning; who giuing themselues to strange, wan- ton, vagrant and vnnaturall lusts, were therefore strooken from heauen, with fire and brimstone from God.

The sinnes
of Sodom;
were chiefly
by two here
mentioned.

In this example there are two things chiefly to be con- sidered. First, what the sinnes were of the Sodomites, and them of Gomorrah, and the cities adioyning. Secondly, what punishment followed those sinnes.

Touching the sinnes of the Sodomites, Gomorreans, and the cities adioyning, in this place there are two set downe by S. Iude, which were the chiefest sinnes in those wicked persons raising. The first, fornication: The se- cond, following of strange flesh.

Fornicatio.

Mat. 15. 19.
1. Cor. 6. 9.
Gal. 5. 19.

Ad. 15. 19.
1. Cor. 10. 8
Num. 25. 1.
Ephes. 5. 3.

Gen. 19. 8.

Following
of strange
flesh.

Double
buggery.

1. For fornication, howbeit it be sometimes distin- guished from adulterie; and conteineth the vnlawfull coupling and ioyning of man and woman in carnall ma- ner; not being man and wife; when either both of them are vnmarried, which is simple fornication; or at the least one vnmarried, and it is fornication common: whereas adulterie is in the carnall coupling of man and woman; not being man and wife, when both parties are married: yet in holy scripture, they are oftentimes confounded. So that fornication most commonly signifieth the coupling of any man or woman in carnall maner, being not man and wife together. So in this place fornication signifieth. The which sinne to haue been in the Sodomites and the rest of the five Cities, Moses not obscurely intimateth, by the profer which Lot made vnto them, touching his two daughters.

2. Concerning the second sinne in them, it was defi- ling themselues with strange flesh: which was the sinne of buggarie. Whereof there are two kindes in scripture mentioned.

The 1, when mankind ioyneth carnally with any bruite beast

beast: whereof God in his lawe gaue speciall charge and commandement. Thou shalt not lie with any beast to be defiled therewith; neither shall any woman stand before a beast to lie downe thereunto; for it is abomination. Whereof Moses a little after, setteth downe the punishment: also the man that lyeth with a beast, shall die the death, and ye shall slay the beast. And if a woman come to any beast, and lie therewith, then thou shalt kill the woman, and the beast; they shall die the death, their blood shall be vpon them.

Leuit. 18. 23

Leuit. 20.

15. 16.

The second kinde of buggarie is, the defiling of a mans selfe with his owne sexe: when man vseth mankind in stead of womankind. Whereof also, as of a speciall wickednes, almightie God admonished Israel his people: to which purpose thus saith Moses from God: Thou shalt not lie with the male, as one lieth with a woman, for it is abomination. And a little after, he addeth the punishment of this, as of the other: The man that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them. Of this kinde S. Paul accused the heathen and Gentiles, whom God gaue ouer to their hearts lustes, vnto uncleannesse to defile their own bodies betwixt them selues. For their women did chaunge the natural vse, into that which is against nature: and likewise also the men, left the naturall vse of the woman, and burned in theyr lust one towards another: and man with man wrought filthinesse, and receiued in themselves, such recompence of error, as was meete: of which elswhere the same Apostle. Of this euill, and kinde of buggarie S. Iude speaketh, and saith, they followed strange flesh. For them to defile themselves with their own sexe and kind: was a lust most monstrous and strange.

Leuit. 18. 23

Leuit. 20. 13

Rom. 1. 24.

26. 27.

1. Cor. 6. 9.

Tim. 1. 10

Of this strange and monstrous sinne, that the Sodomites and the rest of the Cities were guiltie, Moses most evidently declareth. Who writeth, that when they heard and vnderstood that there were two Angels come to Lot, whom they tooke for men: they came out of all quarters of the Citie to Lots house, and asked him where the men

Gen. 19. 4. 5

were

S. Iude. Sermon. 4.

The Sodomicall sin, is now become the Romish sinne.

were, which came vnto him, & willed him to bring them out vnto them, that they might know them. This vnnaturall villany, was properly called the Sodomicall sin in former ages: but marriage being interdicted the Romish Priestes, this euill so inuaded them, that I feare it might not amisse now be called the sin of the Romish Clergie: who are not onely guiltie thereof, but also such vnclene persons, as to auoyd the charges and incumbrances of marriage, like vnnaturall wretches, seeke by sin against nature, to fulfill their monstrous lustes, rather then to vse the remedie by God himselfe appointed.

Gen. 19. 24. These briefly were the sinnes of Sodom & Gomorrah; for the which, heauie punishment and fore indignation fell vpon them; for they were stroken with fire and brimstone from heauen, and so were destroyed: & suffered the vengeance of eternall fire: as both holy Moises, and **Isai. 13. 19.** also sundry of the other Prophets haue witnessed. If God spared not the Sodomites and the rest of these Cities, which notwithstanding were a strange people, and not the proper people of God; neither instructed in his will and word, as these heretikes here mentioned, were; how much more will he punish these deceiuers, and all such hypocrites, as pretend themselves to be Gods only saints, **Jerem. 48. 18. c. 50. 40.** Gods onely Church; if they defile themselves with like wickednesse.

Amos. 4. 11 For the sinnes of such as pretend religion, and haue knowledge of Gods trueth; are the greater: and therefore their punishment shall be the heauier. Let vs therefore which haue knowledge of Gods word, and make profession of his holy Gospel; take heede, least wee through deceit of the wicked, be carried vnto wickednesse, and so be made partakers of their punishments.

Out of which place to conclude, we may in few words obserue. That in as much as Saint Iude heere saith, That the Sodomites were set forth as examples: therefore God would examples of punishment against horrible sinnes, alwaies to be extant for the knowledge of all posteritie, that by the remembrance of Gods seuerie iudgements against sinne, they might bee withheld from com-

Observations.

1. cor. 10. 11

committing like iniquities.

2. Also we may see, that howbeit God suffered these Cities long wallowing and weltering in their sinnes: yet when the measure of their wickednesse was full, God looked downe from heauen, thereupon, and destroyed them in their wickednesse: and how much longer God spareth, so much more sharply he punisheth: as by his holy saints he auoucheth. See Augustin. ciuit. dei. 2. l. c. 10. 11. So howbeit he be of long suffering, and for a long season beare our iniquities: yet if we continue therein, he will visit our wickednesse vpon our heades, and take vengeance vpon our sinnes. And assuredly his wrath will come vpon vs so much more heavily, how much more patiently he hath attended our conuersion, if wee continue in our wickednesse. It is truly said, as I thinke in Valerius: that God will recompence the slownesse of his anger, with the severity of punishment when it commeth. And Lactantius saith, that howe much more slowly, so much more sharply God will punish the wicked.

Valerius.

Lib. 1. instit. c. 1.

3. Saint Iude saith, that these suffer paine of eternall fire. Whereby we are giuen to vnderstand, that the reward of sinne, is not temporall, but eternall punishment. And if we aske, why men temporally offending, are eternally punished: the aunswere is ealie: because he against whome the sinne is committed, is eternall, which is God: and therefore deserue our offences against him done, eternall punishment. Therefore in the law, Prophets, Gospell, euermlasting destruction is threatned against sinnes, which in very short time are committed. In like manner, an inestimable and an eternall reward is promised to the temporall and momentanie afflictions, which men suffer, and endlesse blessednesse to the short time which is spent in vertue, because he y promised is eternall. Let filthy pleasure and deadly delightes in men cease, and let sinne be remoued farre from vs; seeing the short time of committing wickednesse: doth cast vs into the bottomlesse pitte of eternall destruction. And let the wholesome meditation of vertue continue, and the carefull obedience vnto the lawe of the Lord;

2. Cor. 4.

be

S. Iude. Sermon. 4.

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the vengeance of eternall fire: as both holy Moyses, and
Iai. 13. 19. also sundry of the other Prophets haue witnessed. If God
spared not the Sodomites and the rest of these Cities,
which notwithstanding were a strange people, and not
the proper people of God; neither instructed in his will
and word, as these heretikes here mentioned, were; how
Jerem. 48. much more will he punish these deceiuers, and all such
18. c. 50. hypocrites, as pretend themselves to be Gods only saints,
40. Gods onely Church; if they defile themselves with like
Amos. 4. 11 wickednesse.

For the finnes of such as pretend religion, and haue
The finnes of such as haue know- ledge, and pretend godlinesse, are greater. knowledge of Gods trueth, are the greater: and therefore
their punishment shall be the heauier. Let vs therefore
which haue knowledge of Gods word, and make profes-
sion of his holy Gospel, take heede, least wee through
deceit of the wicked, be carried vnto wickednesse, and so
be made partakers of their punishments.

Out of which place to conclude, we may in few words
Obseruat- obserue. That in as much as Saint Iude heere saith,
ons. That the Sodomites were set forth as examples: therefore
God would examples of punishment against horrible
finnes, alwaies to be extant for the knowledge of all po-
steritie, that by the remembrance of Gods seuerie iudge-
mentes against sinne, they might bee withheld from
com-

1. cor. 10. 11

committing like iniquitie.

2. Also we may see, that howbeit God suffered these Cities long wallowing and weltering in their sinnes: yet when the measure of their wickednesse was full, God looked downe from heauen, thereupon, and destroyed them in their wickednesse; and how much longer God spareth, so much more sharply he punisheth: as by his holy saints he auoucheth. See Augustin. ciuit. dei. 2. l. c. 10. 11. So howbeit he be of long suffering, and for a long season beare our iniquities: yet if we continue therein, he will visit our wickednesse vpon our heades, and take vengeance vpon our sinnes. And assuredly his wrath will come vpon vs so much more heavily, how much more patiently he hath attended our conuersion, if wee continue in our wickednesse. It is truly said, as I thinke in Valerius: that God will recompence the slownesse of his anger, with the severity of punishment when it cometh. And Lactantius saith, that howe much more slowly, so much more sharply God will punish the wicked.

Isai. 42. 14.
Ecclef. 8. 12
13.

Valerius.

Lib. 1. instit.
c. 1.

3. Saint Iude saith, that these suffer paine of eternall fire. Whereby we are giuen to vnderstand, that the reward of sinne, is not temporall, but eternall punishment. And if we aske, why men temporally offending, are eternally punished: the answer is ealie: because he against whome the sinne is committed, is eternall, which is God: and therefore deserue our offences against him done, eternall punishment. Therefore in the law, Prophets, Gospell, everlasting destruction is threatned against sinnes, which in very short time are committed. In like manner, an inestimable and an eternall reward is promised to the temporall and momentanie afflictions, which men suffer; and endlesse blessednesse to the short time which is spent in vertue, because he y promised is eternall. Let filthy pleasure and deadly delightes in men cease; and let sinne be remoued farre from vs; seeing the short time of committing wickednesse: doth cast vs into the bottomlesse pitte of eternall destruction. And let the wholesome meditation of vertue continue, and the carefull obedience vnto the lawe of the Lord;

2. Cor. 4.

be

S. Iude. Sermon. 4.

be precious vnto vs, which being but temporall, is by God rewarded with endlesse happinesse, in the kingdom of God, and of Christ our sauour for euer.

4. In that not onely the men of Sodom & Gomorra were thus punished, but also the Cities thereunto adioyning, which defiled themselues with the sinnes of the Sodomites, were likewise afflicted: we may see, that if we be fellowes with any in sinne, we shall also be partaken with them, in their punishment.

5. Finally, we see that the whole Cities sinning, are punished: to teach vs, that we cannot be safe by the multitude of offenders. For be there neuer so many which sinne with vs, yet thereby shall not we be excused; but rather by that meanes Gods wrath shall be the more kindled; as in this example is apparant. And thus by these dreadfull examples of fearefull punishment vpon these wicked persons so iustly inflicted: the Apostle doth dissuade from following the allurements and subtile temptations of deceiuers, least we with them taste of like punishment: yea rather in regard that such iudgement shall befall them; the Saints of God must be admonished to flie them as much as in them lieth, and with all their might and maine, earnestly to strue against them.

God for his mercy sake, giue vs grace to take heede by these examples of Gods iudgement inflicted vpon the wicked: that we considering the heauy hand of God vpon them for sinne, may learne to auoyd their wickednes, & to giue our selues wholly to the practise of true holinesse and righteousnesse, all the daies of this our mortall life: that in so doing, we may glorifie God heere, and be glorified of him in the life to come, not for our merites, but of his mercie, through Iesus Christ our Lord and Sauour, Amen,

Verse. 8. Likewise these dreamers (or sleepers) also defile the fleshe, despise government, and speake euill of them that are in authority.

9. Yet Michaell the Archangell, when hee stroue against the Diuell, & disputed about the body of Moses, durst not blame him with cursed speaking, but said, the Lord rebuke thee.

10. But these speake euill of those things they know not, & whatsoeuer things they know naturally, as beasts which are without reason, in those things they corrupt themselves.

1. The comparing of these seducers with others and the conferring it selfe of them with others: likewise these:

2. The name which the Apostle giueth the, and wherewith these lewd libertines and vile hypocrites are called: sleepers, or dreamers.

The 3 place of confirmation is drawn from comparing of these seducers, with other wicked persons: in which, 4. things may be noted, Namely.

3. The Vices against them objected, which are three: namely.

1. The defiling of their fleshe.

2. The despising of gouernment and magistracy.

3. The speaking euill of men in authority: which is handled.

1. Simply.
2. By comparison.

4. The conclusion, in which hee reprooued these wretche for two euils,

1. That they speake euill of things they know not.

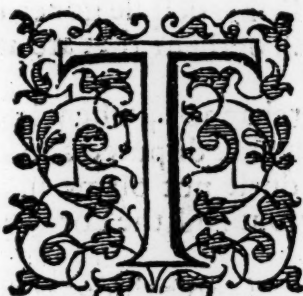
2. That they corrupt themselves in those things which naturally they knew.

I

This

S. Iude. Sermon. 5.

The thirde
place of cō-
firmation.



His third place of confirmation, whereby S. Iude perswadeth the Saints to cōtend earnestly against the wicked hypocrites, heretikes & seducers which were now crept into the Church, is drawn from a comparing of them with the former wicked persons: and an applying of the former examples vnto them, so farre forth, as vnto them they agree. In the discourse whereof, foure things you see are obserued: whereof the first is the brieue and short comparing and conferring of these with the others.

The com-
paring it
selfe.

1 Concerning then the conferring of them, and the applying of the examples proposed: The Apostle saith; likewise these. Wherein we may not precisely apply these examples of the incredulous Iewes, the backsliding Angels, the filthy and fleshly Sodomites, vnto these seducers, as if these seducers, whereof here he speaketh, were in all the former sinnes culpable and faulty; but it may suffice vs, that either in some of the same, or in some other sins, they be like. And they are like vnto the former wicked persons; generally, that they are vessels of Gods wrath, & reserued to endles dānation as they were: that they gaue themselues ouer to wanton lusts, & defiled themselues in al filthines of conuersation, as they did. And in other sins they were also straunge, and therefore for their great impiety, may they worthely with the Israelites which believed not, the angels which obeyed not, the Sodomites which contained not, but gaue themselues to al monstrous lusts and filthy desires of the flesh: be compared.

Neither are men in all comparisons bound to conferre like with like, in particular thinges: but if in the generall they agree, howbeit in particular they vary: it is enough and sufficeth for the comparison. So these deceiuers in generall impiety & vngodlines agreed; for they were, as the other also, giuen to all impiety and wickednes; but their particu-

particular sinnes were others, and yet whoorthely to be compared. Wherefore S. Jude in respect that these vile hypocrites and deceiuers of mens minds, were great & grievous sinners, as the former persons were: Therefore he saith, likewise notwithstanding these.

2 The name wherwith they are termed here, and called by S. Jude, is sleepers or dreamers, Which name he giueth them, because they were so blockish, so dul, so senselesse and voide of all reason: as if their wits, their senses and vnderstanding, were ouerwhelmed and couered (as it were,) with a most deepe and drowsie sleepe, and themselves (as it were) in a continuall dreaming, & neuer long remembered what they did, nor what wickednes in their drowsie and snorting security in sinne, they committed. But as sleepey and drowsie persons, are euermore dreaming, and by dreaming, are deceiued; embracing euill for good; vice for vertue; pleasure for honesty; shew, for certainty; appearance for verity; and so in their vaine imaginations and cogitations are still deluded: and oftentimes perswade themselves to haue that which they haue not; as the hungry man dreameth, saith the Prophet, that he eateth, yet when he awaketh, his soul is empty: and a thirsty man dreameth that he drinketh, and when he is awake, he is faint, and his soule longeth; and so is beguiled in his conceite: and thus by their conceiued phantasies are they seduced. So these vngodly persons, remember not what iniquities they fall into, what impiety they embrace for pure vertue, what shameful sins they run after, as after perfection and sincerity: and wallowing & weltering in their wickednes, still promise vnto themselves, rest, quietnes, Gods fauour and louing kindnes: when notwithstanding they are farre from it: destitute of all grace, voide of all goodnes, estranged and alienated from the life of God: banished, and for euer exiled the kingdom of Christ, the presence of God, the society of the Saints, and so are most shamefully deceiued.

For as a man dreaming, imagineth he is wealthy, when he is in pouerty: perswadeth himselfe of health, when he is sore diseased: thinketh that he eateth, when penury doth

The name
giuen to
these de-
ceiuers.

1st. 19. 3.

Eph. 4. 18.

S. Jude Sermon s.

doth pinch him: promiseth to himselfe liberty, when he is in thraldome and strong in durance: conceiueth with himselfe one thing, when in deede he suffereth the contrary: and so is vtterly deceiued: so these men, as in a perpetuall dreame, thinke one thing, but try another; perswade themselves of good things, being subiect to the contrary. And this is the state of heretikes and vile hypocrites in all ages: they deceiue themselves in their own dreams: they thinke they are in the right path, but they runne the high way to error: they thinke they hold the truth, but they are defenders of falshood: they suppose they doe wel; but they liue most wickedly: they imagine they hold God by the hand, when they imbrace Satan altogether: they flatter theselues with hope of heauen, when they are to be cast down into hell, and there to be referued vnto endles destruction: and therefore for their vaine imaginations and fond perswasions of their own brains, they may most worthely be called dreamers: likewise these dreamers or sleepers.

Seeing then the continuall sleeping in security, and the drowsie dreaming of our owne integrity, causeth vs to be blockish & sencelesse in sinne, as were these wicked ones; let vs be raised and rowfed thence by the counsell of the Apostle: the night is past, the day approacheth; let vs therefore cast away the workes of darkenes, and put on the armour of light, that we may walke honestly as in the day time. And seeing we are not of darkenes but of light, and children of the light and of the day, not of the night nor of darkenes, let vs not sleepe (in security) as others do, but watch & be sober. Let vs remember the aduice of S. Paul, **Rom. 13. 12** Awake thou that sleepest, & stand vp from the dead, and **1. Th. 5. 5, 6** Christ shall giue thee light: let vs call our wits together, and remember our selues: let vs giue our selues to study of vertue, and passe our pilgrimage here in feare: running **1. Pet. 1. 17** on the race of sanctification and true holines, that is set **Heb. 12. 2.** before vs: least we, with these vngodly persons, continue in sinne, & like sleepers and dreamers be sencelesse, and deceiued; & so with them, be subiect vnto euerlasting destruction; fro which Christ deliuer vs, for his great mercy.

3. Now commeth the Apostle in the next place, to the euils and sinnes whereof they were guilty: which are in number three: First defiling of the flesh: secondly, despising of gouernement: thirdly, speaking euil of such as excell in dignity.

The euils
or vices
cōdemned
in these
men.

I And as touching the first, they defile their fleshe: wherein they agreed with the filthy Sodōmites: they wholly gaue ouer themselves to wanton lustes: to monstrous desires, to filthy pleasures of the flesh: they wasted their bodies with adulteries: they wearied themselves with fornications: they polluted themselves with Sodomickall iniquities: they stained themselves with incestuous voluptuousnesse: they gaue ouer themselves to al intemperancy and extreame riotousnesse: they spent their time in surfeiting, banquetting and beastly drunkennesse: they prostituted themselves to all vncleanes: and as Saint Paul speaketh, they loued pleasures more then godlines. They walke, saith S. Peter after the flesh, in the lusts of vncleanes: this is the first crime, in this place objected against them. According whereunto, if we examine the libertines of our time: and the wicked hipocrites of this present age: the sects, that are newly, as it were budded forth, and newly crept out from the venemous roote of all impiety, which is heresie: who notwithstanding, pretend greatest holines in wordes, and in the conceite of their owne braines, condemne all others as Antichristian: we shall finde them also as dreamers and sleepers, defiled in the flesh: and to commit in darkenesse such thinges, which is a shame to be vttered. They goe to farre in the Anabaptistickall community: and will haue money and women to goe as currant and common among them. And some of them haue not blushed to say, that a woman may take another man then her husband, her husband being a sleepe: for he is then as dead: and a man may take another woman, and vse her as his owne, his wife being a sleepe, for then and so long, she is dead: and this thing some of our impure, yet pretended religious and immeasurable zealous persons, who condemne all men besides themselves: haue confessed. If they be not sleepers, and

2.Tim. 3.4.

2.Pet. 2.10

Eph. 5.12.

S. Iude. Sermons.

dreamers mentioned in this Apostle, I knowe none. If this be not a dosling of the flesh, what is it to defile it? but I will not in this case vrge this further against them: but I desire, (that if it be the will of God) the eyes of their vnderstandings may be opened, which in their proude hipocrisie so peremptorily condemne all others: that they may see both how farre they are sunke downe to hell in their damnable doctrines; and how shamefully they haue defiled themselues in their vnchast liues, and polluted their flesh, with their carnall filthinesse.

2 The next crime laide vnto their charge is, that they dispise gouernment. Wherewith also S. Peter chargeth the like, entreating of the same argument and matter with this Apostle; who seemeth thence to haue drawne his greatest matters, for to shew the heauenly harmonie and sweete consort betwixt them.

Here we may marke, that neither S. Peter nor S. Iude, forbiddeth the condemning of the faultes, sinnes, wickednes, and iniquitie of Magistrates, which the Prophets in their times haue roundly done: but they reprove such as condemne their place and calling, their power and authoritie, which is of God: and therefore haue they the very names of Gods in holy scripture giuen them.

To despise & contemne gouernment, what is it, but to dispise & contemne God, frō whom all gouernment is, whether the gouernment be ciuill or ecclesiasticall? for ciuill gouernment, Moyses telleth the Israelites, who contemned him, and murmured against him and Aaron: that the contempt, despite, the murmuring was not against him and Aaron, but against God. When Core, Dathan and Abiram had cast off Moyses gouernment, & had cōspired against him, in seeking the office of the high Priest; he plainly telleth them, that their rebellion, confederacie and conspiracie, was against the Lord; who is then despised, when the gouernment by him established, is despised. When the people of Israel waxed wearie of Samuels gouernment, and cast it from them, and would needes haue a King to rule ouer them according to the manner of the Gentiles: God telleth Samuel,

Psal. 82. 1.
& 6.

Ioh. 10. 34.

Contempt
of gouern-
ment, is
the con-
tempt of
God.

Exod. 16. 8

c. 17. v. 5.

Num. 16. 21

1. King. 8. 7.

S. Iude. Sermon 5. 60

Samuel, that they had not cast him away only, but God himselfe they cast away also, that the Lord him selfe should not rule ouer them.

And in gouernment mere churchly and ecclesiastical: our Sauour telleth his Apostles, that whoso contemneth them, contemneth him. So that all despite to gouernment done, redoundeth vpon the Lord himselfe, the author of all power, all empire, all gouernment.

If all gouernment be from God, as the wisdom of God it selfe teacheth; by me saith she, do princes raigne, and by me doe Iudges discern and iudge aright: by me Princes rule, and the nobles, with all the Iudges of the earth: which the princely Prophet auouched also, to come to preferment, is neither from the East, nor from the West, nor from the South, but God is the Iudge: he maketh low, and he maketh high: And S. Paule confirmeth it: let euerie soule be subiect to the higher powers, for there is no power, but is of God, and the powers that are, are ordained of God: then can no man despise power or gouernment, but therein he despiseth God, from whom it is, and by whom onely it is ordained.

Who so despiseth gouernment, and powers in the world, despiseth a calling most needfull and most necessarie: and such a one, as without which, neither priuate house, nor common wealth, nor church of God can consist or continue, without which men shall not sleepe in bed without daunger, nor trauell abroad without feare: nor dwell among men, without iniurie. Without this, our wiues shall be violently rauished before our eyes: as for want of gouernment, the wife of the Leuit was, of the Beniamites, in the Iudges. Without this, all oppression and extortion also raigneth, and no man shall possesse his owne in quiet, for want of iustice. For want of gouernment, religion falleth into superstition: diuine seruice, into mans inuention: holy worship, into open idolatrie, as in the playes of Moyses came to passe: who being absent and wanting but fortie dayes, the people had made a golden calfe, and had worshipped: and in the dayes of the Iudges, is too manifest,

Luk. 10. 16

Prou. 8. 15. 16.

Psal. 75. 6. 7

Rom. 13. 1.

Gouernment is necessary.

Iudg. 19. 1. & 25.

Exod. 32. 1. 23. & c. 2. Iud. 19. c. 8. 33. c. 17. 5. 6.

S. Iude. Sermon: 5:

Prou. 11. 14 Without gouernment, the weake are wronged, the poore are oppressed; the righteous afflicted : Therefore Salomon saith truely : where no gouernment or counsell is, there the people fall : but where many counsellers are, there is health.

Hem. 34.
in epist.
Heb.

Wherefore, as for want of a shipmaister, the ship is in daunger : for want of a Captaine, the armie neare confusion : for want of a shepherd, the sheepe are scattered : so for want of power, gouernment, and orderly regiment : townes, countries, common wealthes and kingdomes, come to destruction. Wherefore S. Chrysostom sayth well : where there is no gouernment, there is great euill : occasion of much slaughter, and matter of confusion : for saith he, it is euill where there is no gouernment, and the want thereof, is occasion of many slaughters, and the beginning of confusion and perturbations, So then the calling being most necessaric, who so despiseth it, is enimie to peace, enimie to iustice, enimie to honestie, enimie to religion, enimie to both Church, and common wealth.

The end of
gouernmēt
Psal. 72. 13.
Psal. 82. 34.
3. King. 3.
9. 10.
Isai. 32. 1. 2.
Rom. 13. 4.
1. Pet. 2. 14.
Isai. 49. 23.

Gouernment and power is ordained for executing of iustice in common wealths, as out of the Prophets, Dauid and Isaias : out of the historie of the Kings, and the writings of the Apostles appeareth : and for establishing of religion in the Church of God, as by sundrie places, admonitions, exhortations by the Prophets to Princes, is euident. For which cause, Princes are called nourcing fathers, and nourcing mothers vnto the Church : who so then despiseth gouernment, despiseth the rule of all religion and right. Such notwithstanding, haue there beene in the time of the Apostles : such were the brutish Anabaptists, in the succeeding ages : such are vnbridled spirits in our dayes, who would be exempted from all lawes, from all authoritie, from all power, and endeavour to cast off all gouernment from them.

And haue not wee in our age, such as infringe all lawes : who violate all statutes of Princes : which will not submit themselues vnto ordinances by Magistrates, peeres, and high officers established : not repugnant vnto

to Gods word, but something varying from their lewde fancies heads and wils? is not this to despise gouernment? Christ himselve was content, in token of well liking of gouernment, to pay tribute, and also commanded men to doe the like, euen to heathnisch princes. The Apostles obeyed in things not against godlinesse, the ordinances of men, and so enioyned the professours of the Gospell: and shall men refuse to submit themselues in things not vngodly, not repugnant to Gods word and ~~dis~~ obedience, to gouernment, to powers, to Princes and Magistrates: and do they not then despise gouernment?

Mat. 17. 27

Mat. 22. 21.

Rom. 13. 7.

2. Pet. 2. 13.

deny

Wherefore if God hath giuen vnto Princes authoritie, in their seuerall common wealthes and countries, to make lawes, ordaine statutes, and enact and set forth decrees, being not against his word, both for the state of their common wealthes, and for the good of the church, vnto them committed: and men are bound to giue obedience vnto them, not only for feare, but also for conscience, as S. Paul teacheth: then with what conscience, can men pretending holines, making shew of more pure religion, then do the rest of their brethren, seeming in words more precise euerie way, then the rest of the members of Christs Church; in these cases deny their obedience: and yet be not in the number of these deceiuers, whose wickednes this also is; that they despise gouernment? with what conscience can they refuse to submit themselues to lawes for things meere indifferent, enacted: and yet not fall into the sinne of these impostours, which despise gouernment? with what feare of God can they indeuour to wring necke out of collar, and cast off the yoke of most godly Princes in things (by consent of the most learned, most wise, most godly, not only of our owne country, but of other nations) held in some cases tollerable: and yet be not in the same case and predicament with these despisers of gouernment, so sharply reprooued by this Apostle? How can they straine at a Gnat, and swallow a Camel: leape over a block, and stumble at a straw: take offence at nothing, and be the

Prou. 8. 15.

Rom. 13. 5.

Mat. 23. 24.

selues

S. Iude. Sermon. 5.

10
Eph. 4. 15.
 selues disobedient, vnttractable, rebellious, and yet not be culpable of this wickednes, with these lewd, loose, and licentious Libertines here mencioned, that they despise gouernment? God open their eyes, mollisye their hearts, illuminate their mindes, that they may followe the truth in loue, and in all Christian obedience, with all good conscience, seeke the peace of the Church of God, to the eternall glorie of our Sauour Christ, and to their owne saluation, in the day of his glorious appearing.

Thus this Apostle as S. Peter did before him, teacheth that the Heretikes, Scismatikes, Libertines, and vnbridled spirites of his time did; and the like wicked and vngodly persons, toward the end of y world, in like maner should despise gouernment. Wherefore when we see or heare any such, what religion, what holines, what godlines and puritie soeuer they outwardly pretend: if they seeke to cast off the yoke of Princes, and contemne and despise gouernment: we may worthily hold them as hypocrites, and condemne them as false brethren, impostours and deceiuers of Gods people, of whom this is a marke infalible, to despise gouernment.

Exo. 22. 28.
A& 23. 5.
2. Pet. 3. 10.
 3. The last and third crime obiected against them, is, that they speake euil of such as excell in authoritie. what so euer they be, Princes, Kings, or men in high authoritie, are euil spoken of by these wicked ones. A sin which God would not his people to commit, therefore gaue he speciall charge thereof vnto Israel, by Moses his seruant: Thou shalt not raile vpon the Iudges, neither speake euil of the ruler of thy people. And S. Paul being challenged for speaking euil, and reuiling the high Priest Ananias; answered, I wist not brethren, that it was the high Priest: For it is written, thou shalt not speake euil of the ruler of thy people. This vice S. Peter also obiected vnto these deceiuers, that they spake euill of such as excelled in dignitie.

These wicked and vngodly men, reproch the Parsons, slaunder the calling, discredite the order of gouernment of Princes, and such as are chiefe men vpon earth:

earth : they misreport them , they diffame their good meanings ; they impeach their royall credites, they backbite and slander their carefull proceedings ; they rent at table and in their conferences and communications, all their tollerable and lawfull doings : they finde one fault or another alwaies in their Princes and gouernours, and so they speake euil of them that are in authoritie, and raile on such as excell in dignitie : which is no small wickednes.

Now men speake euil of Princes, and such as excell in dignitie, not only when they vtter with their mouthes speeches which tend to the reproach and diffamation of Princes : but when rebelling against them, they denie their obedience, and say as they say in the Gospell, We will not haue this man to rule ouer vs : and finally, when they speake euil of their lawes and ordinances which they haue enacted ; and condemne them as vnwise, vniust, vngodly, and not to be obeyed : being notwithstanding, neither against equitie, charitie, nor godlines.

Such haue we too many amongst vs, that are alwaies busie with Princes matters, alwaies harping vpon their imperfections ; euermore misliking their proceedings, and condemning their gouernment : sometimes of too great lenitie ; sometimes of extreeme seueritie : sometimes of too great negligēce, sometimes of too great forwardnes ; sometimes of one thing, sometimes of another. And would God they were only hereof guiltie, which are open and professed enemies vnto the Gospell : and not only Baronists which condemne Christian Princes for defenders of Antichristian, and altogether vnlawfull gouernments : But we haue too many euen professing great holines, which launch and lauish out too too farre in the condemning of godly Princes, lawfull and tollerable proceedings. Who (I thinke,) say as they did in the Prophet, With our tongues will we preuaile, our lips are our owne, who is Lord ouer vs ? And therefore they dare most boldly set vpon Princes and mightie men of the earth, and rent and teare them with the teeth of reuiling and reproch, and so speake euil of them, that are

in

How and when do men speake euil of such as excell in dignitie.
Luk. 19. 14.

Psal. 11. 4.

S. Iude. Sermon. 5.

in authoritie, and excell in dignitie.

**Ecclesiastis-
cal govern-
ment is not
to be re-
proched.**

**Exod. 5. 21.
6. 14. 11. C.
16. 2.
4. Kin. 2. 23.**

Act. 23. 5.

And albeit S. Iude here chiefly speake, of the speaking euill of ciuill powers and Magistrates: yet seeing God is authour of the gouernment of his Church, and placeth men in authoritie therein, as well as in the cōmonwealth; and hath at all times no lesse care of his Church, then of the commonwealth; it is manifest, that hee would not haue the gouernours in eyther, to be euill spoken of. For God was not angry onely at the reuiling and euill speeches of the people vttered against Moses the ciuill Magistrate, but against Aaron also the Priest and gouernour in the Church. And an example of Gods fearefull iudgement for reuiling his Prophet Elizeus, is set downe in scriptures: in that God caused Beares to come out of the wood, and deuour those children, which reuiled and mocked hys Prophet. And S. Paul doth proue the same out of the law of God it selfe, who applieth the place of Moses spoken, concerning the ciuill Magistrate, to the high Priest and Ecclesiasticall ruler in the Church. Wherefore when he was reprovved for reuiling the high Priest, he said, I wist it not brethren, or I knew not that it was the high Priest: for it is writtten, Thou shalt not speake euill of or reuile the Prince or ruler of thy people.

And if we looke into all times, we shall see that God did neuer more punish the contempt of Magistrates, and the speaking euill of them: then he hath punished the contempt of Ecclesiasticall gouernours, and the reuiling and mocking of them, as the examples of the Prophets, Apostles, and the faithfull Ministers of Iesus Christ, may teach vs.

**See Ignati-
us his 2. E-
pistle ad
Magneria-
nos, & Cy-
prius lib. 1.
Epistolarū.
Epist. 3.
Ier. 3. 15.
Eze. 34. 23.
Ioh. 20. 21.
Act. 20. 28.**

For if almightie God hath founded and planted hys Church with his owne hand, and therein hath placed gouernours, Pastours, Prophets, and teachers of hys people: as in the old law & Prophets vnto Israel his seruant: and in the new Testament and holy Gospell of his deare sonne Christ, both by him, and his Apostles, he hath promised to his elect seruants, the true Israel, that is of God: then assuredly are they as well greuous sinners, and shall in due time be punished with great seueritie, which raile
on

on, reuile, & speake euill of the gouernors of the church; as they which speake euill off, and reuile ciuill officers, & such as excell in ciuill dignitie. And these men do not consider, that in speaking euill of the prelates of our Church, & the dignitis whereunto they are exalted; they speake against those titles, those places, those dignities, which the auncient fathers not onely haue accepted of in themselves, and not contemned in others: but which the best learned of our times, both straungers and of our owne, haue allowed. And albeit, we make no comparison betwixt the Prince in the commonwealth, and the Priest and Prelate in the Church: yet to speake euill of either, is greuous in Gods presence, and shalbe punished with his heauie hand of wrathfull indignation, if not alwaies in this life present, yet doubtlesse at the day of the glorious appearing of Iesus Christ.

Which when I consider, I maruell not a little, at our Donatists, the Baronists, Familistes, Martinistes, and at the fained lunatike persons which of late, rent both Prelate and Peere, with the teeth of vile reproach. Much more I muse at them, which would be counted more holy, more pure, more zealous then their brethren: whose common table talke oftentimes is, the disgrace, the discredite, the diffaming, the reproching, the euill speaking, the railing on, and reuiling of the chiefeest persons in the Church of Christ: and such as therein excell in greatest dignitie. And therefore assuredly, they are culpable of this crime, and to be condemned for the same fault with these lewd libertines, and vngodly persons, that they speake euill of such as are in authoritie.

Now if against this place of S. Iude and S. Peter, the example of Isay, the Prophet shall be vrged, who called the Princes of Israel, Princes of Sodom and of Gomorrah: or the example of our sauiour Iesus Christ, who calleth Herod a Foxe: or the example of Paule, who calleth Ananias the high Priest, painted wall: and Nero the Emperour, Lion, and such like in holy scriptures: whereby Gods Saints do seeme to haue spoken euill of Princes and such as excelled in dignitie: the answer therunto is easie.

I, Concer-

Eph. 4. 11
1. Cor. 12.
28.

An. 1591.

Obedien.
Isay. 1. 10.
Luk. 13. 32
A. 23. 5.
2. Tim. 4. 17

S. Iude. Sermon. 5.

The an-
swere.
Isai. 1. 10.

1. Concerning Isay, he doth not reuile or speake euill of the Princes of Israell, but sheweth that they were so far degenerate from the people of God; that they in impietie & wickednesse, were like the vngracious Sodomites and Gomorrhceans, and reprobued them of their sinnes: reporting but the trueth of them, moued thereunto by the spirit of God. Whereby he was directed in the executing of his office: and not to disgrace them among men, but to touch their hearts with the feeling of their sinnes, and the due consideration of deserued punishment, that so they might be conuerted and saued.

Ioh. 2. 24.
25.
Luk. 13. 32

2. As for our Sauour Christ, in as much as he was perfect God, and knew all men, and needed not that any man should testifie of man, for he knew what was in mā: therfore seeing the crafty & subtile disposition of Herods heart, and the deceitfulnesse and traiterousnesse of his mind; he might, without speaking euill, shew what impietie and vngod'inesse was in him: and therfore also reprobued him bitterly.

Act. 23. 5.

3. As for Pauls speech to Ananiah: for as much as he being the high Priest, yet wilfully withstood the trueth, maliciously persecuted the Gospel, cruelly raged against the Ministers and Preachers, the maintainers and professors of the same, and contrarie to all law, equitie, and iustice, commanded the Apostle to be smitten, before his cause was fully heard, and he condemned: Therfore Saint Paul tooke him not for high Priest, in whom he saw nothing worthy so great an office: and therefore might vse those wordes well enough against him. Besides that, as S. Augustine saith, this was rather a prophesie what should befall him, then any taunt or bitter and cruell speech against Ananiah. And for calling Nero Lion, it is no more then trueth: for like a rauening & roaring Lion he rent in pieces, tore in sunder, and deuoured most cruelly, the silly sheepe and innocent lambes of Iesus Christ.

1. Li. Ser.
do. in mon.

2. Tim. 4. 17

4. It is one thing iustly to reprobue, Princes, mightie men, and high personages which excell in dignitie, for neglect of iustice, contempt of religion, oppressing the innocent, fauouring the wicked; spoyling their subjects, and

and for committing notorious sinnes; and that for zeale to Gods glorie, and loue to their saluation: and another thing, wrongfully to reproch, maliciously to discredite, vnreuerently to reuile, and cursedly to slaunder them, and that to the satisfiing of our discontented mindes, and the spuing out of the venim and poyson of our heartes. That is permitted the Ministers of God, in reuerent and dutifull maner, as by the holy Prophets before hath been performed: but this is a marke of halting hypocrites, deceiuing heretiques, corrupting impostours and seducers of the people.

And if such censours and iudges of al men, as take pleasure to speake euill of Princes, & chiefe gouernors, would tel those Princes and honourable personages, in their own hearing, of the thinges they condemne them for; that so they might examine, whether iustly or vniustly they were reprov'd; the case were in some measure tollerable. But when they sit on theyr benches, when they are at theyr tables, when they are in theyr priuate conferences, and among such, as whose eares itch at these thinges, and who take pleasure and delight in such slaunderous speeches; they shall seeke nothing but deprauing, disgracing, discrediting and diffaming of high persons: they cannot be deliuered from this accusation, nor discharged of this sinne: that they speake euill of such as excell in dignitie.

If they, in whose mouthes the chiefeest Prelates and greatest mens doings in the Church are alwaies; whose meate and drinke it is dayly to rip vp their liues, and examine their dealings, and to speake of them at their pleasures: if Martin the malipert, malicious and mischicuous, with his adherents, houndes of the same haire; w elpes of the same litter; chickens of the same hatching, the offspring and generation of that viperous and venemous kinde, would face to face, haue charged those reuerend fathers, whome with slaunderous penne, and in wretched writing they haue diffamed: it might haue borne some shew of zeale, and carried some pretence of desire of reformation of offences. But in the maner of Libels to reproch

Vices are to be reprov'd in the hearing of them which commit them,

2. Tim. 4. 3.

S. Iude. Sermon 5.

proch them, without iust prooffe to condemne them, without all order to censure them, without all honesty and common ciuilitie to discredite them, without all shame to reuile them, without all charitie to disgrace them, and asmuch as in them lay, for euer to haue defamed them: what is this but the note of heretiks, schismatiques, hypocrites, libertines, seducers, and deceiuers of the people of God; and to speake euill of such as are in authoritie? And a plaine euidence and demonstration, that therein they sought not Gods glorie, but powred out their owne malice: that they endeouored not the amendment of their brethren, but declared their priuate quarrels conceiued against them.

The ampli-
fying of
the third
crime.

Thus the Apostle simply hath handled this third euill; which furthermore by comparison he amplifieth, in this maner: yet Michael the Archangell, when hee stroued against the Diuel, and disputed about the body of Moses: durst not blame him with cursed speaking, but saide, the Lord rebuke thee. Wherein, by comparison of Michael the Archangel, which spake not euill of Sathan him selfe, their sinne is increased, exaggerated, and amplified, which being but men, and also oftentimes of the worst sort of men: shalbe bold to speake euill of such men, as excell in dignitie.

2. Pet. 2. 11.

Heb. 2. 7.
Psal. 8. 6.

Reuel. 12. 5

If the Angels of God, which are greater both in power and might, and farre excell both in perfection of nature, and excellencie of glory, the sonnes of men, whom God hath made inferiour vnto Angels, as S. Paul out of Dauid the Prophet, auoucheth: which might do more against Sathan, then these shamelesse deceiuers and vile dissemblers might do against Princes and such as excell in dignitie, or men, against men placed in authoritie: if Michael the Archangel, one of the Princes of the heauenly hostes; yea the captaine generall of Gods armie royall and angelicall; the thruster downe of the old Dragon from heauen, durst not reuile Sathan, nor blame him with cursed speeches, but onely said, the Lord rebuke thee: shall these men be so proud in heart, so arrogant in spirit, so hautie in themselves, to dare to doe that against men excelling

in dignity, which Michaell himselfe durst not to doe against Sathan the Diuell, the author of all iniquity? what presumption, what impiety, what wickednesse is this? Michaell the great Prince, was content to leaue Sathan a common enemy vnto all godly persons, and professed aduersary to God himselfe, vnto Gods iudgement: and shall these vngracious libertines speake euill of and condemne worthy, fatious, excellent, and godly Princes, rulers and magistrats, in common wealth: and reuerend Prelates, Pastors and Preachers in the Church, and thinke they sinne not? what intollerable pride is this? And let our English Donatists defend their slanderous speeches and false accusations neuer so smoothly: yet the course, they take, is to the condemning not of the manners onely, but of the men also: neither of the conuersion alone, but of theyr calling in like manner: & therefore can no wise be defended.

Touching the story here recorded, concerning the contention and disputation of Michaell and the Diuell about the body of Moyses, it is not in any other place of holy Scripture plainly deliuered. For howbeit there is in sundry scriptures, mentioned, a contention betwixt Michaell and Sathan yet plainly and in expresse words, to haue beene about the body of Moses, it is not in any other place, to be auouched. Wherefore some haue referred this place to one, and others, to other authorities of the Scriptures. Daniel the great Prophet maketh mention of Michael, and saith that at that day Michael shall stand vp, that great Prince, which standeth for the people: wherein hee seemeth to note that Michaell was a Prince from God, for the defence of his people: then must there be an enemy intended, which may be Sathan. And so it is. For our Michael and great Prince Iesus Christ, shall rise vp in the latter day to rescue and deliuer his people and Church, from the tyranny of Sathan and his adherents. But this can not be the place, where hence this story may be alleged: because here the standing vp of this great Prince, and the cause of setting forth himselfe as a Prince prepared to the battaile, is not Moyses body,

Dan. 12.1.

Verse 3.

S. Jude Sermon s.

dy, but the deliuerance of his people, which shal be in the last day effectually performed; wherefore immediatly after, the Prophet speaketh of the generall resurrection, & of the glory that then shall be reueyled vnto the Saints.

- Zac. 3. 1. 2.** Zachary maketh mention of a matter in words very near this: who writeth that the Angell of God in a reuelation or vision shewed him Iehosuah the high Priest, standing before the Angell of the Lord, and Sathan stode at his right hand to resist him. And the Lord said vnto Sathan, the Lord rebuke thee Sathan: euen the Lord, that hath chosen Hierusalem, rebuke thee. In which place, howbeit halfe the words of our text be found, the Lord rebuke thee: yet can not this place be it, where hence this whole history is deriued. Because that prophesie, is a plaine prophesie of Christs kingdome, vnder the tipe of Iehosuah the high Priest: for as Iehosuah in the building vp of the city and temple of Ierusalem after the captiuitie, was hindered by Sathan, who raised vp the neighbours round about, the enemies of the Iewes, to hinder the building; so when our true Iehosuah, our high Priest and captaine Iesus Christ, shall endeouour the repaying of his decayed Church, and spirituall Temple, the heauenly Hierusalem which commeth downe from God: Sathan shall euer more, as much as in him lieth, hinder the building: against whom Christ, as the mediator of his Church, shall pray vnto God, that he would rebuke him: as Iehosuah seeing the hinderance of the building to haue bene by the malice of Sathan, in the enemies of Gods people: prayed vnto Christ the preseruer of his Church, that he would checke and sharply rebuke the Diuel, for hindring their building.
- Reu. 12. 7.** Touching the battaile betwixt Michaell and his Angels, with the great Dragon and his Angels; mentioned in the holy reuelation; that can not be the fountaine or ground of this place. For the cause of that battaile, was the defence of the woman traouailing with childe, which signifieth the Church, whose children the great Dragon the Diuell, would haue deuoured. And beside that, it seemeth that Saint Iude had written before the holy and blessed Apostle S. Iohn his reuelation, which is thought

to be the last thing written by the Apostles. There remaineth yet one other place; wherehence some thinke this place of Iude to be gathered. VVhen Moyses the great Prophet was dead: in the land of Moab, according to the word of the Lord: the Angell of the Lord buried him in a valley, in the land of Moab, ouer against Pethpeor: but no man knew of his sepulchre vnto this day. The cause, why Gods Angell buried him thus secretly, is most probably supposed to haue beene, least the people of Israel, should haue committed Idolatry with the body of Moyses, whom they knew to haue been a Prophet, mighty both in worke and in word. And many thinke that the Sathan would haue made the buriall place of Moyses knowne, that thereby the Israelites might haue fallen into Idolatry: but he was resisted by the Angell of God. And this contentiō most of the reuerend fathers haue thought to be meant in this place. This is most probable, and commeth nearest vnto the matter.

Deu. 34. 6.

Act. 7. 37.

Notwithstanding, it can not precisely be determined whence this place is deriued. Wherefore some of the latter writers haue imagined, that the whole story was recorded in some of the bookes which perished in the captivity: which bookes are manifestly expressed, in the scriptures: whose names are also mentioned: as in *ve. 14.* hereof, shall appeare.

Some others thinke, that the Apostle had receaued it by some long continued tradition of the fathers: who by holy tradition were accustomed to deliuer vnto their posterity, many thinges, not expressly written in the scriptures. Which holy custome of the Saintes, first the Scribes and Pharisees, the corrupters of the law of Moyses, and then the Papists, the perverters of all truth, and the falsifiers of all Scriptures, haue abused: who vnder pretence of traditions, haue brought in many vnwritten verities (as they call them) quite contrary vnto Gods word, and flae repugnant to the Gospell of Iesus Christ.

But for vs, this is enough, that we assure our selues that this Apostle was inspired with the holy Ghost, and through that inspiration, to haue written this Epistle: and

S. Iude. Sermon. 5.

2.Tim.3.16 that to be inspired from above, as all other scriptures are: for the whole scripture, saith Paul, is inspired from above: which spirit being the spirit of truth, as by our Saviour he is termed: could not the deliuer vnto the church any thing, but truth. So then the whole scripture of God, being true; whence soeuer this be deliuered and gathered, it skilleth not: And it is of vs to be taken without curious scrupulosity, as sacred and vndoubted scripture, seeing it was written by the holy apostle, into whō the holy Ghost was inspired, as is witnessed.

Ioh.14.17.
c.15.26.c.
16.13.

Ioh.20.22.

If Michael the great Prince, did not curse or speake euill of Satan, but deliuered him ouer vnto the iudgement of God to be rebuked: then much lesse is it lawfull for mento speake euill of such as excell in dignity.

Observations.

The obseruations out of this place to be gathered, in few wordes are these. First, that men may not of priuate malice, so much as curse or speake euill of Satan himselfe: for Michael the Archangell, when he stroue with Satan, in a matter tending to Gods glory, which was the restraining of Israell from committing Idolatry, by worshipping the body of Moses, whereunto Satan woulde haue had the dore opened: would not curse him, did not speake euill of him: much lesse may we, in the priuate malice which we beare vnto Satan, speake euill of him, or of any other inspired with his wickednes.

Deu.32.35

2 If Michaell committed the reuenge of Sathans malicious wickednesse, vnto God: then much more must men remitte the reuenge of their iniuries vnto the almighty, who challengeth it vnto himselfe as proper.

3 If Sathan be to bee left vnto Gods iudgement, much more Princes, bee they good, bee they contrary, are thereunto to be referred: as vnto their proper iudge.

1.Pet. 3.9.

4 If cursed speech be not to be vttered against Sathan the Diuell: then much lesse of malice may we curse, vse execration or bitter speeches against Christians our brethren.

5 If men may not speake euill of any such, as excell in dignity, without falling into the crime in heretiques, hypo-

hypocrites, vngodly persons, and seducers of the people, condemned: much lesse may they speake at their pleasures, and giue out vnreuerend words against princes and men excelling in dignity, which establish religion, profess the Gospell, promote the kingdome of our Lord and Sauour Iesus Christ: and say their rule is vnlawfull, and their gouernement Antichristian. Wherein if their be blemishes and imperfections, as in all gouernments ther hath beene, (as in Dauids, Hezechiah, Iosiah his gouernment, and the best of the kings, is too apparant: yet they holy, & their gouernment frō God:) and to the end of the world, there shal be: yet are they not with bitter backbiting & euill speaking against men excelling in authority: but by prayer vnto God, in whose hands the harts of Princes are, and who turneth them as riuers of waters; to be amended: and thus much touching the vices & crimes, here against these drowisie sleepers objected.

Prou. 21. 1.

4 In this discourse the last thing is the conclusion: but these speake euill of those things they know not: and what things they know naturally, as beastes which are without reason: in those things they corrupt themselves. Whereby we are taught that the wicked persons before mentioned, are to be condemned of a double fault. First of rash folly in condemning some, for things they know not: Secondly, of shamelesse abusing of their knowledge, which they had gotten, wherein they liued like beastes without reason.

The conclusion.

Two faults in these dreamers condemned.

1 Their rash folly in this appeareth, that they condemn things they know not. They know not what they condemne, when they condemne rulers: they know not whom they speake euill of, when they speake euill of those that excell in dignity,

Rash folly.

Magistrates and rulers in common wealthes, are so necessary, that one said wisely among the heathen, that it is better to be gouerned by a tyrant, then to haue no gouernour. Therefore in speaking euill of them, they speake euill of things they know not: they know not how necessary they are in a common wealth: they know not what they do, when they speake euill or condemne them.

Tyranny better then Anarchy.

S. Iude. Sermon 2.

Al govern-
ment from
God, as the
heathen al-
so confesse.
Hesiode.
Homer.

They know not that rulers are from God, from whom all power is : as by the scriptures hath vpon the eight verse beene shewed. And the verie heathen them selues were not so senselesse, so dull, so blinde, so blockith, but did see and confesse it. For Hesiode, and Homer, Poets of the Gentiles, haue both to like purpose acknowledged the same. For Hesiode saith, kingdoms & kings likewise are frō God : and Homere writeth that all honour, & power is from him also. Wherefore for these men to speake euil of rulers, whom scriptures commend as from God, and the verie heathen also confesse to be from the diuine maiestie : is a sinne most wicked : which who so doth, doth he woteth not what. Which follie in these S. Iude condemneth ; they speake euil of things they know not.

Prou. 18. 13.

Salomon counteth him a verie foole, which answereth a matter before he know it : and is not he then as verie a foole, which condemneth a matter before he know it ? then are they guiltie of follie, who speake euil of rulers : the necessitie of whom, the office of whom, the ordaining of whom, the counsels of whom, the practises and dealings of whom, they know not. Wherefore, as in all things it is good first to know, then to iudge of, and then to speake : So chiefly in the matters of Princes, vnto the profoundnesse whereof, euerie one reacheth not, neither attaineth : it is good first to knowe, then to iudge, and then to speake. : and yet as becommeth their persons, But to speake euil of, and condemne the things wee knowe not ; neither haue euer rightly vnderstoode : is a follie most worthie to be condemned.

First know,
then iudge.

And it is a wonder to see the rashnesse of our times, and the follie of our age : wee iudge, wee censure, wee check, we controll, we condemne and speake euil of princes affaires, counsels, and matters ; as if we sate our selues at their counsell tables, and knewe them throughly : when we see nothing, heare little, and knowe lesse. Is not this then the fault whereof in this conclusion these dreamers are condemned first, that they speake euil of things they knowe not ?

And men are not onely guiltie of this particuler, in
princes

princes and rulers matters to speake euill of that they know not: but it is almost a generall fault among men, to take vpon them to speake euill of things whereof they haue no knowledge. Ignorant men will speake euill of the bookes and writings of the learned, which thinges they know not: illiterate persons, speake euill of schooles and nources of learning, which they knowe not. Men without skill, condemne artes and liberall sciences, whereunto they neuer attained. Wicked and vnruely persons, speake euill of orders and ordinances which they knowe not. Finally and to be short, there is nothing, either necessarily instituted in common wealth, or seemely ordered in the church of Christ: which witlesse and skilless persons, when they lust, will not condemne and speake euill of: which things yet they know not; and so fall into this euill and fault here condemned; that they speake euill of things they know not.

2. And, as for this rashnesse, they are condemned of Abuse of folly: so for that they abuse their knowledge, they are ^{know-}culpable of shamelesse impudency. For euen in those ^{ledge.} things, to the knowledge whereof, they come by instinct of nature: therein they defile themselues, and proue worse then bruit beasts in whom is no reason.

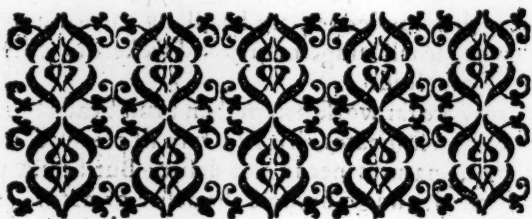
As bruit beasts, without reason or wit, follow whether nature leadeth them; so these vngodly persons, destitute of spirituall knowledge, are headlong carried away of their owne carnall iudgements, and seeke altogether after their sensualiue.

Yea, they are far worse herein then bruit beasts; for the very beasts, vse meates, drinckes, carnall pleasure, to the fulfilling of natures neede and desire: But herein these passe the need, and go beyond the desire of nature, prouoking themselues to all vncleannes, and giuing themselues ouer, to all brutish beastlines. The brute beasts do knowe the vse, but runne not often through inordinate desire, into abuse through superfluitie: the brute beasts at certaine times and seasons for the most part, giue themselues to lustes, for the encrease and continuance of their kindes and sexes; but these through

S. Iude. Sermon. 5.

all intemperate and disorderate riotousnes, giue themselves to drunkennes, and all manner surfeiting; and continually applie themselves to fleshly vncleannes, not for encrease of kinde, but for fulfilling of inordinate and wandring desire; and therein are more vnreasonable, then verie dumbe creatures. And thus are they two waies faultie: First, in condemning that they knowe not, through follie: Secondly, in abusing the things they know, through filthines. And thus he concludeth. Seeing then these leude Libertines and vngodly persons, both condemne that they knowe not, wherein their follie appeareth: and also abuse the things which naturally they vnderstand, wherein their shamelesse impudencie is argued, & wherein they are inferiour euen to bruite beasts: their iudgement must be reiected, themselves must be accursed, they must be thought vnworthie to deale in these high matters; they must of the Saints be resisted and withstood; and earnestly contended against, of the faithfull.

And thus much concerning the third reason and place of confirmation. Now
let vs pray, &c.



Verse 11. Woe be vnto them : for they haue followed the way of Cain : and are cast away by the deceit of Balaams wages : and perish in the gaine saying of Core.

These words containe the fourth Argumente or place of confirmation, why Goddes Saintes should take heed of these deceiwers : and it is drawen frō the prognosticating and foretelling of their destruction. In which place two things may be noted. Namely,

1. *The prognosticating and foretelling is selfe, vnder the vsuall and common word of denouncing, which is woe.*

2. *The reason of this prognosticating, and foretelling: because they followe and imitate such, as haue likewise perished, which are three :*

1. *Cain, whose shamelesse malice, whose cruel enuie, whose grievous hipocrisie they resemble.*

2. *Balaam, whose greedy couetousnes, and filthy briberie they also imitate and follow.*

3. *Core : whose proude stomacke, whose haucie minde, whose ambitious and seditious head, they carrie.*

S. Iude. Sermon. 6:

The fourth
place of
confirma-
tion.



Hese wordes of S. Iude, teach the Saints of God carefully to auoyd, and earnestly to contend against the Libertines, and wicked deceiuers; in consideration of the euent which indeed shall follow them, and the destruction which shall ouertake them for their impietie. Which thing shall sure-

ly come to passe, because they follow and resemble such as haue been subiect to grieuous punishments. They are diuided (you see) into two generall points or branches: the first, is the foretelling and threatening it selfe, whereby their punishment is prognosticate and forespoken. The second, is the cause why such punishment shall light vpon them, and such destruction befall them; euen because they follow Cains, Balaams, and Cores example, which all were most grieuouly punished by God.

The fore-
telling and
denoun-
cing of
their de-
struction.

Concerning the first of these two, which is the foretelling and denouncing of their punishment, which shall deceiue the people of God vnder pretence of godlines; and yet indeed, turne Gods grace into wantonnes, denie the Lord God, and our onely Lord Iesus Christ: which defile the flesh, despise gouernment, and speake euil of such as excell in dignitie: thus saith the Apostle, Wo be vnto them.

Euil men
in all times
haue bene
threatned,

The holie men of God, in all times and ages haue foretold what euil should befall the wicked, and denounced the punishments which should follow them: but yet in sundrie sort, and after a diuers maner. Sometimes in plaine words telling, what should ensue and follow the wickednes of men. So God himselfe begun first to threaten, who foretold what should follow the disobedience of Adam: thou shalt eate freely of euerie tree of the garden, but as touching the tree of knowledge, of good and euill, thou shalt not eate of it. For whensoever thou eatest thereof, thou shalt die the death. In the law, and giuing of the commandements,

Gen. 2. 16.
17.

Exod. 20. 7.

in

in the deliery of the third commaundement of the first table, which is touching the abusing of the holy name of God, the Lord foretold the punishment which should be inflicted vpon them which tooke his name in vaine, and saith, Thou shalt not take the name of the Lord thy God in vaine, &c. Moses instructed from God, telleth what plagues and punishments they should suffer which disobeyed the voyce of the Lord their God: and reckoneth vpon many miseries and calamities which they should sustaine, which were guiltie of the breach of hys commaundement: From the foureteenth verse, to the end of the three and fourty verse. And in the repeating of the law to the children of those fathers which came out of Egypt, yet dyed in the wilderness, before they entered the land of promise, after that he had denounced seuerall curses to the breach of seuerall commaundements, he abridged the matter, and brought it into a small summe and concluded: Cursed is euery one that perseuereth not in all the words of this booke, to do them.

Le. 26. 14

Deut. 27. 26

All the Prophets haue likewise denounced euill, foretold punishment and destruction against the wicked; as in their seueral works and bookes of prophesie may appeare. And to passe ouer many, howe often doth the man of God and holy Prophet Amos, foretell calamitie and misery against the wicked people, vnder this phrase: for three transgressions and for foure, I will not turne vnto them? And in the scriptures of the new Testament, as all the Apostles for some one sinne or other, after one manner or another haue denounced likewise punishment, and foretold the miserable calamitie of the wicked; so one for all may be that of Saint Iames, where he foretelleth the punishment, and denounceth the calamitie of the prophane rich men of the world: Go to now your rich men, saith Saint Iames, Weepe and howle for your miseries that shall come vpon you: your riches are corrupt, your garmentes are motheaten, your golde and your siluer is cankered, and the rust thereof shall be a witnesse against you, and shall eate vp your flesh as it were fire. Thus by these and infinite the like places it may be shewed, how

Amos. I. v. 3
6. 9. 13. c. 2.
1. & 4. &c.

Iam. 5. 1.
2. 3.

S. Iude. Sermon 6.

how in all times and ages since the first creation, the men of God haue foretold & denounced the punishments of the wicked.

Which thing as they did oftentimes vnder sundry speeches and diuerse phrases of wordes, so most vsually they vsed one worde, which is, **Wo**: whereby they foretold, all punishment, all calamitie, all miserie of the wicked.

Wo, how it is vsed.

The word **Wo**, seemeth to be an interiection, and so daine voice of him that griueth, mourneth, and sorroweth: but in the sacred scriptures, it signifieth the great miserie, the heauie iudgement, the extreame calamitie, the comfortlesse troubles which happen vnto the wicked: as may appeare in many places, both of the old, and also of the new Testament.

And let vs begin in the old Testament, with Isaias the Prophet and man of God, who vpon sundry occasions, at sundry times, against sundry persons, threatneth extreame calamitie vnder this word, **Wo**: As reprobuing the people of Israel for their shamefull ingratitude and stubbornnesse against God, He vnder this word denounceth their punishment: **Wo** vnto the sinfull nation, and the people laden with iniquitie. And againe, foretelling the plagues which hanged ouer the wicked, and where vnto they should be subiect, he crieth out, **Wo** vnto the wicked, it shalbe euill with him: for the reward of hys hands shall be giuen him. Not long after, denouncing plague and punishment, against sundry sinners and wicked persons, as against the couetous, the drunkardes, the wantons, and such as vsed all allurementes and occasions to harden themselues in sinne: against the flatterers, against them which seemed wise in their owne conceites, and such as bragged of their wickednesse; the Prophet vttereth all vnder one word, **wo**; **Wo** to them which ioyned house to house, field to field, that there is no place. **Wo** to them which draw on iniquitie with cordes of vanitie, and sin with cart ropes. **Wo** to them which speake good of euill, and euill of good: which put darknes for light, and light for darknes, bitter for sweet, and sweet for bit-

1. Isai. 4.

3. Isai. 21.

5. Isai. 8. 11.
18. 23. 21.
22.

ter. Wo to them that are wise in their owne conceit, and prudent in their own sight: Wo to them which are mighty to drink wine, and to them which are strong to poure in strong drinke. In the same prophesie, speaking against such, as in heart despised Gods word, and mocked at hys admonitions, but outwardly bare a good face, and set a faire countenance on the matter; he in like maner vnder the same word, crieth out: wo vnto thē which seek deep to hide theyr counsell from the Lord: for their works are in darknesse, and they say, who seeth vs, or who knoweth vs? And in the next chapter foretelling their punishment, which contrary to Gods expresse commaundement vnto them, and their solemne promise made vnto him; depended not, neither rested vpon his power and prouidence; but hoped for protection, defence and deliuerance from forraine Princes; he saith; Wo to the rebellious children, saith the Lord, that take counsell, but not of me; and couer with a couering, but not my spirite, that they may lay sinne vpon sinne. Wo vnto them which go downe into Egypt for helpe, and stay vpon horses and charets because they be many; and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor seeke vnto the Lord, From whom let vs slide and descend to the holy Prophet Jeremy, and out of him onely giue a slender and silly taste (as it were) and for many places cite one onely; wherein he denounceth all miseries and extreame calamities against the Moabites; vnder this one word; thus crieth out the Prophet against them: concerning Moab, thus saith the Lord of hostes, the God of Israel; Wo vnto Nebo; for it is wasted: Keriathaim is confounded and taken: Misgab is confounded and afraid. Moab shal boast no more, &c. Thus vnder that one word, the man of God denounceth the destruction of the Cities of the Moabites, which Nabuchodonozor king of Babylon took, before he went to fight against Pharaos Necho, king of Egypt.

The same maner of threatning and foretelling of punishment and calamitie, the other Prophetes also vsed, appeared by Amos, who denouncing great punish-

Isay. 29. 15

Isay. 30. 2.

Isay. 31. 1.

Jer. 48. 1.

Amos. 5. 18

ment

S. Iude. Sermon 6.

Ier. 30. 7
Ioel. 2. 13,
Sopho. 1. 15

Amos. 6. 1.

Haba. 2. v. 6
ver. 12. v.
15. v. 19.

Mat. 11.
21. 23. 23.
24.

Mat. 23. v.
13. 14. 15.
16. 23. 25.
27. c. 24. 19

ments against the hypocrites, who said they were content to abide Gods iudgements, (whereat the godly tremble and feare) & so seemed to long after the day of hys iudgement; crieth out, **Wo vnto you that desire the day of the Lord: what haue you to do with it? the day of the Lord is darknesse and norlight.** And in the chapter following, foretelling the misery and dreadfull calamitie, the which the proud and voluptuous Princes of Israell should sustaine and suffer; who gaue themselues to riotousnesse, and liued in pleasure: the Prophet in this wise breaketh out against them: **wo to them which are at ease in Syon, and trust in the mountaine of Samaria, which were famous at the beginning: and the house of Israel came vnto them: &c. to the end of the eight verse the Prophet persecuteth that matter.** Habacuc in one chapter at least foure times denounceth punishment, and foretelleth misery to come vpon the wicked, Vnder this word of denouncing and commination: **wo to him that increaseth that which is not his: wo to hym that buildeth a towne with bloud, and erecteth a citie with iniquitie. Wo to him that giueth hys neighbour drinke, thou loynest thy heate, and makest him drunken, that thou maiest see hys priuities.** In the scriptures of the old Testament, and in the writings of the Prophets, you may obserue infinite the like.

And if we require testimonies in this matter from the new Testament, and the holy Gospell, we may finde the same course to be obserued there also: Our sauiour Christ vnder the same forme & phrase of speech vpbraiding the vnthankfull cities, wherein most of his great workes were done, because they repented not: cryeth out against them in this maner: **wo to thee Corazin, wo to thee Bethsaida: for if the great workes, which haue been done in you, had been done in Tyrus and Sydon, they had repented long ago in sackcloth and ashes: But I say vnto you, it shall be easier for Tyrus and Sidon in the day of iudgement, then for you.** And thou Capernaum &c. And bitterly and worthely inueighing against the intollerable impietie and wickednesse of the Scribes and Pharisees, in

one Chapter foretelling the miserie and the calamitie they should suffer for the same, at least seuen times vnder the same worde, woe, our sauour denounceth it. Finally foretelling what should follow such as were rich; full, pleasant, and flattered of men; in this world, and neglect all dueties of pietie and godlinesse; hee breaketh out in this wise against them: wo vnto you which are rich, for you haue your consolation: wo vnto you which are full, for you shall hunger: wo vnto you which laugh, for you shall waile and weep: wo vnto you when all men speake well of you, for so did their fathers to the false Prophets. And to passe ouer what to this purpose might be gathered out of the Apostles: and to finish this foretelling & prognosticating, this threatning and denouncing of the punishment with that in the reuelation; There vnder the the three woes, all miserie is denounced against the wicked of the world. So our Apostle S. Iude, according to the phrase of the Prophets, of our Sauour Christ, of the Apostles, and all holy Scriptures; vnder the word wo, denounceth and foretellet, all misery and calamitie to hang ouer these deceiuers and impostours, these hypocrites, heretiques, and lewd libertines; these Epicures, these wicked ones, these corrupters of doctrine and manners, and therefore saith: wo vnto them.

And heere S. Iude doth not of any private affection wish them any hurt: but moued thereunto by the spirite of God, whereby he foresaw the punishment & destruction which should befall them: foretellet in the word of the Lord, what end would insue their horrible wickednesse, and crieth out woe against them. Wo vnto them.

2. The foretelling of punishment, the denouncing of iudgement, the prognosticating of future destruction against these persons being premised and set downe before; in the next place followeth the cause and reason thereof, why the Apostle thus doth denounce and foretell. Because they follow and resemble their manners, who haue long since miserably perished. Wherefore seeing these tread in their pathes, walke in their wayes,

and

Luk. 6. 14
25. 26.

Reue. 8. 13.
C. 9. 12.

The cause
of this de-
nounce-
ment.

Whose ex-
amples we
follow their
punishment
shall we
suffer.

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and follow their examples; it cannot possibly be, but they must drinke of the same cuppe, taste of the same sauce, feele the same rodde, and bee likewise punished with them.

Cain hys
sinnes.

The persons whome these deceiuers resemble are three: Cain which was cursed: Balaam which was couetous, and Core which was seditious and rebellious.

Gen. 4. 1.
2. &c.

Five sinnes
chiefly ap-
peared in
Cain.

First concerning that cursed and desperate Cain, Moyses in his first booke maketh large and ample mention of him: who almost in one whole chapter maketh a discourse onely of him. Out of which place it appeareth, that the sinne of Cain was not single, but manifold. But chiefly he may be condemned by Moses report of him, of five no small sinnes. First of contempt of Gods word: Secondly, of hipocrisie in religion: Thirdly, of hatred of his brother: Fourthly, of deniall of his sinnes: Fifthly, of vnter desperation.

Gen. 2. 16.
17.

Lib. adu.
Iudeos:
fol. 124.
&c.

1 He was guiltie of contempt of Gods word. Adam having receiued commaundement from God, touching the liberty of the trees in the garden, one onely excepted: in which precept, the whole law afterward giuen, was included and contained; as Tertullian hath most learnedly deliuered: taught the same vnto his children, and informed them in the true worship and seruice of God. Which heauenly doctrine Cain contemned, and gaue himselfe therefore rather to security, to voluptuousnesse, to riot and all licentiousnesse: then to the carefull obedience of heauenly doctrine, by his father Adam, vnto hym deliuered.

Deut. 32. 4.
Plal. 31. 5.
Ioh. 4. 23.
24.

2 For hys hipocrisie in religion, it is manifest: for he offered onely for fashion, not for zeale: in outward shew, not of sinceritie of heart: and therefore was his sacrifice and oblation reiected of God. For God being the God of trueth, and therefore hating hipocrisie and louing simplicitie: and being a spirite, and desiring to be worshipped in spirite and in trueth: as our sauiour telleth vs the true worshippers do worship: he could not abide hys sacrifice which from a dissembling mind proceeded: and therefore he regarded him not; for his hipocrisie.

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3 As for his enuy towards his brother, and his shamelesse malice against righteous Abel: after he saw that he was not accepted, and Abel his brother for his simplicity regarded: he enuied Abell, yeat spake him faire, and enticed him out into the field, where he wreaked his wrath, poured out his malice, discovered his enuy, and shewed his cruelty vpon him, in laying his villanous club vppon the innocent head of his brother. Iohn 3. 12.

4 For his impudency in denying the fact, it was singular: for by God demanded and asked where his brother Abel was, he aunswered he could not tell; affirming in contemptuous indignation, that hee was not his brothers keeper. Gen. 4. 9.

5 And finally for his desperate mind, and falling from all hope of pardon, Moyles sufficiently hath expressed, in that he reporting the wordes of Cain, saith, that Cain said, my sinne is greater, then can be forgiuen. Wherein he did great dishonour vnto God, & most vilely derogated from his infinite mercy. For if the mercies of God be such, as that they reach vnto heauen: if the mercies of God be so great and so many, as he therefore is tearmed the God of mercies: if the mercy of God triumph ouer his iudgement and iustice, as the Apostle S. Iames speaketh: then who dare say with so great dishonour of God; my sinne is greater then can be forgiuen? Psa. 108. 4.
Rom. 12. 1.
Iam. 2. 13.

Though then the sinnes of Cain were many, and that grieuous, yet did the hypocrites, epicures and corrupters of doctrine and manners in the Apostles time followe Cain; therefore he saith, woe vnto them; for they follow the way of Cain: they contemne Gods written & knowne word: they dissemble and play the vile hipocrites, seruing God in shew, not in simplicity: they enuy, yea they slay, deuour, and murder the true seruants of God and of our Sauour Iesus Christ: they iustifie themselves, and excuse their horrible sinnes, and deny their open iniquity: they fall into finall impenitency, and for euer dispaire of Gods mercy, as Cain did, and therefore are truly said to follow him.

And albeit all those dissemblers of S. Iude his time;
L and

S. Jude Sermon 6.

and all hypocrites and deceiuers of mindes, in our daies, fall not into all those sinnes, wherewith Cain the cursed and desperate person was tainted: yet are they guilty of some one or other; chiefly of contempt of the knowne word of God; they are hypocrites in their dealings, & enuious towards their Christian brethren.

Cain hath
many com-
panions in
the world.

And truly if according to these vices, we shall make experience of men in this world, we shall see that Cain hath infinite followers in our age. For haue not we many which cast the law of God behinde them, and neglect his commaundement? Haue not we those which thinke euery thing good enough to offer vnto God: yea euery thing too good and too much to be employed vpon his worship? and therefore they spare to spend any thing vpon him, and to the propagation of his Gospell: reckoning it sufficient in outward shew and appearaunce to seeme religious? Haue we not many which enuy honor, dignity, promotion, wealth; yea grace, fauour and mercy from God himselfe, in their brethren: who like Sathan, being themselues cast out of heauen, are loth that any other should enter thereinto; therefore by all meanes possible, they hinder the saluation of the Saints? like Cain, being themselues reiected, would none to be accepted, or in the fauour of the most highest? Haue we not many, who impudently deny those things whereof their consciences beare them witnesse, before God and his holy Angels? How many haue we, who (as if they faide in their hearts, their sinnes were greater then that they could be pardoned): continue impenitent, and being without feeling, giue ouer them selues to wantonnes, to committe wickednes with greedines? So that if we would take a view of the world, we should see full many guilty of this sinne, and not a few, with these to follow the way of Cain.

Gene. 3. 1.

Reu. 12. 9.

Eph. 4. 19.

1. Tit. 16.

2. Tim. 3. 5.

All our Epicures, all our wantons, all our carnall professors, which haue the knowledge of God in word, and deny him in life: who make a shew of godlines, but deny the truth thereof; and will not be reformed according to the rule of the Gospell; follow Cain in the contempt
of

of the Gospell; and in hypocrisie in their religion. All that hate their brethren in their hearts, all that enuy their brethren in their mindes, all that persecute the Saints, 1. Ioh. 3. 12 for vertue, for piety, for faith, for zeale, for religion: in malice and enuy follow the way of Cain. Al that cloake and couer their sinnes, and thinke to hide their counsels from the Lod, in impudency follow the way of Cain. Ifay. 29. 15. All that through want of liuely hope, haue made shipwracke of their faith, and are finally and for euer fallen away from the grace which they had receiued; in desperateneſſe of their mindes, follow also the way of Cain. Seeing then they ſo narrowly follow his waies, and tread ſo carefully in his ſteps; therefore ſhall they be partakers of the ſame curſe with him, as the Apoſtle foretelleth: woe ſaith S. Iude vnto them; for they follow the way of Cain.

2 After Cain, followeth Balaams example: whereby the Apoſtle chargeth them with filthy and curſed couetouſneſſe. Of whom alſo S. Peter maketh mention, and of theſe three examples he onely toucheth this, which he doth notably amplifie, in ſhewing how his Aſſe, the very brute beaſt, with mans voice, reprobued the madneſſe of the Prophet. Balaam and his ſinne. 2. Pet. 2. 15.

Concerning this Balaam, the Prophet of God Moyses, ſetteth downe his ſtory largely in his fourth booke; being the booke of Nombers. The ſumme whereof may be referred vnto theſe three things: his perſon, his deeds, and his end. Num. 22. 23. 24. & 31. Ca. 5.

1 Touching his perſon, he was a Soothſayer or Prophet of the land of Meſopotamia of Siria, of the city of Pethor, which city was builded vpon the ſlound Euphrates. He was the ſonne of Bear. And for him Balaac the ſon of Ziphor king of the Moabites ſent, what time he ſawe what the Iſraelites had done vnto the Amonites: fearing leaſt they would alſo licke vp him and his people, as an Ox licketh vp the graſſe of the field: then would he haue had Balaam, to haue curſed them, and for that cauſe he ſent for him. Deu. 23. 4. Num. 22. 2. 3. 4. 5.

2 As for his deeds, they are ſpecially theſe: firſt he for

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couetousnesse went ~~with~~ the Elders and Lords of Moab and Midian, contended to haue cursed the people of God, the people of Israell, at the desire and request of the king of Moab; as appeareth by that, that he knowing the thing to be euill, yet desirous of the wages and reward sent him, desired them that they would tarry, that he might consult with the Lord, and so giue them answere. Who also after God had giuen him answere, and tolde him plainly, that he should not goe, nor curse them, for they were blessed: yet when Balaac sent vnto him againe, he would full faine haue done it, and therefore prayed the Lords and messengers againe to him sent, to stay and tarry that night, that he might see what the Lord would say vnto him: tempting God for desire of reward, that he might goe: which thing God granted, to his confusion. And because he was moued rather by couetousnesse, then for obedience to the Lords will, therefore the Angell of God resisted him, and would haue slaine him in the iourney. The corruption of whose hart also appeared, in that he went from place to place, builded altar vpon altar, offered sacrifice vpon sacrifice, and desired so often to consult with God about that thing, whereof from God he had receiued a resolute answere and determination to the contrary. Therefore S. Peter of him saith, that he loued the wages of iniquity.

Secondly, as with a couetous minde he went to haue cursed the people of God, from which he was restrained by God, who would not suffer him to curse, but turned the curse into a blessing, as the scriptures teach vs, & the very history it selfe sufficiently sheweth: so he aduertised the Moabites, and gaue them counsell, how to entice and cause Israel to sin, that so God might forsake them. And his counsell was by the beauty of the daughters of Moab, to allure the Israelites to lust & fleshly desires, wherby also they might be drawn to worship their idol Baal Peor, as they also did, whereuppon the wrath of God, and his heauy hand of punishment came vpon Israell, insomuch as for that sinne, there perished twenty and foure thousand of the Israelites: as both Moyses hath recorded, and S. Paul

Num. 22. 8.

Verse 12.

Verse 19.

Ver. 22. 23.

Num. 22. 41

Num. 23. 1.

& 3.

Ver. 15. 16.

& 29.

2. Pet. 2. 15.

Deu. 23. 4. 5

Iosu. 24. 9.

& 10.

Neh. 13. 2.

Num. 24. 14

c. 31. 16.

Num. 25. 1.

2. 3. & 9.

S. Paul also hath auouched. And this most wicked coun- 1. Cor. 10. 8
sell whereby Balaam taught the Moabites to deceiue Isra- Reu. 2. 14
ell; the Angell calleth Balaams doctrine: who writing to
the Church of Pergamus, saith: I haue a few things a-
gainst thee, because thou hast there them that maintaine
the doctrine of Balaam, which taught Balaac to put a
stumbling blocke before the children of Israell, that they Nu. 24. 14
should eate of things sacrificed vnto idols and commit
fornication.

3 Now as his waies were wicked, so was his end mise- Num. 31. 8.
rable. For when Moyse had mustered a thousand out of
euery tribe of Israell, to execute the vengeance of God v-
pon Midian; and they slew the siue kinges of Midian: Ba-
laam the false Prophet, who for couetousnes would haue
curst Israell, and gaue counsell in deede against Israell,
how the Moabites might cause Gods people to offend
their God: was with the rest slaine with the swoord also.
And this is the summe of the story of Balaam.

As then Balaam the Prophet or soothsaier, for coue-
tousnes would haue curst and sold the people of God:
so these seducers and deceiuers of the people, which in the
latter times shall swarme and multiply in the world: shall
not spare the Saints of God, but for filthy lucre and gree-
dy gaine, shalbe content to sell the very soules of men as Reu. 18. 7. 3.
the Angell speaketh: and as of them, Saint Peter speaketh. 2. Pet. 2. 3.
They shall make marchaundize of Gods people: in that,
they frame their tongues for aduantage, to speake or not
speake, what liketh their humors, of whom they expect
and looke for profite. These are in deede the greedy dogs
of whom Dauid speaketh, which runne too and fro a- Psal. 59. 14.
bout the City, and grudge if they be not satisfied. Who 15.
with faire speech, flatter & blesse, when they see aduan-
tage: but grudge, groine, fret, fume, reuile and curse, when
their commodity ceaseth.

Such are not onely our aduersaries the Papists, who
for their Peter pence, diriges money, chanteries and mum-
bling of Masses, for reuenues, and rewardes for perpetuall
prayers for mens soules, speake well: but when this geare
ceaseth, they curse with bell, booke, and candle, through

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conetousnesse: but also I feare, and partly I know, some others, who in wordes seeme of a pure religion; who, where they receiue collection and brotherly contribution, and gathering for the brethren (as they terme it) when, as y^e Ministers of Christ, they might liue honestly of staecid and knowne liuings: they are content to sell their brethren, their fellow Ministers; by condemning them of ignorance, by accusing them vppon falsely surmised suspicion, by defaming their persons, and slaundering their names at their pleasures: which to be a practise of falsly named brethren, especially in this City of London, who is so ignoraunt that knoweth it not, hauing but once been in the company of their fraternities?

But for as much as for filthy lucre, & to continue their exhibitions, they are content to please the humors of mē, by selling Gods seruants behind their backs, and to curse them with the bitter tongues of reproach, defamation, discredite and slaunder; therefore are they worthely to be accused of the sinne of this false Prophet, and to be said to be cast away by the deceite of Balaams wages. And therefore also to be vnder the same condemnation, Woe vnto them, for they follow the way of Cain, and are cast away by the deceite of Balaams wages.

Which that they may auoide, let them conforme them selues vnto the holy brethren, let them liue of their lawfull vocations; let not them like beggerly Friers, crouch and creepe for a peece of money vnto men; let them keep the liberty of their tongues, without feare of their benefactors, to vtter the truth indifferently: let them, as the seruants of Christ, liue of the Gospell, as is decent and most agreeable to the free calling of true Ministers: let them leaue off the pleasing of penny fathers, for a morsell of bread, or a good meales meate, to slaunder their brethren; and in their tongues to curse the Saints of God; that so their soules may be saued in the day of the comming & appearing of Iesus Christ.

Out of this place and example of Balaam, two thinges
me thinke offer themselves to be considered.

Observati-
ons.

I In that Balaam a Prophet is condemned, and set forth

forth as an example of iust destruction for his wickednes: we may therence see that God sometimes giueth excellent gifts, of wit, of knowledge, of working miracles, and of prophesying, euen vnto the wicked. As is euident, both by this present example of Balaam, and by the example of Saul, who prophesied and was also among Gods Prophets: and of them of whom our Sauour Christ speaketh; who in the day of iudgement, for excuse and defence of themselves should say vnto him, Haue we not prophesied in thy name, and in thy name wrought miracles? and yet for all that, should from his mouth receiue answer, Away from me you workers of iniquitie, I know you not. And by Caiphas the high Priest his example also it is manifest, who being high Priest for that yeare, prophesied that Iesus should die for the Iewish people: and by Iudas, which was an Apostle, ministred the Sacraments, and had the gift of preaching as well as his fellowes. Yea many were called to that high place and office, which were wicked men, and made marchandise of the word of God, who through couetousnes sought their owne, and not that which is Christes: which are also enemies of our Sauour Iesus Christ, and serue their bellies, and not the Lord of glorie.

Seeing then great gifts are oftentimes bestowed vpon wicked persons; therefore neither must they, on whom they are conferred, thereby thinke themselves to be in the fauour of God: neither must others by their iudgements and affections, measure and censure the people of God; for oftentimes such, condemne them, whome God doth iustifie; and curse them, whom God blesteth: as in the example of Balaam the Prophet, who would haue cursed Israel: and in the example of the whole Clergy of Rome, which curse with bell booke and candle, the true seruants of God, and the only sincere professours of the Gospell of Christ, it is euident.

And doubtlesse, almightie God in great wisdom, bestoweth excellent gifts, euen vpon wicked persons, and that for sundrie causes.

1. That we might know what difference there is be-

L 4

twixt

Great gifts
giuen to
wicked me

1. King. 10.
22. c. 19. 24.
Mat. 7. 22.

Ioh. 11. 49.
50. 51.
Mat. 10. 4.

2. Cor. 2. 17
2. Phil. 2. 1.
Phil. 3. 18.
Rom. 16. 17

Why God
giueth
great gifts
to the wicked.

S. Iude. Sermon. 6.

twixt those graces and giftes of Gods spirit, which are
 2. Theſ. 3. 2. simply necessary in the Saintes, as faith, hope, charitie,
 Tit. 1. 1. feare of God, loue of Gods truth, desire of vertue, care of
 Rom. 11. 29 holy life, and perseuering in the profession of godlines
 vnto the end, which all, are onely proper to Gods elect:
 and those gifts of the spirit, which are common to the
 1. Cor. 12. Saints and to the wicked: as the gift of knowledge, vtte-
 3. 9. 10. rance, healing, prophesying, working of miracles, inter-
 pretation of tongues, and such other by the holic A-
 postle mencioned: that the Church might by those mea-
 sure and iudge the Saintes, in whom only those gifts are;
 and not by these, which are common to both; least so we
 be deceiued.

2. That Gods seruants, seeing which are proper to
 Gods Saints, and such as are ioyned with their saluation,
 as most excellent, might with greater desire pray for
 those graces which are proper vnto the Saints, then for
 the other; and might see by themselves how much
 more God loueth them vnto whom he hath giuen faith,
 hope, charitie, feare, and loue of his name; then the o-
 thers, vpon whome only common graces are bestowed:
 that so daily they might growe vp more and more in
 thankfulness vnto God, for his inspeakeable giftes, and
 infinite mercies towards them.

3. That God almightie might shew how excellent a
 workmaister he is, who can vse all instruments, both
 good and bad, both men and Sathan, both the godly and
 the wicked, to the further illustration of his glorie, and
 the greater benefit and better edifying of his Church;
 whereby, both his simple purenes, whom his means and
 instruments defile not, be they neuer so wicked; and his
 omnipotent power, whereby, by euill things and euill
 instruments he can worke out his eternall pleasure and
 glorie, is made manifest, as appeareth.

4. Good gifts are giuen to euil men also, for the profit
 of others, who being pertakers thereof, receiue benefite;
 for the people receiued benefite saith S. Paul, euen of their
 preaching which preached of enuie and contention; so
 the good gifts in wicked persons, tend often to great
 good

Basil. de
 regu.
 Monach.
 c. 94.
 Phil. 1. 18.

good and profit in the Saints, and therefore God also bestowed great gifts euen vpon the wicked.

5. Finally, God bestoweth both externall blessings vpon the wicked, as he causeth the Sunne to shine, and the raine to fall vpon the godlesse and vpon the wicked: and also many gifts and graces of his spirite, for their iuster condemnation, which by no meanes will be wonne vnto repentance and obedience. And thus vpon Balaam the gift of prophesying, and vpon many like wicked men, the like graces were, and are oftentimes bestowed. Mat. 5. 45.

2. Againe, out of this place it may be enquired, whether it be lawfull for the Prophets, Preachers and Ministers of Gods word, to take wages or gifts: seeing for the loue Balaam had thereunto, he is condemned. Question.

Hereunto be it answered: that all receiuing of gifts, and taking of wages, is not to be condemned: but some receiuing of gifts, and some taking of rewards or wages. Wherefore we may consider why and when it is lawfull to take: and why and when, it is vnlawfull. Answer.

When the Minister of Gods word, painefully laboureth in his vocation, and walketh carefully in his calling, by teaching and instructing the people committed vnto him, in the true knowledge of God, and of his sonne Iesus Christ: then and in that respect, for his lawfull and honest liuing, and the sufficient maintaining of him selfe and familie, it is most lawfull to receiue giftes and take wages of them, among whom and for whom he laboureth. Which thing both our Saniour taught vs, when he saide, the labourer is worthie his wages: and S. Paule teacheth, both by the law of nature, and by the law of God also. The law of nature giueth wages vnto the souldiour; the Minister is Christes souldiour, therefore must he haue his wages. The law of nature teacheth that the husbandman must eate of the fruit of his vineyard which himselfe hath planted and laboured: the Minister is Gods husbandman, and laboureth his vineyard; therefore must he eate of the fruite thereof. The law of nature teacheth, that he that keepeth a flocke and feedeth it, must be fed and eate of the milke thereof: Lawfull to receiue wages in some cases.

Mat. 10. 10.

1. Cor. 9.

7. 8. 9.

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2. Tim. 2. 3.

1. Cor. 3. 9.

Mat. 9. 38.

the

S. Iude. Sermon 6.

Ioh. 20. 15. the Minister feedeth the flocke of Christ, therefore must
 16. he cate the milke thereof, and thereby be maintained.
 Act. 20. 28. And the law of God confirmeth the same, as by S. Paule
 1. Pet. 5. 2. is also auouched: Thou shalt not moule the mouth of
 Deut. 25. 4. the Oxe that treadeth out the corne. Finally, all right and
 1. Tim. 5. 18 reason subscribeth vnto this, that who so giueth the grea-
 1. Cor. 9. 9. ter, should reape the lesser. Now the Minister giueth spiri-
 tuall things: it is great reason then, he should receyue

Rom. 15. 17 temporall things. Therefore S. Paule reasoneth for the
 wages, and honest maintenance of the Iewes which
 preached the Gospell vnto the Gentiles: that the Gen-
 tiles were in that case debtors vnto the brethren, and con-
 uerted Iewes, which preached Iesus Christ vnto them:
 If saith he, the Gentiles be made partakers of their spiri-
 tuall things, their dutie it is, to minister vnto them in
 1. Cor. 9. 11 carnall things. And elswhere in like maner: If we haue
 sowne vnto you spirituall things, is it a great thing if we
 reape your carnall things? and thereunto serueth his ex-
 tahortion to y^e church of Galatia: Let him that is taught
 Gal. 6. 6. in the word, make him that hath taught him, partaker
 of all his goods.

Now if any shall say, that S. Paul laboured with his
 Obiection. hands and got his liuing, and their liuinges also which
 were with him; and did not take wages of the Corinthi-
 ans, Ephesians, and Thessalonians, to whom notwith-
 standi^{ng} he preached: therefore it is not lawfull for o-
 1. Cor. 4. 12 thers to take, but all must do as he did:
 1. Thes. 2. 9
 2. Thes. 3. 8
 & 9.

The answere is manifold. 1. S. Paul sheweth that it
 was lawfull for him so to haue done, and to haue taken
 wages of the Corinthians, as well as other Apostles did
 of others, but he would not do it: and therefore it was
 not because it was vnlawfull.

2. A reason from a perticular to a generall, is not
 good; one doth so, you all may so do: one so doth, you
 all must so do: for so we might ouerthrow all things.

3. Saint Paul had learning by inspiration from God,
 therefore he needed not to studie: but so had not all o-
 1. Tim. 4. 13 thers: therefore he exhorteth both Timothie and Titus
 2. Tim. 3. 14 to be carefull of studie, and reading of the scriptures.

Men

Men now then giuing themselves wholly to the studie of scripture, as the only trade of their life, must liue of the fruit and labor of their studie, which is the teaching of Gods people.

4. Moreouer, Paul himselfe who tooke no wages of the Churches of Corinth, Thessalonica, and Ephesus, yet tooke wages, and receiued gifts from Philippos, and other Churches; yea he confesseth that he robbed (as it were) other Churches, that to some he might preach freely. Lawfull therefore it is doubtlesse in some cases, for the Minister to receiue gifts and take wages.

Philip. 4.
15. 16. 17.
18.
2. Cor. 11. 8

Notwithstanding, there are cases wherein and when gifts or wages are not to be receiued.

When and
why it is
vnlawfull
to receiue
gifts or
wages.
Mat. 10. 10

1. When men labour not, there is no reason they should receiue an hire: for that it is only due vnto the workeman. Such then as are idle in the Church of God, and may, and will not labour: are but as theeues and robbers, and receiuers of other mens rightes, when they receiue gifts and wages in the Ministrie.

2. Gifts and wages are not to be receiued, when thereby we are moued and solicited to oppress the innocent and righteous: thus Balaam is condemned: who was readie to haue afflicted and cursed the people of God, for loue to the reward of soothsaying, which the Elders and Lords of Moab and Midian did bring hym. Thus Iudas also is condemned.

Num. 22. 23

Mat. 26. 15.

3. When for desire of gifts, we corrupt the word of God, and make it to serue mens pleasures; as for aduantage, gaine, and gifts, the false prophets were contented to do; against whose couetousnes, and such taking of gifts, the Prophets of God haue cried out and exclaimed, as may appeare by sundrie testimonies and places in their holie writings, whereunto in this case I referre you: in such a case giftes and wages are not lawfull.

Ier. 5. 31.
c. 8. v. 10.
Isa. 56. 11.
Ier. 6. 13.
Mich. 3. 11.

4. When through gifts receiued, wee dispense with Gods word, and discharge men of doing their bounden dutie to God and man: as the Scribes and Pharisees dispensed with the Iewes, for helping their fathers and

Mat. 15. 5.
Mar. 7. 11.

S. Jude. Sermon 6.

and mothers, or doing honor to them: telling them, that if they brought a gift vnto them, it should serue: as if they should say, to their fathers which were in distresse: I will offer a gift in the Temple, and that is as good, as if it were giuen you. This was their dispensing, vnto whom such gifts appertained. So our Romish Pharisies dispenſe with men for duties to be performed, for sinnes committed, yea they dispenſe with Gods word, wherein ſo euer pleaſeth them. For many they can pardon any thing: if they bring giftes vnto theyr temples, they ſay they ſhalbe meritorious for them. Thus to rake riches vnto themſelues, and that their handes may be filled with giftes, they diſpenſe at their pleaſures with the ſacred word of God, and with all maner of duties.

4.King.5.3
20.27.

Mat. 10. 8.

if

if they shalbe leuied vpon them: in this case it is not lawfull to take wages: but we ought to do any thing rather to get our liuings otherwise, then to take wages of such a people. And this was Pauls case with the Corinthians, and Thessalonians, whom when he saw to take offence at the wages of the Ministers, and thought that they did preach rather for profite then of zeale; he refused wages of them, and preached to them the Gospell freely: whereof he gloried.

1. Cor. 9. 12
v. & 18.
2. Cor. 11.
12. c. 12. 13
& 14.
1. Thes. 2. 9.
2. Thes. 3. 9

8 Finally, when our receiuing of giftes and taking of wages, doth either giue iust occasion of offence vnto the brethren, or darkeneth and obscureth the glory of God; it is vnlawfull: wherefore if in these cases we shall receiue giftes as seducers and imposters do; we fall into the sinne of Balaam; whereof Saint Iude heere speaketh: Wo vnto them, for they follow the way of Cain, and are cast away by the deceit of Balaams wages.

3. In the next and last place, the Apostle commeth vnto Core his seditious head, & mind giuen to ambition: whose rebellion Moses at large setteth downe, with the euent and punishment ensuing for the same. The summe whereof is: that when Core and his confederates, through the ambitiousnesse of their mindes, had raised a sedition and rebellion against Moses and Aaron, whom the Lord had ordained to be the gouernours of his people, & therewithall sought the office of the high Priest, which God had giuen to Aaron and his posteritie: Moses appeasing the sedition, maketh an Apologic of his owne doings, & defendeth the lawfull calling of Aaron to the office of the high Priest: & telleth the people, that by the euent which should follow, they should see whether he were an vsurper of the government, or a lawfull Magistrate ouer the people. For if God did not punish those rebels and seditious conspiratours after a new manner, by causing the earth to open her mouth, and swallow the rebels vp quicke: then it should be knowne that he and Aaron were vsurpers: but God did worke that new thing, and bring that vnaccustomed punishment vppon the rebels; then it should be seene, that they had by rebelling prouoked the Lord.

Core and
his sinne.
Num. 16. 1.
&c.

S. Iude Sermon. 6.

Lord. And Moses had no sooner spoken these words, but the ground vnder Core and his confederates, claue asunder, and the earth opened her mouth & swallowed them vp, with their families and all their goodes : and so they went downe quicke into the pit, and perished from the congregation.

Pla. 106. 16
17. The Prophet Dauid rehearsing the same storie, writeth therofin this wise: They enuied Moses also in their Tents, and Aaron the holy one of the Lord : therefore the earth opened and swallowed vp Dathan, & couered the company of Abiram, which were fellowes with Core in that conspiracie.

Core his
sinne manifold.

Out of which Storie thus recorded, it appeareth, that the sinne was manifold. First there was a discontentment of minde in him : who not well pleased with that seate of honour, that degree of calling, that kind of office, wherein he was placed : made therefore disquietnesse and disturbance among the people. Secondly there was an enuious affection in him, whereby he disdained that Moses and Aaron should be in authoritie aboue him,

Thirdly, he would haue all the people to be of equall authoritie, & that there shuld be no diuersitie of degrees; but (as it were) on equall power, an equall condition; which is a confusion of al states of the people. As among Christians, the vile Anabaptistes would it to be in like maner : therefore they endeouour to suppress all gouernement and magistracie. Fourthly, he cast off from him the yoke both of the ciuill, and ecclesiasticall gouernment. Fifthly, he raiseth open rebellion and sedition among the people against those officers whom God himselfe had placed ouer them. And sixthly, that wherewith he found fault withall in others, that any should rule as high priest: that same he desired for himselfe, and would translate the priesthood from Aaron, vnto his owne person. And howbeit the conspiracie were great, and the sedition dangerous, yet he perswaded sundry to his faction, and made his company many.

Observari-
ous.

Wherein we may see, first that enuie of the state and dignitie of others, is the mother of rebellion.

2 That

2 That there is none so wicked & wretched; or of so desperate attempts; but they shall haue some to take their parts and be of their confederacie, and maintaine their causes.

3 We may learne what suddaine and quicke agreement there is in like affected persons; for these being of rebellious dispositions, most soone and most quickly conspired together.

4 We may learne what the end and euent is of such, as enuying the estates of others, discontented with the places whereunto they are called, seeking higher rourmes, places and conditions; then God hath appointed them: do therefore rise vp and rebell against lawfull Princes and gouernours. Which thing, being most neare vnto this place, and fittest for the rebellious times wherein we liue, a litle more largely may be considered of.

Sure and certaine it is, that such as through aspiring mindes seeke high places, and better lots then are appointed for them, and through their seditious heads shall resist and rise vp against lawfull powers, do procure the iust anger of God, and incurre dreadfull punishment threatned against that wickednesse. Which not onely S. Paul by euident testimonie hath affirmed, when in this wise he exhorteth vnto obedience vnto powers, and reasoneth from punishment which shall be inflicted vpon such as resist the: Let euery soule be subiect to the higher powers, for there is no power but of God, & the powers which are, are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God, & they that resist, shall receiue to themselves condemnation: But also sundry examples in the booke of God most manifestly declare the same. And to leaue our present instance, let vs proceed vnto others. When Absolon the sonne of Dauid, through his flattering speeches and popular behauiour towards the people, had stolne away their heartes from Dauid, and vnder pretence of holinesse, and of rendring and performing of a certaine vow, went about treason, and had associated vnto himselfe, Achitophel the wise counsellor, and so had rebelled against the king his father; that vile attempt and enterprise did not long prosper: for

The end of rebels and seditious persons.

Ro. 13. 1. 2

2. Kin. 15. 7
8. & c.

in

S. Iude Sermon. 6.

- 2.Kin.18.9 in the battaile which Ioab gaue and bad him and his fellow conspiratours; Absolon riding vpon his Mule, vnder a thicke Oake, his head caught hold of the Oake, and so was he taken vp betwixt heauen and earth, & so hung vntill by Dauids seruants he was miserably destroyed. Whē Sheba the sonne of Bichri of mount Ephraim, had rebelled against king Dauid, whom Ioab pursued & besieged in Abel: the citizens thereof, at the counsell of a wife and discret woman, cut off his head and sent it to Ioab. Zimri captain of halfe the charets of Elah, sonne of Basma, king of Israel, conspired against hys master & slew him, when in the house of Arza his Steward in Tirza, he was drunken: yet did not this conspiracie prosper; for the people of Israel made Omri the Captaine of the kinges hoast, king: and he besieged Tirza, where Zimri kept himselfe in hold, which when he saw and perceiued that the Citie was taken, he went into the kings palace, and there burnt himselfe and the kinges house with fire, and so dyed. Like conspiracie was wrought by Shallum the sonne of Iabesh, against Zachariah the king, sonne of Ieroboam king of Israel; who smote his maister the king in the presence of the people and slew him & rained in his stead: yet was it not vnpunished; for within one whole month, Menahem the sonne of Gad, smote him in Samaria and slew him. When Pekah the sonne of Remaliah Captaine to Pekahiah king of Israel, conspired against the king his maister, smote him, and rained in his stead; by like treason was he himselfe also slaine by Hosheah the sonne of Elah, who slew him; and so treason with treason was punished.
- And albeit these rebellions were against wicked Princes, yea and such as came vnto the crowne by vnlawfull means: yet that all mē should see, that there is no power, but is ordained of God, and that whosoever resisteth that power, shalbe punished; therefore hath the Lord executed the indignatiō of his wrath against these rebels & wicked conspirators which haue risen vp against wicked Princes.
- And if God in great seueritie hath punished those rebels for rising vp against the wicked Princes; how much more seuerie

S. Iude. Sermon 6. 81

seuere punishment shall be inflicted against such, as rise vp against godly Princes, as was Dauid and others? And to touch by the way, the story of the Romanes, when Brutus & Cassius rose vp against Cæsar, a very vsurper of the empire of the Romanes: they came to fearefull end, and were most greuously plagued. So that God did not at any time suffer vnreunged, the rebelliōs raised against Emperours; howbeit they were most wicked.

Brutus and
Cassius.

And to end this discourse with the Ecclesiasticall Histories, and our owne experience; when by Magnentius his wickednes, Constant the Emperour was depriued both of kingdome and of life: his brother Constantius auenged that conspiracy, and destroyed the tyrant. When Procopius rose at Constantinople against Valens the Emperour, and with a great army came to fight against Valens; the Emperour ouercame him, and tooke the tyrant and rebel, whom he caused by his two legs to be tied to two young trees growing near together, & bowed down by strength: which being let rise, rent Procopius in sunder, and so the tyrant most miserably ended. Finally when Eugenius plained the tyrant, and rose vp against Theodotius the Emperour, the Lord consumed and dismaied his army, and Eugenius himselfe falling down at the feete of Theodotius, was slaine, and his head cut off by the souldiers. And if we looke to our own experience, how many, which haue list vp either hand or heart, against the Lords annointed this day, Elizabeth, by the grace of God, our Soueraigne Queen of England: haue euen miraculously (as it were) beene detected & found out, worthely condemned, and fearefully executed? Whereby we finde the saying of Ignatius the Martyr to be true: No man euer remained unpunished, which listid vp himselfe against his betters, his superiors, his Princes.

lib. eccle.
10. c. 19.

Tripe. hist.
lib 7. c. 15.

lib. 9. tripe
c. 45.

Epi. 3. ad
Magne-
sius.

These thinges being thus deliuered, the Apostle teacheth vs, that the wicked seducers of his time were hereof guilty: and therefore of the Saints of God, they were to be auoided, withstoode, contended against, and resisted. As then in the time of Moyses and Aaron, Core, Dathan and Abiron, rising vp against the Lords Saints, and ser-

S. Iude. Sermon. 6.

wants, and speaking euill of them, whom Gods eternall wisdome had placed as gouernours ouer his people: and therefore perished: So vngodly persons in the latter daies rising vp and speaking against such, as are in authority: shall therefore also perish as they did.

And we haue now in our times, not a few, whose mindes are discontent with their owne places; who enuy the honourable estate of others: who pretend a desire of equality of persons, who would haue confusion of degrees: who cast of all yoke of ciuill and ecclesiastical authority; who raise vprores, and cause rebellions, and finally desire to be themselves in those places of dignity, which they enuy in other, and therefore are of the conspiracy of Core: and so consequently shall be partakers of his punishment, if they repent not.

Let all seditious, rebellious and contentious heads, let all proud, aspiring and ambitious mindes, which rise vp either against Moyses or Aaron, the Prince or the priest, the ciuill or the ecclesiastical power: remember the fearful end and confusion of their captaine and ring-leader Core: that so they flying contention, may seeke peace; eschewing disquietnesse, may follow vnity; forsaking tumultuousnes, may giue themselves to concord; hating pride, may submit themselves to their lawfull gouernours: that they ranging them selues vnder the laws of God, & keeping them selues from the following of these fearfull examples here proposed, may auoide the punishment: that they and we once meeting together in the vnity of
Eph. 4. 12. faith, may with one consent glorifie God the Father of our Lord Iesus Christ: to whom with the holy Ghost three persons in Trinity, one euermlasting and euermliuing God in vnity, be all praise, dominion and maiesty, now and
for euer more, Amen.

Verſe

Ver. 12. These are rockes in your feastes of charity, when they feast with you, without all feare feeding themselves: cloudes they are without water, carried about with windes, corrupt trees, and without fruite, twise dead and plucked vp by the rootes.

13. They are the raging waues of the sea, forming out their owne shame: they are wandering stars, to whom is reserved the blacknes of darkenesse for ever.

14. And Enoch also the seventh from Adam, prophesied of such saying: beholde the Lord commeth with thousandes of his Saintes.

15. To giue iudgement against all men, and to rebuke all the vngodly among them, of all their wicked deedes, and of al their cruell speches, which wicked sinners haue spoken against him.

16. These are murmurers, complainers, walking after their owne lustes, whose mouths speake prouid things, hauing mens persons in admiration, for aduantage.

M 2

These

S. Iude. Sermon. 7.

1 The noting of the Vices whereunto they were giuen: which are first five:

- 1 Their beaſtlines in ſeaſtes of charity.
- 2 Their inconstancy.
- 3 Their barrennes and fruitefulnes.
- 4 Their filthy raging like the waves of the ſea.
- 5 Their Vaine ſhewe to deſerue.

These words containe the fiſt place of confirmation, Why the Saints muſt contende againſt theſe wicked ones: from a deſcription of them: wherein are three things, to be noted,

2 A prophecy againſt theſe wicked perſons, wherein three things may bee noted,

1 The perſon prophecying: where there are 2 things.

- 1 His name, Enoch.
- 2 His antiquity: the ſeuenth man from Adam.

2 The note of attention: Behold,

- 1 The certainty of the iudgement.
- 2 Who will come to iudge: the Lord.
- 3 How he will come,
- 4 Why, to { 1 Iudge, 2 Rebuke,
- 5 Whom, The wicked.

- 6 Whereof, of { 1 Deeds and 2 Words

3 The continuing of this deſcription, adding other Vices and faultes which are,

- 6 Murmuring.
- 7 Complaining.
- 8 Senſuality.
- 9 Pride of ſpeech.
- 10 Flattery for aduantage:

This



His first place of confirmation, is drawn from a large description and setting forth of these wicked persons: the force of which argument and place is this: these vile hypocrites, libertines, and Epicures, are so wicked, that almost there is no sinne but raigbeth in them: in so much that Christ himselfe may be thought, according to the Prophecy of Enoch, chiefly to come to iudgement for their causes: whetefore, seeing they are so giuen to all iniquity, wickednes and impiety; it is your part which are the Saints of God, and looke for with reioysing, the glorious appearing of our Lord and Saviour Iesus Christ, with al power, earnestly to contend against them.

The first place of confirmation.

2. Tit. 13.
1. Tim. 4. 8.

Here in this description, we see how S. Jude, as also S. Peter did before him, doth amplifie the matter, and that very Rethorically, and like an eloquent Oratour: dwelling (as it were) vpon it the longer: and by sundry Metaphors and borrowed speeches, in many words and flourishing colours, painting out in liuely manner, these wicked miscreants, and seducers of the people, that so he might the more thoroughly set before our eyes the subtile and secret sleights: and make more openly knowne, their hidden hypocrisie, to all the world; that so they might be hatefull and odious in the sight of all people.

And to come to the parts of this description: First the Apostle noteth certaine vices and faultes in them; then he setreth downe against them, Enoch his Prophecie: lastly, he returneth to his description, and continueth in setting downe their seuerall sinnes, adding five more to the former five, and so maketh vp the number of ten vices, which in these men he chiefly condemneth.

The noting of their sinnes.

The first euill and sinne in this description laide vnto their charge, is their beastly behauiour at the loue feasts of the Saints of God, wherein they feede themselues without feare; yea most impudently behauing them-

Abuse in loue feasts.

S. Iude. Sermon. 7.

1. Pet. 2. 13. selues without all reuerence to God or to man : therefore the Apostle calleth them rockes. S. Peter for the same cause calleth them spots and blots.

Rocks.

The word which is heere vsed, and is translated, Rockes; is verie significant: for it may signifie those heaps of sand and stonie matter, which are higher then the other ground of foulds and riuers, and so are as little rockes sticking vp in the midst of the waters. Whereupon, and wicereunto the soile and filthinesse of the streame & riuier cleaueth, and there resteth. So these heauing vp themselues in the feastings of the Saints, haue all filthinesse sticking and cleauing vnto them, and therefore worthily compared vnto rockes. Not onely so much, because they are offensiuie in banquets vnto Gods saintes, as rockes are offensiuie and dangerous vnto sea faring men, and marriners: but much rather, (as the word doth force it, in the proprietie of the tongue wherein it was written,) because in them and vpon them all filthinesse rested. Moreouer it signifieth an hollow stone, or any such like hollow thing lying in the shore of the sea, or banks of riuers: into the which concauitie or hollownes, all the filth and soile of the water and riuier runneth, as into a common receptacle and receyuing place. whereby the Apostle noteth, that these vile hipocrites and deceiuers of mindes, are as the ware houses, store houses, shoppes, and receyuing places of all wickednesse, sinne and filthinesse.

Blots or spots.

S. Peter calling them by another name, blots or spots, giueth vs to vnderstand, that they were as deformities, or stains in their feastes: whereby their holy assemblies were (as it were) defiled. For as by blots and filthie spots in the face, men are disgraced, deformed and defiled; euen so the saintes of God, by the companie of these seducers and deceiuers, were in some manner also defiled and stained, therefore they must be auoided.

Now that these are rockes in the feastes of charitie; we may consider of these kindes of feastes.

Feastes of loue.

The Iewes had their festiuall dayes and times of banqueting and making merrie in the time of the law;

as in the bookes of Moses may appeare euidently : these were solemne feastes, wherein they reioyced and comforted themselves, and gaue thanks vnto God for his mercies and goodnes towards them his people. So in the time of the Gospell, vnder the new law, the new Testament: the members of Christ; the Saintes of God, the Church had their feastes of charitie. which were certaine banquets which they kept altogether, for the increase of loue, for the continuing of vnitie, for the reliefe of the poore, and distressed Saints of Iesus Christ. which feasts the church of Corinth obserued : Wherein, when the Lords Supper was celebrated, the whole church, in the holy assembly, eate together : the rich men ministring sufficient, whereby the poore might be relieued and nourished in good manner. Which custome continued in that church, vntill S. Paule, seeing that therein, they gaue themselves to intemperancie, and varied not one for another, and finally therein neglected the poore, for whose reliefe they were chiefly ordained, did remoue it: yet those feastes in other Churches continued much longer, as in ecclesiasticall stories, and other writings appeareth. Of which feastes, not only Iustinus Martyr, but also Tertullian and S. Cyprian among the Fathers, specially make mention. Of which, these are the wordes of Tertullian. Our supper (or feast) saith he, sheweth the reason of it by the name : for it is called by that word, which among the Grecians signifieth loue. Which how sumptuous soeuer it be, it is profit and lucre, to be at charges in respect of pietie. For by this we helpe all such as are needie, &c. So proceeding and setting downe the maner thereof, he saith, that they eate not before thanks to God be giuen; that they eate, as those that were hungrie, haue neede : that they drinke as much as is enough and profitable to the modest. They so feede themselves, as that they remember they must serue God in the night season : that they talke so, as knowing that God heareth. Afterward, water and candles brought to table, euerie one is moued and pricked foreward to sing to G O D,

Exod. 23. 14

Deut. 12. 6.

7.

Deut. 16.

1. 2. &c.

1. Cor. 11.

20. 21.

Apolog. 2.

Apolog. ad-

uers. gen-

tes. c. 39.

Cyprian.

contra Iu-

dæos. lib. 3.

S. Iude. Sermon. 7.

either out of the scripture, or of his owne deuising, whereby triall is made, how he hath drunken, &c.

Plinius ad
Traianum
imperat.

Plinie also, the aduersarie of the Christians, beeing sent (as it were) to spie out their manners and fashions,) and thereof to certifie Traian the Emperour, writeth thereof in this wise; That the Christians were accustomed to come and meete together to cate meate, which was common to all, and without making difference of men; (calling thereunto the poore as well as the rich,) and without offence. Pontius Paulinus to this purpose writeth, that there was a table commonly set in the Church, to feede the poore; which he calleth the Lords Table, and set of the Lord: exhorting the richer men, to conferre and bestow of their wealth, vpon the poore Saints of Iesus Christ. By which places of S. Iude, and Saint Peter, with these other here cited, we see the Saints had their feastes of loue: and what they were, and how they were vsed; and to what end ordeined, these writers shewe most euidently.

Li. de Ga-
zophila-
cio.

Iude v. 12.
2. Pet. 2. 13.

Mat. 22.
10. 11.

Which feasts to so good end ordeined, and of the Saints most modestly obserued, these vile and vngodly persons most shamefully had abused. Whereunto thrusling in themselves, as the vnbidden ghest without his wedding garment thrust in himselfe into the marriage dinner of the kings sonne: they behaued themselves impudently, without reuerence to God or man: like vnreasonable creatures, giuing themselves to all riotousnes and sensualitie; and so were as rockes not only of offence, but also as couered ouer with all filthines; in the feasts of the faithfull.

The Popish
clergie,
abusers of
feastes.

Such are in our daies the Romish Clergy, the proud Popes: the carelesse Cardinals; the idle Abbots, the foggie and fat Monkes; with the rest of that rabble; with all other of like condition, who fare deliciousslie euerie day; who at feastes and banquets pamper vp themselves like Mules and Horses without reason or reuerence, stuffing and stretching out their bellies through banquetting and drunkennes: deuouring, consuming, and laming out those goods, which for speciall vses, and chiefly

chiefly for the benefit of the poore, were appointed : feeding and fattening themselves of the goods of the Church; lining idly by the labours of others, and swig and swill like very beasts, without feare of God, regard of men, or care of calling. These are the impostours, these are the libertines; these are the carnall professors, these are the fleshly gospellers, yea the false apostles of our time, of whome S. Iude, and other the Apostles of our blessed Sauour, haue so long before forewarned.

Wherehence let vs the Saints of God learne, seeing in the very solemne feasts of Gods saints, abuses haue risen:

1. Rarely and sildome to feast; and then to appoint our feasts for good end, speciall vse, and to the comfort of Gods distressed members.

2. That euen in the feastings together with Gods saints, we behaue our selues soberly and modestly, that we may be mutuall examples of all Christian modestie.

3. That in the midst of our feasts and banquets, wee haue regard to God, by whose goodnes we enioy such plentie: that wee confessing him the giuer of all good things and blessings, may raise vp in our hearts motions of thankesgiuing vnto him; according to the admonition of the Apostle; that whatsoeuer we do, whether wee eate or drinke, or what els so euer we do, we might do all to the glorie of God, and of our Sauour Iesus Christ.

4. That we may learne in banquets not to be riotous, to spend needlessly that which conueniently might be spared; least so we be found wasteful of our maisters goods, consuming them by eating, drinking, and riotous life, and so be cut off at the comming of our Sauour Iesus Christ, and haue our portion with hypocrites, where shal be weeping and gnashing of teeth, as we are taught in the holic Gospell.

5. That in our banquets, we remember the daie of iudgement, and looke for the comming of the Lorde Iesus: least our soules and hearts being drowned and oppressed with drunkennes and surfeiting; Christ come vpon vs vnawares; and as the flood came sodeinly vppon the first world, when they were a banquetting;

And

Observations and spirituall aduertisements.

1. Cor. 10. 31.
Col. 3. 17.

Mat. 24. 7
49. 50. 51.

Luk. 21. 34.
Mat. 24.
38. 39.

S. Iude. Sermon. 7.

Gen. 19. 24. And fire and brimstone came downe from heauen vpon
Luk. 17. 28. the men of Sodom, when they were roisting and riot-
 ing, to their vtter confusion: And the rushing and blu-
Iob. 1. 18. sterous winde and stormie tempest vpon Iobs children,
 19. blowing downe suddenly the house ouer their heads,
 when they were making merrie and banquetting: So
 the day of the Lord also sodeinly, euen in our surfetting,
 euen in our banquetting, euen in our feastings, to our
 endlesse paine, and cuerlasting destruction, comie vpon
 vs in like manner.

**Wauering
inconstan-
cie.**

The second euil in these, is their wauering inconstan-
 cy, and vanitie of mind, which is expressed vnder the me-
 taphore of cloudes without raine, carried about of
 windes. S. Peter to like purpose calleth them welles
2. Pet. 2. 17. without water, and cloudes carried about with a tem-
 pest. Wherein is expressed a second note, whereby these
 vngodly and deceitfull creatures may be knowne; what
 maner of men they be; euen, that, whereas they haue
 nothing inwardly and in themselues: yet they boast of
 knowledge, and make shew of some great goodnes;
 therefore are worthily to be condemned of inconstancie
 and vanitie.

**Cloudes
without
raine or
water.**

As the white and thin cloudes, promiseraine in shew,
 yet are they without water, and carried about of the
 windes, and so are disperfed: so these men promise in
 shew and pretence of Gods word, great knowledge,
 great goodnes, great matters; but in the ende, they per-
 forme nothing; but are carried through their lightnes,
 from opinion to opinion; and so are both vain and vn-
 stable in their iudgements. They pretend in speech, to
 water and refresh the drie hearts, the thirstie soules of
 men, by the dew of their doctrine: but being emptie
 within, and not hauing any thing to distill vpon the
 people of God, and now saying one thing, then another;
 at length vanish away with the winde of their owne va-
 nitie, and come to nothing.

Prou. 25. 24 Salomon the wise man, inueighing against such, as had
 an outward appearance, and within were nothing, and
 boasted of liberalitie, but gaue nothing; vseth the like
 metaphore:

metaphore: A man saith he, that boasteth of false liberalitie, is like cloudes, and winde without raine. The Prophet Osce, reproving the Israelites for their pretence of counterfet holines, and their vaine ostentation & boasting of their imagined righteousnes, vseth the like phrase, & metaphore with the Apostles: O Ephraim, what shall I do vnto thee? O Iuda, how shall I intreat thee? your goodness is as a morning cloude, and as the morning dew it goeth away. Your holines ariseth sodeinly, and vanissheth as speedily, and therefore all is inconstant vanitie. And that place of the same Prophet is not altogether impertinent to this purpose: who speaking of the sodein fall of the idolaters, saith: Therefore shall they be as the morning cloude, and as the morning dewe that passeth away, as the chaffe which is driuen with the whirlewinde out of the floore, and as the smoake that goeth out of the chimney. For as these things for a time appeare, but without all profit vnto men, are carried and remoued by the wind sodeinly: so these heretikes, scismatikes, libertines, impostours and deceiuers of the people, make a shew and flourish for the time; pretend and boast of great matters, but at length vanish and come to nothing, being carried away with euerie winde of vaine doctrine, by the deceit of men, (as by those chāces which trosse men too and fro) and with their owne suttle craftines, whereby they laie in wait to deceiue. Seeing then there is nothing at all in them, but inconstant vanitie, we that are the Saints of God, must abhorre and detest them, and with all power, earnestly contend against them.

The third euill wherewith they are charged, and whereby as by a marke of hipocrisie they shall be discerned, is their vnfruitfulnes; expressed vnder these metaphorical termes, corrupt trees without fruit, twise dead, and plucked vp by the rootes. As those trees which are corrupt and rotten, which also are without fruite, twise dead, (that is altogether dead) are altogether vnprofitable, and occupie the ground and place of their setting, to no end; and therefore with the fruitlesse Fig tree, are worthie to be cut downe, that they

no

S. Iude. Sermon 7.

no longer occupy the ground in vain: so these are vngodly creatures, rotten in their conuersation, fruitlesse in their liues, twise dead in sinne, vterly ouerwhelmed & drowned therein; and therefore to be accounted for dead: as the man which was thereby wounded by Sathan, and left for dead, vntil through the grace of God he reuiued; and those in the Gospel of whom Christ speaketh vnto his Disciple; Follow thou me, and let the dead bury their dead; and the wanton widowes, which liued in pleasure; and there in were as dead; and those wantons and voluptuous persons of Sardis, who were thought to be the liuely members of Iesus Christ, but were indeed rotten and dead branches, cut off from the stocke, and withered. Wherefore holding not the true and sound faith of the Saints, bringing not forth fruites of righteousness and true holinesse, giuing themselues to all pleasure and voluptuousnes; being past feeling of sin, & committing vncleannesse with greedinesse; they may worthily be compared to corrupt and rotten trees; without fruit, twise dead, and plucked vp by the rootes; and thus are they to be accounted altogether vnprofitable.

The 4. euil in them is, that they are outragious, foming out their own shame and filthinesse, and therefore are they compared to the raging sea, which fometh out it own filthinesse.

Luk. 10. 30
& 33. 34.
Mat. 8. 22.

1. Tim. 5. 6.
Reuel. 3. 1.

Ephes. 4. 19

Filthy out-
ragious-
nesse.

As the waues and surges of the sea, raging, swelling, and beating one another, cause a froth, make a foame, and cast it out vpon the sea bankes and shore, to be seene of men: so these miscreantes, men giuen to all vngodlinesse; rage, fret, fume, stampe and stare among themselues, & swelling with all arrogancy and pride of spirite; and through vnecessary contention, beating one against another; spue and fume out, the filthinesse, the corruption, the shame, the poison of contentious and seditious heartes, to be seene and openly knowne vnto the world.

The truth whereof, experience may teach vs: who see before our eies oftentimes, raging and furious spirites, in their fury and rage either against the Saints of God, and peace of his Church; or els among themselues: to some
out

out and shew forth their pride of spirite, the arrogancie of their mindes, their contempt of their brethren, their dislike of Christian gouernment; their seditiousnesse & turbulent affections; their enuying of their superiours; their disdainings of their vnderlings; their hatred of their equals; their desire of confusion; their maliciousnesse of heart, and studies bent and tending to all wickednesse: and finally, their disturbing of commonweales, and their renting and breaking the vnitie and godly peace of the true Church and spouse of Iesus Christ.

The Apostle S. Iude, hauing regard to the turbulent and tumultuous rages of these wicked persons, wherewith they chiefly swell against the Saintes; and their disquietnes, whereby they rage most furiously against the church, compareth them to the waues of the Sea, which come out their owne shame. Wherein it may be, the Apostle had an eye vnto that of the holy Prophet Isay, who speaking of the disquietnes of the wicked, whose conscience continually tormenteth them; so that they can neuer soundly rest; saith in this wise; The wicked are like the raging sea, which cannot rest, whose waters cast vp mire and dirt. Isa. 57. 30

The fift note of these wicked men is, their vaine shewe, and purpose to deceiue; for which they are compared to wandring starres. As Marriners and Seafaring men, sailing in the night, season and in darknesse, seeing the wandring starres and planets, take them for fixe and immoueable starres, and so following them, are deceived: So men taking these vaine persons, for the very Disciples of Iesus Christ, and the true lights of the world; following them, are corrupted in doctrine and in maners, and so deceived to their destruction. Vaine shew and hypocrisie.

The Planets, beside the motion of their circles and Spheres wherin they are, seeme to haue other proper motions, wherby they euery day rise and set, in other places, then the day before they haue done: and so haue vncertaine and vnstable motions; therefore they do deceiue them, which trust to their motions: So these heretikes are neuer long in one opinion, but now follow this doctrine, now that; and thereby deceiue them which hear them. Max. 3. 14.

For

S. Iude. Sermon 7.

Beda in
Iude.

For which their deceit, they shall not escape unpunished, but shalbe referred to the blacknesse of darknesse for euer. And that most worthily, as saith Beda: They worthily are cast into euerlasting darknesse of torment, who haue brought into the Church of God, darknesse of errours in steed of trueth: and they shalbe rightly stroken with the storm of punishments, who like the stormy tempests of the sea, haue disturbed the peace of the faithfull. But of this punishment see before vppon v. 6. Sermon fourth: fol. 52. 1. pag.

Enochs prophesie.

2. In the next place of this Treatise, commeth the prophesie of Enoch against these persons, to be considered. And therein are three things: First, the person which prophesied: Secondly, the note of attention, Behold. Thirdly, the thing whereof hee prophesied, or the prophesie it selfe.

The person prophesying.

Touching the person which prophesieth, there are two things to be noted, his name, and his antiquitie.

Gen. 5. 24.

1. For his name, it was Enoch, who, as Moses writeth, was a man of great pietie & godlines, of whom he sayth, that he walked with God, and was no more seene: for God tooke him away. For in as much as hee walked before God in righteousness of his life: to shew men which feare him, that God will reward them with eternall blessednesse, and hath prepared for his saints a better life, and

Heb. 13. 14.

Heb. 12. 5.

a citie of sure abode, most certaine and permanent, and thereby to beare witnesse and be a testimonie of the immortallitie of soules and bodies after the resurrection; God tooke him away, and translated him, according to the scriptures,

Gen. 5. 8. 4.
8c.

2. As for histime and antiquitie it is great, whereby authoritie is purchased vnto the doctrine: he was of long time past, he was of many yeares ago; and euen the seventh man from Adam: as Moses writeth. The first was Adam: the second Seth: the third, Enos: the fourth, Kenan: the fifth, Mahalaleell: the sixt, Iared: the seventh, Enoch. This maketh not a little vnto the authoritie of the thing.

Howbeit in deed, antiquity and continuance of yeeres, addeth

addeth nothing vnto the word of God, which of it selfe is the word of trueth, whether sooner or later it be reucaled: yet true antiquitie, being ioyned with simple veritie, is of great authoritie. Therefore Ieremie the Prophet to this purpose saith: thus saith the Lord, Stand in the way and behold, and aske for the old way, which is the good way, and walke therein, and you shall finde rest for your soules. And these old waies mentioned in the Prophet, saith Saint Cyrill, are the wholesome doctrines of the Prophets and their bookes. These are the auncient waies wherein the holy Patriarkes and Prophets of God, by his spirite were directed, which the more auncient they be, the better it is. And our sauour in the Gospel, disputing with the Pharisees concerning the bill of diuorcement, which Moses in his time for the hardnesse of the Jewes heartes gaue vnto the people, refused not antiquitie, being ioyned with the trueth: and therefore saith, But it was not so from the beginning. The Euangelist and Apostle Saint Iohn, both in the very beginning of hys Gospel, and also of his Epistle generall, commendeth the doctrine of the Gospell, from antiquitie. Saint Paul also commendeth the Gospell vnto the Romaines, in respect that of long time before, it was promised vnto the fathers by the holy Prophets.

Antiquitie
ioyned
with verity.

Ier. 6. 16.

Cyril. in
Iohan. lib.
9. 32.

Math. 19. 8

Ioh. 1. 1.
1. Epist. 1. 1.

Rom. 1. 2.

Our aduersaries the Papists boast of Antiquitie: but let them shew that antiquitie in their doctrine, is ioyned with veritie; and they say some thing. And for their slandering of the Gospell, that it is newly sprung vp, & had beginning but from Martin Luther; it may easily be repelled: for what God from the beginning preached to Adam, that the seed of the woman should breake the head of the Serpent: what Moses and all the Prophets, in their books and writings touching the onely righteous Messiah and Sauour, who should by his sacrifice deliuer the people; what Christ himselfe and all his Apostles vttered vnto the world, that he onely was the lambe of God, to take away the sinnes of the people: that he was the onely way vnto life: and that there is saluation is no other: that righteousness is only by the righteousness of God, through the blood

Popish antiquitie.

The Gospell
of greatest
antiquitie.

Gen. 3. 15.

Isay. 53. 12.

Ioh. 1. 29.
Ioh. 14. 6.
Act. 4. 12.

S. Iude. Sermon 7.

Ro. 3. 25.

Eph. 2. 8.

The vse of
the word,
Behold,

bloud of Iesus Christ : that onely we preach vnto the world. Therefore is our doctrine of great antiquitie in deed,

2. After the person which prophesied, we must note and obserue the word, Behold. Of the vse wherof, I referre you, to my exposition vpon Saint Iames. c. 5. v. 4. Sermon 24. fol. 277.

The thing
prophesied.

3. Now in the last place to come vnto the prophesie it selfe, there haue been noted therein, six things. First, the certaintie of this comming. Secondly, the person which shall come. Thirdly, the maner how he shall come, with thousands of Saints. Fourthly, the end why, to iudge and rebuke. Fifthly, the persons to be iudged and rebuked; the wicked. Sixtly, wherfore and wherof, they shalbe iudged and rebuked.

The cer-
taine of
Christes
iudgment.
Ag. 24. 25.

1. For the certainty of the iudgement, and that the Lord will come in deed; besides that our consciences do feare it and tremble therat, as Felix trembled at the preaching therof by S. Paul: and when we haue committed sinne, albeit no eye see vs, yet perswading our selues that we shalbe therfore iudged, we are often greatly disquieted: and besides that it standeth with the iustice of God, it should be so, that whereas all wicked persons are not here punished; and all the Saints not rewarded; there should a time come, when both the wicked should be afflicted, and the Saints comforted: And besides other like reasons which may be alledged: The holy scriptures of God haue most plainly taught it.

1. Kin. 2. 10

Isay. 3. 19.

Reu. 6. 15. 16

And to begin with Anna her prophesie, thus saith she: The Lords aduersaries shall be destroyed, out of heauen shall he thunder vpon them: the Lord shal iudge the ends of the world, and shall giue power vnto his king, (Christ) and exalt the horne of his annointed. Isay prophesying of the destruction of the wicked, which shalbe perfect in the day of iudgement, crieth out; Then shall they go into holes of the rocks, and caues of the earth, from before the feare of the Lord, and from the glory of his Maiestie; which shall arise to iudge the earth. Which the Angel in the Reuelation applyeth to the day of iudgement. The
same

same Prophet in the concluding of his Propheſie, moſt e- Ifay. 66. 15
uidently ſpeaketh of the iudgement: Behold the Lord wil
come with fire, and his chariets like a whirlewinde: that
he may recompence his anger with wrath, and his indig- 16.
nation with the flame of fire. Daniel propheſied thereof
moſt manifeſtly: at that time ſhall Michael ſtand vp, the
great Prince which ſtadeth for the children of thy people,
and there ſhall be a time of troubles, ſuch as neuer was,
ſince there began to be a nation vnto that time: & at that
time thy people ſhall be deliuered, euery one that ſhall be
found written in the booke. And many of them (that is
all) that ſleepe in the duſt of the earth, ſhall riſe, ſome to
euerlaſting life, ſome to ſhame and perpetuall contempt.
To whom Sophony, Ioel, Malachy, and the reſt of the
Prophets haue ſubſcribed.

Dan. 12. 1.
2. 3.

Soph. 1. 14.
Ioel. 2. 30.
Mala. 4. 1.

As for the holy Euangelists, they haue alſo likewiſe ſpo-
ken of Chriſts comming to iudgement, as in their ſeueral
writings moſt clearly appeareth. And as the Euangelists,
ſo haue the Apoſtles plainly taught the truth and certai-
nty of this vndoubted doctrine. S. Paul ſpeaking thereof,
faith, That the impenitent & hard hearted perſons, which
deſpiſed the bountifulnes, patience, and long ſuffering
of God; heape vp vnto themſelues, vengeance, againſt the
day of vengeance, and declaration of the iuſt iudgement
of God: who will reward euery man according vnto his
works. Elſe where alſo moſt plainly: we muſt all appeare
before the iudgement ſeate of Chriſt, that we may receiue
the things that are done in the body, be they good, be
they euill. S. Peter the holy Apoſtle hath in his two Epi-
ſtles ſubſcribed hereunto: as by moſt euident testimonies
may appeare, to which purpoſe that ſerueth: Now the
end of all things is at hand: be yee therefore ſober and
watch vnto prayer. And againe, the Lord knoweth how
to deliuer his out of temptation, and to reſerue the vn-
iuſt vnto the day of iudgement to be puniſhed. Finally
in this wiſe: but the day of the Lord will come, as a theefe
in the night, in the which the heauens ſhall paſſe away
with a noiſe, and the elements ſhall melt with heate, and
the earth with the workes therein, ſhall be burnt. And

Mat. 16. 27
c. 24. 30. c.
25. 31.

Luk. 21. 27.
10. 5. 28-29
Rom. 2. 5. c.
14. v. 10. &
12.

2. Cor. 5. 10
1. The. 4. 16
1. The. 5. 2.
2. The. 1. 7.
c. 2. 1. & 5. 6
Heb. 9. 27.
2. Tit. 13.

1. Pet. 4. 7
2. Pet. 2. 9

2. Pet. 3. 10.

S. Jude Sermon 7.

to conclude, the Angell in the holy Reuelation hath fore-
 told of this truth: behold saith hee, he commeth with
 cloudes, and euey eie shall see him, yea euen they which
 pearced him through: and all kindreds of the earth shall
 waile before him: euen so, Amen. Els where in like man-
 ner: I saw a great white throne, and one that sat on it;
 from whose face fled away both the earth and the hea-
 uen, and their places were no more found. And I saw the
 dead both great and small, stand before God: and the
 bookes were opened, and an other booke was opened,
 which is the booke of life: and the dead were iudged of
 those things, which were written in the bookes, according
 to their workes. Of this then to assure vs in this place, the
 Apostle speaketh in this wise, and Enoch the seuenth from
 Adam prophesied of such saying, beholde, the Lorde
 commeth.

2 Now who this Lord is, it appeareth by the Scriptures,
 Who shall iudge the world.
 Ioh. 5. 22. which make our Lord and Sauour Iesus Christ, iudge
 and 27. of the world, yea of the quicke and of the dead. Our Sa-
 Mar. 16. 27. uour Christ hath put this out of all doubt and question,
 C. 24. 30. C. but hath committed all iudgement vnto the Sonne: be-
 25. 31. cause that all men should honour the Sonne, as they
 Lu. 21. 27. honour the Father. And S. Mathew, S. Marke, and Saint
 Mar. 13. 26 Luke, entreating of the person of the Iudge, doe all agree
 Mar. 26. 64 in one, of him, that it is the sonne of God, our Sauour
 Christ. Most plainly hath S. Paul thereof spoken, when he
 Rom. 2. 16. saith, that God shall iudge the secrets of all men, by Iesus
 2. Cor. 5. 10 Christ: and when in like manner he affirmeth, that wee
 Ro. 14. 10. shall all stand before the tribunall seat of Christ, Which do-
 Act. 10. 42. strine S. Peter preached to Cornelius the Centurion: he
 commaunded vs to preach and testifie vnto the people,
 that it is he (Christ) which is ordained iudge of the quicke
 and of the dead, Which also S. Paul preached, both to
 Act. 17. 31. the Athenians, and to his scholler and disciple Timothe-
 us; to the Church of Philippos, to Titus the Bishop of
 2. Tim. 4. 2. Creta, to the Thessalonians, and almost in euery of his
 3. Phil. 20. Epistles. So that it is more cleare then the sunne in his
 2. Tit. 1. 3. beaulty, that this Lord, whose comming is foretold by E-
 2. The. 1. 7. nochs

noch; is our Lord and Sauour Iesus Christ.

3 Touching the manner of his comming, the Apostle expresseth it in this wise; he shall come with thousandes of his Saints. Which place hath a most sweet and pleasant harmony with other places of Scripture. For Daniel expressing the same matter, saw God, and Iesus Christ his Sonne, the euerlasting Father, whose throne was like a fiery flame, and a fiery streame issued and came forth before him; and thousand thousandes ministred vnto him; and ten thousand thousands stood before him: the iudgement was set, and the bookes opened, Which is true, both in the first comming of Christ, when for the sitting forth of the Gospell, all the host of heauen did assist him: and also in the second, when to iudgement, all his Saints, Angels and seruants shall attend vpon him. And this is that that the Euangelists teach vs, when they affirme that the sonne of God shall come with his holy Angels vnto iudgement, as S. Mathew saith, the Sonne of man shall come in the glory of his Father, with his Angels, to giue to euery one according to his deedes. And thus to be accompanied, is that glorious comming in the Scriptures of the new Testament, mentioned; wherein is auouched that Christ shal come in power & great glory.

For as the glory of mortal Princes, stādeth in their great retinues, & multitude of Dukes, Earls, Lordes, Knights, Gentlemen and others which attend vpon their persons: so the glory of our sauour Iesus Christ appeareth in the heauenly and royal army of Saints & holy Angels, which vnto iudgement attend vpon him. Which thing S. Iude to reach vs, affirmeth out of Enoch, that Christ should come with thousandes of Saints. And Christ the Lord & iudge of the world, shall come in the forme of man, and in his humanity glorified: which shall be scene of all men. So then in visible, and sensible manner shal Christ appeare in iudgement, in regard whereof, he is said to iudge alone: not that the Father & the holy Ghost, do not iudge also: but because Christ in his glorious humanity, shall only appeare in the person of the iudge to the world, wherefore he is saide to iudge the world.

The manner
of Christes
coming to
iudgement.
Dan. 7. 10.
Deu. 33. 2.

Mat. 16. 27
c. 25. 31.
Mat. 24. 30.
Lu. 21. 27.

2. Tit. 13.

Lu. 17. 37
Ioh. 5. 27.
Mat. 24. 27
A. 1. 11.
Reuc. 1. 7.

S. Iude. Sermon. 7.

And this is no small comfort vnto the Saints of God, that Iesus Christ the iudge, shall appeare in our nature, & in his humanity glorified. that so their faith may be more assured, and them selues more effectually perswaded of their ascension into heauen in the flesh: wherhence Christ in the same shall then come, & cal vs vnto himselfe: that so where he is, we may be; as he praied to the Father: euen in the presence of his heauenly Father, in the immortal kingdom of glory, which he hath purchased by his own bloud for all that doe belieue.

Ioh. 17. 24.

Se Aug. 23
in Ioh.

The end of
Christs
comming.

4 The end wherefore Christ shall come the second time, is to iudge and rebuke: where we must consider, that he speaketh here, of Christs comming in respect of the wicked, whom he shall rebuke and iudge most sharply. As Christ first came to be iudged of the wicked and to be subiect to their taunts, reuilements, and cruell rebukes, as we finde he was in the Gospell: so shall he come the second time, to iudge and rebuke others.

The persons
to be iudged.

Rom. 2. 6. c

14. 10.

2. Cor. 5. 10

Ioh. 5. 28.

5 And the persons which shall be subiect to this censure and iudgement, are the wicked. For howbeit els where it is saide, that all shall stand in iudgement before Christ: yet applying this matter to the wicked, who should rise vnto confusion and damnation; he maketh onely mention of them. Christ shall come into iudgement against all wicked persons, adulterers, adulteresses, fornicatours; incestuous and vncleane persons: vsurers, oppressours extorcioners, slanderers, blasphemers, liers, deceiuers, libertines, epicures, atheists, heretiques, scismaticques, vntactable, disobedient, froward and wayward creatures; and against all the rout and rabblement of the wicked, knowne or secrete, hidden or manifest; one or other, who and whatsoeuer they be; all they shall be subiect to his iudgement, and rebuke, in the day of his comming. So that there is no hiding or keeping secret of our selues from his presence, for he shall iudge and rebuke al the wicked.

Things to
be iudged.

6 Now the things which are to be iudged, in the body of the scriptures, are three: thoughts, wordes and workes.

S. Iude. Sermon 7. 91

Touching thoughtes, it may appeare that they shall be iudged: for Solomon saith, that euery secret thing shall be iudged; where not onely secret deedes, but secreete thoughtes also may be vnderstood. But S. Paul thereof speaketh plainly; affirming that God should iudge the secrets of men, by Iesus Christ, according to his Gospell. And in another place most euidently: iudge nothing before the time, vntill the Lord come; who will lighten thinges that are hidden in darkenes, and make the counsels of the hartes manifest. Wherefore in as much as thou hast desiredly which is an others: in as much as thou hast conceiued euill in thy soule against thy neighbour: in as much as thou hast slaine thy brother in thy heart, or doest in thy soule enuy his prosperous condition: in as much as being hurt or offended, thou desirest reuenge in thy minde: in as much as thou desirest an other mans wife, maide, seruauant, or any other strange woman: Finally in as much as thou in thy inward conceite and affection of minde, in the very thought, wouldest doe that which is euill; howbeit thou doest it not: yet in that thou hast consented thereunto in thy minde: thou shalt be therefore iudged of the Lord.

For deedes, they shall doubtlesse come into iudgement; thereof S. Paul to assure vs, saith, that in the day of wrath, and declaration of the iust iudgement of God, euery one should be rewarded according to his deedes. And in another place, we shall all appeare before the tribunall seate of Iesus Christ, to receaue according to that we haue done, be it good, be it euill. And Saint Mathew speaking of the iudgement of Christ, affirmeth, that in that day, he should giue to euery one according to their deedes. And the whole body of Scripture teacheth the same, auouching almost in euery place, where mention is of iudgement: that all men shall be iudged according to their workes: and our Apostle subscribeth to the same, in that he auouched, that the wicked Thall be iudged and rebuked for all their wicked deedes, which they haue vngodly committed.

And concerning wordes, it is no lesse euident: for our

Eccl. 12. 14.

Rom. 2. 16

1. Cor. 4. 5.

Ro. 2. 5. 6.

2. Cor. 5. 10

Mat. 16. 27

C. 25. 42.

Reuel. 10.

11. 12.

Io. 5. 28. 29

S. Iude. Sermon. 7:

Saujour Christ teacheth, that who so through speaking maliciously against the graces of Gods spirit in him, should blasphemc the holy Ghost; should not onely be iudged, but iudged to euerlasting punishment, neuer to be pardoned. And therefore also telleth he his disciples, that they shall giue accountes of euerie idle word which they speake, at the day of iudgement; and protesteth to the same purpose, that by their words they should be iustified, and by their words they should be condemned.

V. 35. And in the historie of the Kings, it is affirmed that **4. King. 18. 32.** Rabsacah the captaine of the Assyrians, vttered blasphemie for his King, for which he was punished. And Iob **Iob. 30. 28. 29.** affirmeth in like manner, that the wicked shall be punished for his wordes against God, which most chiefly, without all doubt, shall be in the day of iudgement, when all mens words, works and thoughts, shall come before God. Also in a certaine place thus it is written, **Cypr. lib. 1. Epist. 3. Epist. Luk. 16. 24.** by thy mouth I iudge thee wicked seruant. When S. Cyprian fell into the consideration of this matter, and entered into the discourse of the euil of the tongue; among other things alledging the historie of the rich glutton mentioned in the Gospell, he saith of him in this wise: Hence, that rich sinner, who desireth helpe and ease from Lazarus, being in Abrahams bosome, when he was burning in hote torment of flaming fire; among all the parts of his bodie, in his tongue suffered greatest pain and punishment, because he had in his tongue and mouth most offended. Our Saujour Christ teaching vs, that our wordes and speeches shall come vnto iudgement, affirmeth, that who so calleth his brother foole (in rankor and malice of his heart) shall be worthie to be punished with hell fire.

Mat. 5. 22. 4. King. 19. 32.

These three then being subiect vnto iudgement, thoughtes, workes and wordes; S. Iude out of Enoch specifich onely workes and wordes, and thereof saith, that the Lord shall rebuke all the vngodly among men, of all their wicked deedes which they haue vngodly committed, and of all their cruell speeches which wicked sinners haue spoken against him.

Now if we enquire for the place where this iudgement shall be, S. Paul doth plainly teach, that it shall be in the aire. Then saith he, shall we which remaine and be aliue, be caught vp with them into the cloudes to meete the Lord in the aire. As for that of Ioel, touching the vallie of Iehosaphat whether God saith, he would call the nations: it is to be vnderstood, either by the way of aluding, as hauing regarde to the vallie, where God miraculously slewe the enemies of Iehosaphat: So it may signifye the vallie of destruction, prepared for the wicked: or the Lord hath respect vnto the word Iehosaphat, which signifieth, pleading, or iudgement: because God would in the day of Christ iudge the enemies of the Church, as then he did in the vallie of Iehosaphat.

The place of iudgement.

1. Thes. 4.

17.

Ioel. 3. 2.

4. King. 20.

26.

Seeing that the Lord in the day of his wrath, and declaration of his iust iudgement; in the seneritie and exactnes of his iustice, will leaue neither worke nor word, vnrewarded and vnexamined: what care ought man and woman then to haue, both to guide their waies with such discretion, and refraine their tongues with such circumspection; that neither wicked workes, neither cursed speeches, condemne them?

These things thus set downe, it is not impertinent to speake something of this Prophecie. Wee doo not reade in all the scriptures any mention of the same, but in this place onely. Neither doth the whole booke of the Bible, once speake of any such booke: yet no doubt, such a booke there was among the auncient Hebrewes,

Enoch his

prophecie

whence.

which may appeare by sufficient testimonies. Tertullian a most graue, learned, and auncient Father, maketh mention of such a booke of Enoch, defendeth it, and citeth authoritie from thence, affirming that it occupied the place of a testimonie, and was of authoritie with Saint Iude the blessed Apostle. Saint Hierom, expounding the Epistle to Titus, maketh like mention of this booke of Enoch: whence also he confesseth that S. Iude fetched this testimonie. Eusebius the Bishop of Cesaria, in his euangelicall demonstration,

De habitu

mulierum.

Idem de

idolat.

In Epist.

Tit.

Lib. 9. c. 4.

de demon-

stratione

Euangeli-

ca.

not onely mentioneth this booke of Enoch, whence

S. Iude. Sermon 7.

Iude fetcheth this Prophecie; but also another booke of Enoch written of Astrologic: which booke is thought to haue perished in the captiuitie at Babilon: and the contentes only, by tradition to haue come vnto the Church, euen vnto the time of the fathers. Howbeit, others thinke that the verie bookes themselues came to the hands of Tertullian and the fathers of that age; but to haue perished vnder the bloodie persecution of the cruell tyrants; who went about to haue bereft the Church, of all sacred writings, and burned, as much as in them laie, all holy scriptures.

But when it was lost, it is vncertaine: but this is too true, that the wickednes of times, haue spoiled vs, not only of this, but of many other bookes and writings, which the auncient Hebrewes haue enioyed.

For in the sacred scriptures we reade of sundrie bookes which we now haue not, neither had our forefathers long before vs. Moses the man of God maketh mention of a booke, entituled the battels of the Lord. Iosua the Captaine of Israel citeth also a booke, which was called the booke of the righteous. In the first of Chronicles, there is mention of the booke of Nathan the Prophet, and of another of Gad the seer. And in the second booke thereof, mention is made of the booke of Shemaiah the Prophet, and Iddo the seer. Also a little before, there is mentioned the booke of Nathan the Prophet, and the booke of the prophesie of Ahiah, the Shilonite: and of the visions of Iecdo the seer, against Ieroboam the sonne of Nebat. And in another place there is mention of a booke of Iehu the sonne of Hananie. And if there be any other the like in holie scriptures. Of these we haue not one, but long since hath the church been depriued and bereft of them. Yet almightie God, in his fatherly mercy and diuine prouidence, hath reserued for the Church, (mawger the heads and beards of all the wicked,) such bookes, as wherehence we may sucke so much of heauenly sappe and spirituall iuice, as may refresh our soules vnto saluation: which is our comfort.

For the authoritie of the booke, whether it were Enochs

Many auncient
bookes
lost and
perished.

Num. 21.

14.

Iosu. 10. 13.

2. King. 1.

28.

1. Chron.

29. 29.

2. Chron.

12. 15.

2. Chron.

9. 29.

2. Chron.

20. 34.

Enochs owne booke, or by some in his name set forth, and so Apocriphon; it is in question. Tertullian in his booke before cited, seemeth to be of opinion, that it was Enochs own booke, reserved in the deluge by his sonns sonne Noe: and afterward by him brought to light, and deliuered to the auncient Israelites. But in processe of time, to haue bin reiected of the Iewes, because it contained plaine testimonies of their condemnation: neither was it saith he, any maruell if they reiected it, who reiected all that sounded of Christ Iesu vnto them.

But S. Hierom, and other of the auncient Fathers, with most of the new learned writers, take it to be a booke obscurely written, which they call Apocryphon; yet celebrated and accounted of with all men. Beda writeth, which Tertullian himselfe confessed, that this Epistle of Iude was for a time of many reiected, because he alledged a testimonie from a booke which was obscure, and Apocryphal. Notwithstanding, through authoritie, auncientnes and vse, it deserued to be reckoned among the Canonically scriptures: especially seeing out of the apocryphall and obscure bookes, he hath cited a testimony not obscure or apocryphall, but cleere and manifest. So that by agreement and consent of the most and best, that I haue red, it seemeth that the booke was not Canonically, but Apocryphall, and yet receiued.

Wherehence ariseth a question in these daies much moued: whether it be lawfull for the Minister of God vpon any occasion, to alledge a testimony out of any, but out of the Canonically scripture. And many hold opinion, (but without iust and sound prooffe) that in no case it is lawfull to vse either prophane sentence, or Apocryphall testimony in their Sermons and preachings.

Whose opinion not only this place, and the Apostles practise, but manie the like, may confute. Which to touch briefly; the only example of Paule may teach vs, that in some cases, it is lawfull to alledge not only out of obscure writings of the Saints, but euen out of those which were Heathenish, and of the idolaters of the Gentiles. Wherefore S. Paul to conuince the Idolatrous

The authoritie of Enoch his booke.
De habitu mulierum.

Sup. Epist. Tit.

Beda. in Iudam.
Tertul. de hab. mulierum.

Whether may a minister alledge any thing out of any Author, except the Canonically Scriptures?

The determination of the question.

Acts 17.

and

S. Iude. Sermon. 7.

and ignorant Athenians of great blockishnes and ignorance, alledgeth the saying of Aratus the Poet, to proue the true God; who said, That in God we had our liuing, our mouing and being: in him we liue, saith he, and moue, and haue our being; as also certaine of your own Poets haue said, for we are also his generation. And in the question of the resurrection, reprocuing the Epicures, which, as if there were no resurrection nor life to come, gaue themselves to all pleasure and riotousnesse of life, and disdainefully against the godly vttered most vile speech, let vs eate and drinke, for to morrow we shall die. S. Paule condemneth their beastly speech by a sentence out of Menander the Poet; Euil speech corrupt good manners. Finally, inueighing against the Cretians, he alledgeth for their iust condemnation, the sentence of Epimenides the Poet of the heathen: one of them selues (saith Paule) euen one of their owne Prophets said, the Cretians are alwaies lyers, euil beasts, slow bellies.

If S. Iude then alledge a place Apocriphall, and Saint Paule alledge sentences out of the very heathen Poets; why shall it not by their examples, vpon like occasions be lawfull for the Ministers of God to do it also?

S. Basil, the auncient Father, entring a consideration thereof, concludeth, that both the knowledge, and vsing of prophane learning, is necessarie in the Minister of God: which must serue diuinitie as handmaidens, being purified and clenfed from the idolatrie and impietie of the heathen. For as the spoile of the Egyptians, which from them the Israelites tooke at their departure, did afterward serue for the beautifying of the Lords temple and tabernacle; so may the sayings of prophane Philosophers, rightly ordered and vsed of the Ministers of Christ: beautify and set forth the word of God vnto the people. S. Augustine saith, it is no small praise, to spoile the Egyptians of their apparrell and vestiments, of their gold and siluer, and to put them to the adorning of the Lords tabernacle, which they haue shamefully abused to riot and pride, and to beautifie the temples of false gods.

1. Cor. 15.
33.

1. Tit. 12.

Lib. ad
Nepotes.

Exo. 11. 2.
Ca. 12. 35.

Lib. 2. de
doctrina
Christianis.
ca. 40.

So is it no small commendation, to take from the heathen their golden and siluer sentences, their fine and witty sayings, which they haue abused; and to make them serue as handmaidens, to set forth and bewtifie diuinitie. And as it was permitted the Israelites to reserue and take vnto them, and to vse the captiue women of other nations, after their nailes were paired, and their heads shauen; so shauing and cutting off the vanitie, the idolatrie, the superstition, the impietie, from the writings of the heathen; the Ministers of God may afterward safely vse them. And as Dauid dedicated the vessels vnto God, which he receiued of Toi king of Antioch, and which he had culled and chosen out of the vessels of the nations which he had subdued: so may the preacher of the word of God, offer to the setting forth of Gods word and glorie: the wittie and graue, the wholesome and wise sayings, which he hath picked, culled, and gathered out of the Gentiles.

Deut. 21.
10. 11. 12. 13

4. King. 3.
11.
Iosu. 6. 19.

Which thing the auncient fathers haue done; among others Chrysostom: who entreating of othes vnto the people, saith: seeing that you will not be perswaded by scripture, I wil warn you by strange & heathenish things: which God himselfe did vnto the Iewes: Goe saith he vnto the Iles of Cethim, and Kedar; send & see if any nation hath changed her gods, which yet are no gods. And he calleth men also vnto brute creatures: go to the Ant and to the Bee. The same do I now say vnto you: consider the Philosophers of the heathen, then shall you knowe how worthe of punishment you are, despicing the diuine lawes of God. Thus Chrysostom. Whereby it may appeare most cleare, that the fathers vsed that libertie of alledging in certaine cases, the sayings of the heathen.

Homil. 28.
ad populu.

Iere. 2. 10.
11.

Prou. 6. 6.

Among the which, as many things are false and euil, so are there somethings true, and to be vsed. So euen in obscure writings and bookes Apocriphall, albeit there may be some things not so sound, yet must not all things therein be reiecte: neither are wee bound to the whole booke, whereof wee may allow some one sentence. Therefore S. Ierom saith not amisse, that a
man

S. Iude. Sermon 7.

In Epist.
ad Tit.

S. Austine,

man may vse a part of a book, and yet not necessarily approue the whole: for if we must approue the whole book, whereof we may vse a part; then must we allow, and receiue among the scriptures of God, the Apocryphall booke of Enoch, whence S. Iude drew authoritie. And we should also allow many writings, whereout the Apostle Paul hath drawen some true sentences. We may therefore take that is good and true in them, & leaue the rest. And that there is euē in the writings of the Gentiles some things true: S. Augustine confesseth in a certaine place; which trueth, it is something hard, to draw out, from so many lyes, tales and fables admixed. And not onely these, but others of the auncient fathers, haue vsed and approued the alledging both of Apocriphal writings, and of sentences also of the heathen. Neither the old and ancient fathers onely, but the new and latter writers in their sermons, lectures and expositions vpon the scriptures, do the same, as in their writings appeareth. See more, v. 9. fol. 65. 66.

Now if there be some good and true things in the obscure writings, and such as are Apocriphall, and there may be an vse of them; as herein it appeareth: then are they fooles, hairebraines, and franticke fellowes, which will not onely not read any of those writings, but cut the out of theyr Bibles, as prophane things, and altogether to be reiected.

Cautions
to be vsed
in allea-
ging of
prophane
writing.

Being then doubtlesse lawfull to vse these and prophane writings also, yet therein we must obserue these cautions.

1. That we alledge them but seldome, rarely, and sparily, and with good aduifement.
- 2 That we cut and shaue off from them, the euil, and out of thornes, picke out the roses.
- 3 That they be vsed to the end that men may see their blockishnesse, their ignorance, their incredulitie, theyr impietie, and iniquitie, for which they are reprobued of the heathen, and men which knew not God: which is to the great shame of those, which make profession of Religion.

4 That chiefly they be alledged against such as are hard of heart, wicked of life, impure in manners, and giue themselves to the prophaneſſe of the Gentiles, and people of the heathen : against whome the testimonies of such persons serue most fitly. Whereunto S. Paul, in the allegation of the prophane Poets, had respect chiefly.

5 That they be alledged to bring to our remembrance the word of God, for which they are alledged, whereunto they giue light, and a more euident declaration of the trueth. These cautions and such like obserued, there is no doubt, but both apocriphall and prophane sentences & stories may be vsed. And this I haue more largely touched, for the curiositie of our age in these matters. Wherin many mislike the alleaging of all such authours whatsoever. Whom if it were possible to force to restore and render that which they haue drawne from both prophane and diuine authours: I doubt not but with Esops crowe, they would be left altogether naked; and that they would confesse themselves very dawes, for finding fault with the alleading of those authours, from whom what is commendable in them, they haue sucked by stealth, and will not confesse it.

3. The Apostle hauing interlaced this Propheſie with the description of the seducers and false brethren, by reason whereof, howbeit it serued the purpose fitly, yet the description was broken of; now in this last place, and in the sixteenth verse, he commeth and returneth to the description, and continueth it, and by setting downe more qualities and marks of these wicked ones, he maketh it perfit.

A returning
to the former
description.

To continue then his description, and to adde to the other ſiue marks before mentioned, ſiue more, and so to make vp the number of ten; the Apostle proceedeth.

6. They are murmurers, and grudgers, they mutter, they murmur, they grudge, they groine, if all thinges fall not out to their contentment : they mislike their places and callings, estates and conditions, and are angry with God, if in all things he please not their humors. If they be restrained of libertie, if they be touched with pouertie, if they

Murmuring and
grudging.

S. Iude Sermon. 7.

Exod. 16. 1. they be pinched with penury, if they be subiect to affliction and aduersitie; if they be not in the highest places, and
 2. 8. 6. 17. on and aduersitie; if they be not in the highest places, and
 v. 1. 2. & c. exalted to greatest authoritie: they fret and fume, they
 Num. 11. 4. are offended and discontented with God. Like the mur-
 5. c. 14. 2. c. are offended and discontented with God. Like the mur-
 20. 1. 2. muring Israelites, of whose discontentment of mind, Mo-
 Psal. 78. 7. ses and Dauid haue spoken, & to whose iust punishment
 Psal. 106. they also beare witnesse, as in holy scripture may appeare
 24. most clearly. These are the greedy dogges spoken of by
 Pla. 59. 14. Dauid, which runne about the citie, and grudge if they be
 15. not satisfied. See s. v. Iud. Sermon 4. fol. 43. 2. 44. 1. pag.

**Complain-
ing.**

7 They are complainers: complaining either of their estate, that they are inferiors to others: that there is no equalitie obserued either in honor, or in riches and living: that men haue not alwaies according to their deseruings; that they are subiect to many chaunges and chaunces of this mortall life; that there are many vexations and disquietmentes of men in the world: that there is no continuance of the state of man vppon the earth, but that all men are full of misery, vexation of minde, troubles and afflictions, which is most pitifull: or els they grudge and cōplaine one against another. Whereof S. Iames c. 5. v. 9. Ser. 25. f. 304. 1. p. Or finally they may be said to cōplaine, when they accuse Gods saints, as the onely causes of all euils in the world, and so make greuous complaints of them vnto mē, as the heathen did in S. Cyprian his time, against the Christians; accusing them as the onely causes of all miserie, calamitie, and troubles in the world; as also Tertulliana confesseth.

**Ciprian:
contra
Demetria:
Tertullian
Apologeti.**

8. They walk after their own lusts. Whatsoeuer voluptuousnes, pleasure, concupiscence, & carnal desire, prouoketh or stirreth them vnto: that they do, that they follow. Of this sensualitie & filthines, see more, ver. 8. fol. 59. 1. p.

**Pride of
speech.
Pla. 12. 4.**

9. Their mouthes speake proud things. Their wordes are hawtie, mightie, great, and full of arrogancie and pride. Like those in Dauid: we ought to speake; our tongues are our owne, with our lippes will we preuaile, who is Lord ouer vs? they are inclosed in their fat, & they haue spoken proudly with their mouth. Yea so proud are they, that they set their mouthes against heauen, & their
 Psal. 73. 9. tongues

tongues walke through the earth. In which number, was that blasphemous & desperate person, a traitor to God, and a traytour to his Prince, Hacket, that vile Antichrist, whose blasphemous tongue, spared neither God, nor man. Whose filthy mouth hath spoken moste proud words, of a spirit most arrogant and diuelish. Who when he could not compasse his malicious, desperate, & mischieuous purpose; and for iust desert, was condemned, & readie to be executed: he lifted vp his mouth against the most highest; he cursed God, which is blessed for euer, bys tongue walked through the earth, which in the pride of his speech he threatned; together with heauen it selfe, to burne and consume them with fire.

Such are many heretikes and seducers of our time, who make great boasts, swell in words, in speech presume wonderfully, who vaunting themselues, seeme wise in their owne conceit; and so become subiect to the curse of Gods Prophet; and offend against Saint Pauls doctrine and counsell; who willeth them not to be wise in theyr owne eyes: they are like the glorious Thrafo, who will bragge it out, if wordes will serue the turne: they make the world beleue, and beare men in hand, that they are the onely men, that they are the onely Church, that they are the onely Saints: as our proud & boasting Romanists, Baronists, Anabaptistes, Donatistes, Martinistes, Familistes, Libertines, and the whole rout of that rebellious rabble doe. Who being not called to any lawfull place in Gods Church, take vpon them to disgrace whom they list: and not onely to excommunicate, but also in theyr owne conceites, to displace Princes. These bragge of their libertie, therefore do they denie all allegiance to all powers. Such and the lyke swelling wordes of vanitie, do these men vtter, wherby it appeareth plainly, that they are of that rebellious, hereticall and arrogant race, whereof Saint Iude here speaketh: who swarme in these dangerous times, to the perill of the state, to the disquieting of the commonwealth, to the slaunder of the Gospel, to the disturbance of the Church, to the hurt of many soules, and to the renting in sunder of the

An. 1598.
Iulij. 18.

Rom. 1. 25.

Isai. 5. 21.
Rom. 12. 10

Thrafo.

ynlea-

S. Iude Sermon. 7.

vnseamed coat of Iesus Christ.

Fawning
and flatter-
ing.

10. Their last marke is, that they flatter men, hauing mens persons in admiration for aduantage sake. When by honest labour and trauell they cannot attaine to that they seeke after: when by vertue and desert, they cannot clime vp to dignitie: when for their wisdom, prudence, and knowledge, they cannot compasse the calling where. on theyr mindes are settled: then they creepe in with men, they fawne and flatter such as are of countenance and credite; they insinuate themselues by faire speech and flatterie, into the bosomes, and familiaritie of. great personages, whose persons they admire, they commend, they lift vp and extol about the heauens, for their aduantage, and that they may be shrowded and couered vnder the winges of their authoritie.

And whatsoeuer their liues be, whom thus they flatter, yet like the Parasite in Terence, they allow all things. What they say, they affirme it also: what they denie, these denie in like maner. They commend euill, and condemne good: they allow impietie, and reprove godlinesse. They call white blacke: blacke white: light darkenesse, & darkenesse light: euill good, good euill: sowre sweete, and sweete sowre: and so are accursed by the mouth of Isay: and as the Apostle of such speaketh: with sugred and flattering wordes, they deceiue the heartes of the simple: like the couetous Prophets in former times, who for aduantage, praised, extolled, and had in admiration the persons of the people.

Isay. 5. 20.

Rom. 16. 18

Such are they now, who for the continuing of theyr exhibitions, collections, and gatheringes (as they terme them) of theyr brethren; for their profits, can suffer theyr exhibitioners and benefactors, to flaunder and backbite those which are absent; to raile vpon such as are in authoritie; to condemne in their speeches the innocent, whom they know not: to viter corrupt speeches, lewd blasphemies, and commit other wickednesse; and yet haue them in admiration.

Now to conclude, seeing deceiuers and counterfeit catholikes in all times are so wicked: falling from faith to infidelitie:

infidelity: from professours of religion, to be enemies of
godlines; from being the seruants of Christ, to be lims
of Sathan; and are giuen ouer to all manner iniquity:
what care ought the Saints to haue, what trauell ought
they to vndertake, what diligence to giue, what labour
to imploy: with all circumspection to beware of them;
and with all their power, earnestly to contend against
them? And this is the force of this fift reason or place of
confirmation.

The Lord for his great mercy, direct our hearts with
his spirite, and in the whole course of our liues, lead vs
with his holy hand, that thereby wee vpheld and vnder-
propped, neuer stumble through the subtle snares of the
wicked: but that we carefully and warily at all times a-
uoiding their enticements, may go on to the end, in

all truth & godlines: that so we glorifying God

in this present life, may be glorified of

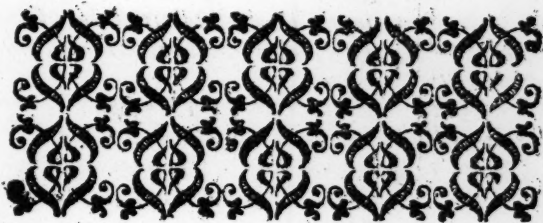
him in y life to come, by our Lord

and Sauour Iesus Christ,

Amen.

O

Verse



S. Iude. Sermon. 8.

Ver. 17. But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.

18. How that they told you, that there should be mockers in the last daies, which shoulde walke after their owne vngodly lusts.

19. These are they that seperate themselues from other, naturall, hauing not the spirite.

The sixt
place of
confirmati-
on.

THe last & sixt place of confirmation, is from the foretelling of these vile and wicked monsters, by the holy Apostles of our Sauour Iesus Christ. The force whereof is this: the Apostles of Christ haue foretolde before of such vngodly men, aduertising vs, that in the last times such should be: therefore ought we, neither to thinke it strange when they do come; and also most earnestly to striue against them, when we know them.

The wordes red
in the text, con-
taine five chiefe
and principall
things, Namely

- | | |
|---|--|
| <p>1 A stirring vp of the Saints, to record and call to remembrance, that which before they haue known.</p> <p>2 Who they were which foretolde of the comming of these vile monsters.</p> <p>3 What they foretold: that such should be.</p> <p>4 When they should be. In the last time,</p> | <p>1 They should be mockers.</p> <p>2 They should walke after their owne lustes.</p> <p>3 They should seperate themselues.</p> <p>4 They should be natural.</p> <p>5 They should not haue the spirite.</p> |
|---|--|

This



His place seemeth to be implied and added by way of a preoccupation or preuenting of some obiection, which might haue beene made by the Saints against Saint Iude. For they might haue sayd: O holy and blessed Apostle. these things are strāge, which thou writest: we neuer heard of such matters before now. If then they be so suttle and crafty, if they be so many and also so wicked, how shal we know them, how shall we preuent them?

Saint Iude preuenteth this: you cannot be ignorant of this; you remember that the holy Apostles of Iesus Christ haue foretoldē you of such: and therefore beeing before admonished and warned thereof; you both may preuent them, and must beware of them, and contend against them.

I Concerning the stirring of them vp to the recording and remembring the things they knew before, thereof thus saith S. Iude. But ye beloued, remember the words which were spoken before. As who should say, Call to your remembrance what before hath been told you: do not bury in obliuion and cuerlasting forgetfulnes, that which before hath been spoken vnto you; but record and call to minde what you haue heard, and you shall see that these matters, long since haue beene told you.

In which words he first allureth them thereunto, by the louing name whereby he calleth them; whereby hee easily getteth their fauour and good will, to be heard, in that he vouchsafeth them the name of beloued. Thereof before, see more, the third verse, and second Sermon. fol. 17. i. pag.

Secondly, he admonisheth and aduertiseth them, howbeit before they had beene informed: whereof also hath been spoken. Verse 5. Sermon. 4. fol. 42. i. pag.

Thirdly, let vs learne, that it is not enough for the

S. Iude. Sermon 8.

Saintes and children of God, once to heare things accompanying saluation, but they must often remember them, muse vppon them, and meditate in them. Therefore almighty God exhorted the Israelites, that they should not forget his words: but continually to meditate therein: and to lay them vp in their hearts: to rehearse them continually to their children, to talke of them in their houses, when they walke by the way, when they lay downe, and when they rose vp. To binde them for a signe vpon their hands, and to be as frontlets betwixt their eies. &c. and so to haue them in continuall remembrance. Whereof see more: Num, 15, 38. Deut. 11, 18. Deut. 22, 22, Mat. 23, 5. And the continuall remembraunce of Gods word, is a marke of righteousnes, and a signe of Gods true children: wherefore Dauid speaking of the righteous man, saith, that he delighteth in Gods law, and therein meditateth day and night. And holy Dauid of himselfe saith, That his delight was in the law of God; and all his study therein; and therefore promiseth therein alwaies to bee occupied and to meditate. This S. Iude here teacheth vs; when he exhorteth the Saints to call to remembrance the words which they had heard before.

Deu 6.6.7

Remina-
ting of the
word is
necessary.

Psa 1, 2.

Pf. 119. 15.
16. 20. 24.
43. 55. 97.
99. 118. ver-
ses.

And how necessary a thing it is, herein (as it were) to chew the cudde, and as it were, to whet them vpon our hearts, to giue an edge vnto the thinges which we heare; as the force of Moyfes words importeth: we may better perceiue within our selues by due prooffe, then by words can wel be taught vs: and therefore at this time, and in this place, I note it onely by the way, and so passe by it.

2 Who they were, whose words these were, he sheweth; But ye beloued, remember the words which were spoken by the apostles. He saith not, remember the words which were spoken before, of the Rabins of the Hebrues: nor the words of the Scribes and Pharisies and Elders of the Iewes: neither the words of Councils, generall or prouinciall: neither the wordes of this decree or that decree; of that Pope, or this Pope: neither doth he say, remember this custome or that custome: this tradition, or that tradition: this saying, or that saying, of this
or

or that Father; but remember the wordes of the Apostles of our Lord Iesus Christ. For neither Rabin of the Hebrewes, nor Scribe and Pharise of the Iewes, nor counsell of the Churches, nor decrees of the Bishops, nor custome of times, nor tradition of Elders, nor saying of Fathers, is any thing worth: vnlesse it be founded first and grounded vpon the words which haue bene told vs before of the Apostles of Iesus Christ.

And because there be many which will seeme Apostles, and yet are not true Apostles: therefore he biddeth them to remember the wordes which were spoken by the Apostles of our Sauour Iesus Christ. Saint Paul confesseth that there were Apostles, which were deceitfull workers, which could transforme themselves into the Apostles of Christ: as Sathan himselfe transformeth himselfe into an Angell of light. And therefore it is no great thing, though his Ministers so doe; and transforme themselves as though they were the Ministers of righteousness, whose ende shall be according to their workes. The Angell of God saith vnto the Church of Ephesus, that it had examined such as saide they were Apostles, and yet were not. And both our Sauour Iesus Christ, and the blessed Apostles of Christ haue also confessed, that there are and shall be diuers false Apostles in the Church. Their words, are we not commaunded here to remember, but the words of the Apostles of Iesus Christ, our Sauour.

2. Cor. 11.
13. 14. 15.

Reu. 2. 2.

What then is taught vs by the Apostles of our Sauour Iesus Christ: that is to be thought vpon, that is to be meditated, that is alwaies to be remembred of the saints. But what the false Apostles, what the Angels of darkenes, what the Ministers of Sathan, what the impes of the Diuell haue suggested; that is not to be accounted off, neither is that to be regarded of the Church and Saints of God.

3 And what haue the Apostles of our Sauour Christ told and taught the Church, the Saints? euen that such filthy monsters and vile persons should come. Whereof the holy Apostles haue not in one, but in many

S. Jude. Sermon. 8.

Act. 20. 28.
29. 30.

Rom. 16.
17. 18.

2. Phil. 2.

V. 18. 19.

Col. 2. v. 8.
2. Thes. 2. 3.
Eph. 5. 6.

place told vs. And if wee begin with S. Paule, wee shall see his care in this respect to haue bene great: with all diligence he foretold of such impostours and decauers, as after his departure, should afflict and molest the Church. Whereof he thus aduertised the seniorie and eldership of the Ephesians: Take heede vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouer-seers, to feede the church of God, which he hath purchased with that his owne blood. For I know this, that after my departure, greedy Wolues shall enter in among you, not sparing the flocke. Moreouer of your owne selues, shall men arise, which shall speake peruerse things, to draw Disciples after them. The same Apostle foreseeing the enemies of Gods Church, warneth, after most heauenly pointes of doctrine, the Church of Rome in his time being, carefully to beware of false Apostles and deceiuers. Now I beseech you brethren (saith Paule) marke them diligently, which cause diuision and offences contrarie vnto the doctrine which ye haue learned, and auoide them. For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering, deceiue the harts of the simple.

And to passe ouer some places in the same Apostle, did he not most carefully admonish the Church of Philippos thereof, when to them he writeth in this manner? Beware of dogges, beware of euil workers, beware of concision. And doth he not repeat to them againe the like exhortation? many walke, of whom I haue told you often, and now tell you with weeping, that they are the enemies of the crosse of Christ: whose end is damnation, whose God is their bellie, and glorie to their shame, beeing carnally minded. To the Church of Colossa after the same manner S. Paule writeth: beware least there be any man that spoile you through Philosophie and vaine deceite, through the traditions of men, according to the rudiments of the world, and not after Christ. By which watchword, he giueth them plainly to vnderstand, that such deceiuers there should be. Writing vnto his disciple and scholer Timotheus, as it were of set and determi-

determinate purpose, he giueth a most graue and Apostolike admonition thereof vnto him : Now the spirite (saith Paule) speaketh euidently, that in the latter dayes, some shall depart from the faith, and giue heed vnto spirites of errour, and doctrines of diuels: which speake lyes through hipocrisie, and haue their consciences burned with an hote iron : forbidding to marrie, and commanding to abstaine from meates, which God hath created to be receiued with thankes giuing, of them that be lieue and know the trueth. And informing Titus the Bishop of Creta in the knowledge of the same truth: and foretelling him in like manner of like deceiuers, writeth after this manner thereof vnto him : there are many disobedient and vaine talkers and deceiuers of mindes, chiefly they of the circumcision. So that euen in the Apostles times this myserie of iniquitie began to worke, as Paule auoucheth; and the kingdome of Antichrist and all manner of imposture and deceite in their dayes began to creepe out of the shell, and shew it selfe : which in the latter dayes and to the ende of the world, most clearely should be reueiled.

S. Peter out of whom S. Iude hath taken much, treateth of this same matter, and both foretelleth there should be such false Prophets, and sheweth what manner of persons they should be, in a large discourse : the summe or proposition whereof is this : There were false Prophets also among the people, as there shall be false teachers among you. S. Iohn, in manie places also foretelleth the Church of false teachers, seducers and Antichristes which should come into the world : but most chiefly where he saith, little children, it is the last time, and as you haue heard, that Antichrist should come, euen so are there many Antichristes in the worlde, whereby we knowe that it is the last time. And when a little after he thus aduertiseth the Saintes : Dearly beloued, belieue not euerie spirite, but trie the spirites whether they are of God : for many false Prophets are gone into the world. Finally, in his second Epistle to like purpose he telleth the Church, that there were

S. Jude. Sermon. 8.

many deceiuers entred into the world, which confesse not that Iesus Christ is come in the flesh. And thus we see the holy Apostles of Iesus Christ, haue (as it were) with one mouth, foretold of deceiuers to come. whose preadmonitions and forewarnings S. Jude calling vnto the remembrance of the Saints, willet them to remember the words which were spoken before, of the Apostles of our Lord Iesus Christ.

Seeing then God by the mouth of his Apostles hath foretold of this geare before: it can not be but sure and certaine, which is confirmed by so euident testimonies. And being so warely warned of them by the Apostles: the Saints must not only carefully auoid them, but earnestly according to the tenour of this exhortation, contend against them. So that now no man may pretende excuse, either for his ignorance or for his negligence, if by the doctrine of the Apostles, he will not be taught to beware of these monsters.

Question.

Psal. 80. 13.

Answer.

Now if any man shall aske the question, why almighty God, a God of all wisdom, will suffer these wilde Bores to disquiet and trouble, yea (as much as in them lieth) to deuoure and roote vp his holy vine and inheritage:

It may be answered. 1. It pleaseth him so to do, and who shall say vnto God, why dost thou so? Secondly, they are for the good of the Church: and what good and profit thereby redoundeth to the Church, it hath beene shewed before. V. 4. Sermo. 3. Fol. 34. I. p.

Rom. 9. 19.

Psal. 119.

90. 142.

Ioh. 17. 17.

Jam. 1. 18.

Againe, if these heretiques & false Prophets, seducers, & deceiuers of Gods people, in excuse of themselves shal say, that they can not do with their wickednes, because they are ordained by the will of God: and who shall resist his will? And that they were foretold of before by \bar{y} word of the Lord, and his word is truth, and must needes be performed: thy word O Lord is true from euerlasting, thou hast laide the foundation of the earth, and it abideth: and our blessed sauour saith vnto his Father, in his praier for the saintes: sanctifie them with thy truth: thy word is truth: and S. Iames affirmeth, that God hath of his owne will begotten vs againe by the word of truth:

To

To them it may thus be replied : though they are ordained of God, and in his holy word forespoken of; yet partly in that Gods ordinance and foreknowledge or foretelling in his word, doth not force them to wickednes, neither maketh them to sinne, but they run into this iniquitie by the corruption of their owne nature; and partly in that, by doing wickedly, they do it not to fulfill Gods eternall decree, but to satisfie their owne desires: therefore are they worthie to be condemned, howsoever by Gods word they were forespoken and prophecied of before.

4 Now concerning the time when they should come, howbeit the blessed Apostles in their owne times did see that sundrie were alreadie come and crept out, which in severall places of their Epistles is confessed : both by the blessed Paule, and the holy Apostle S. Iohn in like manner : yet in respect they should most of all swarme in the end of the world, and rush out in greatest companies immediatly before Christ his comming to iudgement; therefore haue the Apostles foretold that then they should be. Which no doubt they learned of our blessed Sauour Christ, who had most plainly told them, that before his comming, in the ende of the worlde, many deceiuers should arise and beguile many. Concerning the time of their comming in the holy Apostles limited, wee may heare S. Paule most plainly deciphering the same : now the spirit (saith he) speaketh euidently, that in the latter times some shall depart from the faith, and giue heed to the spirits of errour, and doctrines of diuels. And elsewhere to like purpose; this knowe also, that in the last dayes shall be daungerous times. For men shall be louers of themselues &c. S. Peter also speaking of the time when wicked deceiuers should come, writeth thereof after this manner to the Church : This first vnderstand, that in the latter dayes shall come mockers, which will walke after their owne lustes, and say, Where is the promise of his comming ? Finally S. Iohn : Little children, it is the last time, and as ye haue heard, that Antichrist should come : euen so are there many Antichristes in the world,

2. Thes. 2. 7

1. Ioh. 2. 18

1. Ioh. 4. 1.

2. Epist. 7.

Mat. 24. 5.

& 11.

Heretiques

and decei-

uers shall

abound in

the end of

the world.

1. Tim. 4. 1.

2. Tim. 3. 1.

2. Pet. 3. 3.

1. Ioh. 2. 18

S. Jude. Sermon. 8.

many deceiuers entred into the world, which confesse not that Iesus Christ is come in the flesh. And thus we see the holy Apostles of Iesus Christ, haue (as it were) with one mouth, foretold of deceiuers to come. whose preadmonitions and forewarnings S. Iude calling vnto the remembrance of the Saints, willet them to remember the words which were spoken before, of the Apostles of our Lord Iesus Christ.

Seeing then God by the mouth of his Apostles hath foretold of this geare before: it can not be but sure and certaine, which is confirmed by so euident testimonies. And being so warely warned of them by the Apostles: the Saints must not only carefully auoid them, but earnestly according to the tenour of this exhortation, contend against them. So that now no man may pretende excuse, either for his ignorance or for his negligence, if by the doctrine of the Apostles, he will not be taught to beware of these monsters.

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Ioh. 17. 17.

Iam. 1. 18.

Againe, if these heretiques & false Prophets, seducers, & deceiuers of Gods people, in excuse of themselues shal say, that they can not do with their wickednes, because they are ordained by the will of God: and who shall resist his will? And that they were foretold of before by y word of the Lord, and his word is truth, and must needes be performed: thy word O Lord is true from cuerlasting, thou hast laide the foundation of the earth, and it abideth: and our blessed sauour saith vnto his Father, in his praier for the saintes: sanctifie them with thy truth: thy word is truth: and S. Iames affirmeth, that God hath of his owne will begotten vs againe by the word of truth:

To them it may thus be replied : though they are ordained of God, and in his holy word forespoken of; yet partly in that Gods ordinance and foreknowledge or foretelling in his word, doth not force them to wickednes, neither maketh them to sinne, but they run into this iniquitie by the corruption of their owne nature; and partly in that, by doing wickedly, they do it not to fulfill Gods eternall decree, but to satisfie their owne desires: therefore are they worthie to be condemned, howsoever by Gods word they were forespoken and prophecied of before.

4 Now concerning the time when they should come, howbeit the blessed Apostles in their owne times did see that sundrie were alreadie come and crept out, which in severall places of their Epistles is confessed : both by the blessed Paule, and the holy Apostle S. Iohn in like manner: yet in respect they should most of all swarme in the end of the world, and rush out in greatest companies immediately before Christ his comming to iudgement; therefore haue the Apostles foretold that then they should be. Which no doubt they learned of our blessed Sauour Christ, who had most plainly told them, that before his comming, in the ende of the worlde, many deceiuers should arise and beguile many. Concerning the time of their comming in the holy Apostles limited, wee may heare S. Paule most plainly deciphering the same : now the spirit (saith he) speaketh evidently, that in the latter times some shall depart from the faith, and giue heed to the spirits of errour, and doctrines of diuels. And elsewhere to like purpose; this knowe also, that in the last dayes shall be daungerous times. For men shall be louers of themselves &c. S. Peter also speaking of the time when wicked deceiuers should come, writeth thereof after this manner to the Church : This first vnderstand, that in the latter dayes shall come mockers, which will walke after their owne lustes, and say, Where is the promise of his comming ? Finally S. Iohn : Little children, it is the last time, and as ye haue heard, that Antichrist should come : euen so are there many Antichristes in the world,

2. Thes. 2. 7

1. Ioh. 2. 18

1. Ioh. 4. 1.

2. Epist. 7.

Mat. 24. 5.

& 11.

Heretiques

and decei-

uers shall

abound in

the end of

the world.

1. Tim. 4. 1.

2. Tim. 3. 1.

2. Per. 3. 3.

1. Ioh. 2. 18

S. Iude. Sermon 8.

world, whereby we know, that it is the last times. Vnto whom S. Iude in this place agreeth, affirming that the blessed Apostles did foretell, that in the latter times such should come into the world.

Our dayes
are the latter
daies.

1. Tim. 3. 15

Now if we consider aright, we shall easily see that these our dayes, are those latter times, wherein y^e Apostles foretold, that seducers should come. For hath there euer beene age, wherein more heretiques, schismatiques, and seducers haue abounded? hath the Church of God, the pillar and ground of truth, beene euer in any age more shaken? haue the holy Scriptures and sacred word of God euer in any age beene more falsified, wrung and wrested, then now, not onely by Papists, Seminaries, Iesuits, and the Popish clergie; but by Familists, Donatists, Anabaptists of our age: that is, Martinistes, Brownistes, Barownists, and the whole rable of that rebellious rout? whereby many sillie and simple soules deceiued and seduced; embrace, for truth, falshood; for religion, heresie; for faith, errour: for Christ, Belial; for vertue, vice; for light, darknesse; for life, death; for heauen, hell; for God, Sathan; for endlesse ioy, finall destruction.

1. Cor. 10.
11.

1. Ioh. 2. 18.

Seeing then in the latter dayes false Prophets shall abound: and we no doubt be the people vpon whome the latter times & ends of the world are come: seeing that now a most great number of Antichristes are crept out, and flowne abroad, whereby with the Apostle we knowe for certaine, that the latter dayes are come; seeing so dreadfull and fearefull daunger, through false Prophets, doth now euery where, hang ouer the Church: what care must euery one of the Saintes then haue, what diligence must euery man giue; what trauel and labour ought euery one of vs to vndertake: least being deceiued with the shew and shadow of truth; we embrace and intertaine a greedy hireling, for a worthie pastour: a cruel and deuouring wolfe, in stead of a shepheard: for an Angel of light, the Prince of darknesse: for a sound teacher, a dissembling hypocrite: for a faithfull confessor, a fearefull backslider: Demas the forsaker, for Timothie the follower; Nicholaus the corrupter, for Stephen the holy martyr:

martyr: Iude the traytour, in stead of a sincere professour, false brethren, for true Apostles; boasting marchantes for feruent preachers: and seditious Barabbases, for Iesus Christ the Sauour.

Which mischiefe to auoyd, let vs remember (as we are exhorted by this Apostle) the wordes which haue beene spoken before, by the Apostles of our Lord Iesus Christ; who haue told of the comming of these monsters in the latter dayes, and end of the world.

5. In this discourse the last thing is, what maner of persons these deceiuers should be. Wherein S Iude painteth them out in fīue particular things, and maketh the known vnto men by fīue notes or marks. More
markes of
hypocrites.

1. They shalbe mockers: such as in deed make a mock of religion, and a iest of christian profession: and being drunken (as it were,) in all prophane contempt of God, degenerate into brutish irreligiousnesse: scoffing, gybing, fleeing, and iesting at all honesty and godlines. Of which S. Peter also as we haue heard, hath foretold vs: this first vnderstand, that in the later dayes shall come mockers. All times and ages haue hatched such like monsters, as haue had true religion in contempt, and haue mocked at the faithfull ministers of the word of God, and whosoeuer hath been zealous of his glory. Mockers.
2. Pet. 3. 3

And to passe ouer the former ages not cleare of this wickednesse, and to come to the time of righteous Lot: when he by Gods appointment had willed his tonnes in law, to prepare themselues to depart out of Sodome, because of the destruction at hand and imminent; as if he had iested, they made a mocke thereat, and so were destroyed. When Gods holy Prophet foretold the people the destruction of the wicked, in stead of repentance, they contemned hys admonitions, and iested at hys threatnings, and in mocking wise braſt out and said, let vs eate and drinke, for to morrow we shall die. When Heze- Gen. 19. 14
Isai. 22. 13.
2. Chro. 30.
10. c. 25. 16.
c. 26. 26. c.
36. 16. chiah the godly king had sent his postes to call all his people to the offering of a solemne passouer: they of Ephraim and Manasses laughed them to scorne, and mocked them. When Ezechiel the Prophet of GOD spoke

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Ezec. 33. 31 spoke vnto the remnant of the people: they made mowes at him, and with theyr mouthes they iested. When the
4a. 16. 24. blessed Apostfe S. Paul had intreated of graue and great matters, and high points of diuinitie, before Festus the deputie: as of Christes passion, of his resurrection, and of the calling of the Gentiles: Festus mocked Paul, and sayd, Paul, too much learning maketh thee madde. Who before at Athens also entreating of that great myserie, of the resurrection of the dead; many mocked him, and iested at that doctrine. Like whom are all such now, who make a iest of the day of iudgement: mocke at the ministers which shall tell them of an account then to be made; if we tarry vnto that time vnexamin'd, say they, let vs then alone.

This is a marke of seducers, this is a note of hypocrites. Such were in the Apostles times, whereof they haue witnessed. Such a mocker and scoffer was Libanius the prophane Sophist, who iested at Christian religion, and scorned and scoffed the professours of the same, calling them Galileans, and their Christ, a Carpenter. To whom
Tripert. hist. lib. 6. c. 1. & 38. a certaine scholemaister being religious, answered not vnfitly: When the Christians were greuously afflicted by Iulian the Apostata, Libanius asked the scholemaister, what then the Carpenters sonne (iesting at Christ) was doing: the godly schoolemaister answered: that he was making a coffin for Iulian: who indeed immediately after died. A like mocker and scoffer of religion was Lucian Samosatensis an Orator and Lawier: as in the same storie appeareth, who mocking at christianitie, said he got nothing thereby, but the encrease of his name by a sillable: for before he was called Lucius, but christened, he was called Lucianus, which is a sillable longer. But he mocked and barked so long at Christ & Christianitie: that in fine, himselfe was rent and torne in peeces by dogges, and so perished.

Lib. 7. c. 12.

Thus do the Libertines and seducers of our times: howsoeuer they beare the world in hand, that they are professours. For who can more wickedly mocke the word of God, then they, which through their vaine reuelations

do altogether corrupt it? who can more mocke at Christian religion, then they which vnder pretence of reformation, would bring in confusion, the vtter destruction of al religion? who can more mocke at the profession of Christ, then they which therby being commanded to obey magistrates both ciuill and ecclesiasticall; cast off all yoke of christian obedience, and set themselues against such as excell in dignitie? who can more mocke at the profession of the Gospell, then such as make that worthy name after which they are named, and that pure libertie wherunto they are called: a cloke of maliciousnesse, and all manner of iniquity? thus do the seducers of our time, and therefore are they mockers. Iam. 2. 7.
1. Pet. 2. 16

2 As they are mockers, so they walke after their lust: see, ver. 16. & 2. Pet. 3. 3.

A third propertie of Antichristes, isto seperate themselues from their brethren; from the Saints, because they are not of the same spirit, which is the spirit of vnity, of peace, of concord, of lowlinesse, of purity, of loue, of gentlenesse, of curtesie, of trueth, and of all maner of vertue, as are the saints.

But here ariseth a question: how doth this hang with that before, ver. 4. where it is said that they were crept in among the brethren into the Church: and ver. 12. where it is affirmed that they ioyned them selues to the saints, and sate downe in theyr feasts of loue with them? and yet here hee saith, they seperate themselues, which are contrarie. Question.

Hereunto may be aunswered, that for a season often times, heretiques, schismatickes, hypocrites, and Antichristes, ioync themselues to the Saints: thereby to search out their libertie in Christ, as the false brethren did in the daies of Paul, thereby the better to corrupt religion: But they fall a way by little and little, and drop away couertly, as they crept in cunningly. Of whome Saint Iohn saith: they went out from vs; but they were not of vs: for had they beene of vs, they would haue continued with vs. Thus the wicked deceiuers, for a time are in the Church, howbeit not truely of the Church of Christ: Answers
Gal. 2. 4.
1. Tim. 1. 19.
1. Ioh. 2. 19
and

S. Iude. Sermon 8.

and therefore in their time they fall away and seperate themselves.

Thus many in former ages, hauing in hypocrisie made profession of christian religion, haue fallen into shamefull Gentilisme, vngodlines, and heresie. As by example of Iulian the Apostata, and Porphirius the Philosopher, and Lucian the scoffer, which once professed the Gospel: and Arrius which was once a Christian; with infinite the like, in ecclesiasticall Histories recorded, appeareth.

And in all ages it often commeth to passe, that such as at somtimes, are the cruellest enemies of the church, haue at other times beene fauourers of the same: and such as most impugne the trueth, haue beene professors of religion: and they that make conuents, meetinges, conuenticles, and assemblies by themselves; in priuate houses, in secret corners, in solitarie places, in desert woods, in wilde fields, or corne Barnes: they haue beene with vs, but not of vs: they haue held with vs, but haue now forsaken vs, and seperate themselves from vs: which is, as Iude teacheth, a marke and note of an heretique.

I. Ioh. 2. 19.

How men
do sepa-
rate them
selves.

2. Tim. 4. 10

7. 16.

1. Tim. 1. 20

Heb. 10.

25.

Now men seperate themselves sundry wayes. First by reuolting, sliding backe, and forsaking the religion which they professed, and the holy congregation, wherwith they companied. So Iulian, Porphirie, Lucian, Arrius, Demas, and those fearefull brethren, which forsooke Saint Paul in his aunswering at Rome, for hys Religion. So did Himminæus and Alexander, who by putting away of a good conscience, made shipwracke of their faith, and fell from the profession, which before they embraced.

2 Men seperate themselves, when without cause, they leaue off the profession of the mynisterie, and for the fantasies and cratchetes of their owne braines, follow other callings: as law, phisicke, or the like. Wherein they follow the folly and foolishnesse of Glaucus in Homere: who changed with Diomedes, armour; and gaue an armour of gold, for an armour of brasse. Wherefore to all posteritie, his folly is recorded, So they leaue a golden,

Glaucus.

yea

yea a heavenly calling; & follow, a worldly, a brasen, an earthly profession. Not that these callings are in others to be condemned; but that in these, for exchange, their folly is to be reprov'd.

3. Again, men seperate themselves, when they frame to themselves straunge opinions, and inuent to themselves new devices, and forge of their owne heades, rare interpretations of scripture, whereby they are singular. Thus the auncient heretiques, of old; the Romish Clergie of late; our new fangled & fantastical spirits do now; who for the most part altogether illiterate and vnlearned, censure the scriptures, and peruersly defend and hold their owne iudgements, reiecting all other interpretations: as among the vile Martinistes, and peeuish Barownists is most euident.

4. Moreouer, men seperate themselves in the outward weede, and externall habite, from the rest of the same profession, that their sect may be knowne from all others. Thus did in former times among vs, and now elswhere, the Friers, Moonks, and Abbates: whose apparrell was diuers, according to the diuersitie of their orders which they professed. From whom, how farre do they now differ, who being ministers as the rest of their brethren; weare not the like apparell to their brethren; but haue new fashions by themselves, whereby plainly and vndoubtedly they seperate themselves from their brethren?

5. Men seperate themselves from their brethren, in the ministration of holy sacraments. When they will not minister them according to the recieued maner and common vse of the churches wherein they liue: but after the new deuises of their owne heads: adding one thing, chaunging another; taking away another, and thus obserue not the vsuall manner, in executing this part of office. As wee haue nowe, which will put in, and put out, in the Sacrament of Baptisme; which will alter and chaunge in the Lordes supper at theyr pleasures: What doe they, but seperate themselves? thus they bring theyr brethren and fellowe ministers into contempt:
thus

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thus they make a mutinie among the people; thus they breede a scruple in the mindes of men; thus they call in question the orders of the Church; thus they giue offence vnto the weake, and cause the aduersarie to triumph at our variance.

Sup. 1. Cor.
14.

6 Finally, men separate themselues, who leauing the Societie and companie of the godly, and the appointed places of solemne praier, hearing of Gods worde, ministering of sacraments, which vpon their owne heads and braines they condemne; flie either all assemblies; or els cause and call assemblies themselues, into corners, woods, barnes, or other vnseemely places: which as heere we are taught, is a signe of deceauers: So S. Ambrose confirmeth the same: all imposture seeketh darknesse, & sheweth false thinges for true. And thus in these daies the heretiques, scismaticques, lewd libertines, and turbulent spirits of our time do, with the Donatists of our age, wherewithall the Church is now sore encumbred and pestered. And why I pray you? forsooth, because there are imperfections and blemishes in the Church: because holy discipline is not restored to the maner of the Apostles: because the Eldership, the Presbytrie, the Brotherhood or Seniorie, is not established. Which when it shalbe done after their desire: looke for a masse of mischief, a Chaos of confusion presently to follow. Wherefore, as their forefathers the Donatists were worthily mocked, and laught to scorne, for that, when they were called to counsell, and desired to sit downe: they refused, pretending foolishly that of Dauid, I haue not sit with the counsell of vanitie: So these are worthily to be hissed at for follie: which refuse the companie and flie the assemblies of the Church, because it hath blemishes, and as yet, is not without spot or wrinkle, or any such thing.

Psal. 26. 4.

Ephes. 5. 27

They be-
leeue no-
thing, but
what reaso-
ners wadech

By these and such like meanes, there is separating from the Church, which is a marke and note of heretiques and Antichristes, as the Apostle teacheth.

4 Another marke of these heretiques and hypocrites is; that they are naturall: that is, they fauour, they smell, they taste of nothing but of the things which are naturall, sensual

suall, and carnall. They meditate and thinke vpon no-
thing, but what nature it selfe doth minister vnto them.
That is, they are altogether in the state of nature, nothing
at all regenerate, nothing at all inclined to regeneration
and new birch: euen affected as S. Paul of the naturall
man writeth; the naturall man perceiueth not the things
which are of God: for they are foolishnesse vnto him:
neither can he know them, for they are spiritually discern-
ned. And S. Peter saith of such, that they were as natu-
rall brute beastes, led with sensuality: dreaming no more
of any life to come, then beasts that are destitute of al rea-
son. They know nothing of God, they fear nothing of the
Diuel, they belieue nothing of heauen, and they dread no-
thing of hel: they hope not for life, & they tremble not at
death: they are not perswaded either of paine or pleasure
in the life to come. They care not what become of them
herafter, so that in this world all things may goe wel with
thē. They liſt vp neither hart nor head to heauen: but they
pore and poke, they grope & grouel vpon earthly things:
they tast altogether of old Adam, they relish not the new
birth: they know no resurrection; they hold not the do-
ctrine of faith; they vnderstand not the mystery of godli-
nes: that God was manifest in the flesh, iustified in the spi-
rite, seen of the Angels, preached vnto the Gentiles, belie-
ued on in the world, receiued vp in glory. None of al these
sinke into their heads, for they are naturall.

5 And as they are naturall, so haue they not the spi-
rite. They are not transformed into that spirituall state
and condition of the children of God. They haue not
as yet, receiued the spirite of adoption, whereby they
might assure themselues of Gods fauour, and cry, Abba
father, as the Saints doe: neither doth that spirite as yet
beare witnesse to their spirits, that they are the children of
God: For they haue not the spirite. Their hearts are not
yet sealed vp, with the assuraunce of their saluation; nei-
ther haue they receiued the earnest of the spirite in their
hearts, whereby they might be settled vp in the hope of the
life to come. Neither are they marked with the spirite of
promise, which is the earnest of their inheritance, for the
redemp-

1. Cor. 2, 14

2. Pet. 2, 18

1. Tim. 3, 16

Rom. 8, 15
16.

2. Cor. 1, 22

Eph. 1, 13.
14.

S. Jude Sermon 8.

redemption of that liberty purchased vnto the praise of
 Eph. 4. 30. Gods glory. Neither doe they finally communicate of that
 spirite, whereby the Saints are sealed vp vnto the day of
 redemption. And to speake all at one word, the spirit of
 God dooth not worke in them at all, to the sanctifying
 and regenerating, to the incorporating of them into the
 body of Iesus Christ: neither worketh it any good in ef-
 fect, in them: so that, as they may be saide to be naturall,
 so may they likewise be said, not to haue the spirit; because
 no fruite of the spirit doth appeare in them.

Gal. 5 22. For the fruites of the spirite, are loue, ioy, peace,
 long suffering, gentlenesse, goodnesse, faith, meekenes,
 temperancy. But these effects are not in these seducers.
 They loue not, but hate their brethren: they reiboyce not
 in God, nor ioy in the Lord Iesus Christ, but deny him:
 they follow not peace, but breake the vniety of the church
 of God: they suffer not, but are giuen to barbarous cru-
 elty: they are not gentle, but churlish and disdainfull:
 they are not good, but giuen to all wickednesse: they be-
 lieue not, but tread vnder foote the crosse of Christ: they
 are not meeke, but mercilesse, and giuen to wrath: they
 are not temperate, but walke after their owne lustes,
 as they are in this our Apostle described: whereby it
 Iud. 4. 8. 18. appeareth they haue not the spirite. And if the fruite of
 the spirite be in goodnes, in righteousnes, and truth: and

Eph. 5. 9. good they are not, but giuen to hatred, malice, enuy, as
 Cain their father was: righteous they are not, but giuen
 to extortion, oppression, euetousnes, and avarice, as Ba-
 laam was: true they are not, for they haue turned the
 Ioh. 8. 44. truth of God into a lie, and corrupted the way of righte-
 ousnesse by fallshood and deceite, as their father the
 Diuel did, who abode not in the truth: then haue they not
 the spirit. Who following naturall reason, fleshly wise-
 dome, humane philosophy, runne and rush into all he-
 resie. For philosophy, as Augustine and Lactantius haue

De prescri-
 ptione
 hereticoru.
 Ad Ctesi-
 phonem. wisely affirmed, is the mother of heresie. And Tertulli-
 an affirmeth, that heresy is suborned by Philosophy, which
 vpholdeth mans reason, without the doctrine of Gods
 spirite. And Saint Hierom agreeth hereunto, approving
 the

the saying of such as held Philosophers to be Patriakes ^{In cap. 3.} of Heretiques. And in his exposition vpon Nahum ^{Nahum} the Prophet affirmeth, that the opinions of Heretiques haue their proper places and seates, betwixt the thorny bushes of Aristotle and Chrysippus Philosophers. Finally, writing ^{Contra Lu-} against the Lucifrian heresie, he aroucheth that Arrius ^{cisrianos.} heresie namely, maketh with worldly wisdom, and draweth riuers of reasons from the fountaine of Aristotles Philosophy. Seeing then they leane to humane reason, and giue place to the corrupt iudgement of their owne nature, and haue not as yet tasted how sweete the Lord ^{1. Pet. 2.3.} is, ^{P sal. 34. 8.} in the frutes of his spirite: in goodnesse, righteounes, truth, and all workes of true sanctification: they may well be saide to be void of the spirite. And these are the notes and markes whereby to know these wicked seducers and deceiuers. And thus much for this last place of confirmation: which may thus then be concluded: seeing so great daunger hangeth ouer our heads by these heretiques and false brethren: seeing these shal be subiect to so seuer punishment: seeing they are like others, which haue tasted of like seuerity: seeing their destruction is euident, and by Enoch himselfe foretold, and prophecied of: seeing they are so generally wicked, as that many riuers of vices rest in them, as in a fountaine: seeing the holy Apostles haue told of their comming, and admonished vs of them before hand, that we might shunne them as most vile persons: then if we haue either loue of our selues, or care of religion: or minde to goodnesse, or desire of Gods glory, or hope of happines, or dread of damnation: then let vs with all our diligence auoide them, and with all our power contend against them, according to the exhortation of the Apostle. And thus much for the third part of the Epistle; the confirmation of the place, containing the reasons, why the Saintes should earnestly contend against wicked seducers.

Now the God of all hope and consolation, engrasse in our hearts assurance of his promises; that we in all things resting vpon the truth of his word, may be caried vnto a certaine looking for, of life to come: that through loue

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thereof we may hate all falshood, error and deceite; and grow vp in the vndoubted knowledge of Gods eternall truth: and therein stand so immouable and constant, that no force of false perswasion do stirre or shake vs: but that in all inuincible courage and christian boldnes, we standing fast in the day of temptation, may withstand all assaults of seducing persons: and labouring earnestly in the continuall defence of the truth, against falshood, of faith, against error; of religion against hipocrisie; and of righteousness against iniquity: as the good seruants and souldiers of Iesus Christ, may so glorifie our Captaine here, that we may by him be crowned in the life to come, with that crown of righteousness which he hath promised his Saints: euen with that crowne of immortall glory which he hath purchased with his owne most precious blood, to whom, for that his infinite mercy, together with the Father and the holy Ghost, be all praise, dominion, maiesty, and power now and for euer.

Amen.

Verse



Verse 20. But ye beloued, edify your selues in your most holy faith, praying in the holy Ghost.

The fourth part of the Epistle.

21. And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22. And haue compassion on some, in putting difference,

23. And other saue with feare, pulling them out of the fire, and hate euen the garment which is spotted by the flesh.

These words contain the fourth part general of this epistle, which is exhortation: wherein he exhorteth to sixe severall things.

- 1 To edify one another in faith, yet in their most holy faith.
- 2 To pray in the spirit to holy Ghost.
- 3 To keepe them selues in the loue of God.
- 4 To looke for the mercy of Iesus Christ, vnto eternall life.
- 5 To haue care of such as wander, to reduce them, and therein to use wisdom.
- 6 To hate all wickednes in the vngodly.



After the Apostle had now largely set before their eyes, the grievous wickednes, and great danger of the deceiuers, whereby the Church of God was encombred: now growing to an end, he giueth counsell to the Church and Saints, and teacheth them in this so dangerous a case, what is best to be done: and requireth in them sixe things, which he carefully commendeth vnto them the first wherof is, to edify one another.

1 Concerning edification; therein we may note these three things. 1 Whence this Metaphor is drawn, and

Edification;

301 *S. Inde. Sermon. 9.*

what it is to be edified, and to edifie. 2. Whom they must edify: one another. Wherein they must edify one another, in their most holy faith.

To edify, what and whence it is fetched. The Metaphor is drawn from builders, who by little and little reare vp their worke, vntill it come to a certaine measure, height and perfection. So must the Saints of God by little and little instruct one another, that dayly they may encrease and grow vp more and more in heavenly knowledge, till they come to be builded vp perfectly vnto Iesus Christ and come to the height & measure of spirituall encrease, whereunto they must tend in the doctrine of our Saviour Christ.

The church is an house And the Metaphor of building and edifying is not improperly altogether applied vnto the Saints. For building and edification, is proper vnto houses. The Church and Saints of God are as houses, therefore may they be said

2. Pet. 4. 17 to be builded, and edified. S. Peter speaking of the Saints of God, at whom in punishing he often times beginneth, saith in this wise. the time is come, that iudgement must begin at the house of God. What by house he vnderstandeth, he presently signifyeth, when he saith: if it first begin at vs, what shall the end be of them, which obey not the Gospell of God? in which sentence the Apostle calleth the Saintes by the name of an house. VVhich thing

1. Pet. 2. 5. he did signify vnto the Saintes before, when he exhorted them, as liuely stones, to be made a spirituall house, an holy Priesthood, to offer vp spirituall sacrifices vnto God, acceptable by Iesus Christ. VVhich matter

Eph. 2. 19. 20. 21, 22. S. Paul prosecuting, writeth after this manner vnto the Church of Ephesus: you are no more forreiners and straungers, but Citizens with the Saintes, and of the household of God, and are built vppon the foundation of the Apostles and Prophets, Iesus Christ being the chief corner stone, in whom all the building coupled together, groweth vnto an holy temple in the Lorde: in whome ye are also builded together, to be the habitation of God

1. Tim. 3. 14 15. by the spirit. Writing vnto his scholler Timotheus he saith thus: these things write I vnto thee, trusting to come very shortly vnto thee: but if I tarry long, that thou mayest yet

yet know, how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the pillar and ground of truth. And to the Hebrewes making comparison betwixt Moses and Christ, in respect of their authoritie in the Church; he calleth the Church, the Saints; Gods house. Moses verily saith Paule, was faithfull in all his house, as a seruant, for the witnesse of the things which should be spoken after: But Christ as the sonne ouer his owne house, whose house we are, if we hold fast that confidence and that reioicing of that hope vnto the end.

Heb. 3.5.6.

For as much then, as the Church is the house of God, edifying and building is so often in scriptures applied vnto it; and the Saintes of God exhorted to build vp and edifie their brethren.

2. The persons whom the Saints must edifie, are their brethren: Edifie one another. Vnto the which we are in holy scriptures exhorted carefully by the blessed Apostles. S. Paul to this end giueth this graue exhortation: Let vs follow those things which cōcerne peace, and wherewith one may edifie another. And a litle after, Let euerie one please his neighbour in that is good, to edification. And to the church of Thessalonica, S. Paul giueth y like matter in charge: Wherefore exhort one another, and edifie one another, euen as you do. Whereby we see, what is required of the Saints of God, that whereas the wicked and seducers of Gods people, seperate themselues from the Saints, & make a breach in the church; yet the Saints of God on the other side, must build vp themselues, and edifie one another, as here they are exhorted.

Rom. 14.19

Rom. 15.2.

1. Cor. 14.

12.

1. Thess. 5.

11.

Eph. 4.29.

Hebr. 10.

25.

1. The Saintes of God are edified by the true deliuerie and ministrie of the word, whereby they grow vp vnto a perfit building in Christ Iesus. Thereunto S. Peter had an eye, when he thus wrote vnto the Saints: as new borne babes desire the sincere milke of the word of God, that you may grow thereby. Hereby, euerie stone in the Lords spirituall building is laide: this is the line and the leuell of our life: by this all our actions are ordered, that the whole building may bee vniforme and comely,

How the
Saints are
builded vp
& edified.

1. Pet. 2.2.

S. Iude. Sermon. 9.

and tend to the glorie and praise of Iesus Christ.

Eph. 4. 15. 2. Weedifie also one another through loue; which S. Paule teacheth vs, when he thus counselled the Ephesians. Let vs follow the truth in loue, and in all things grow vp into him which is the head, that is Christ. By whom all the bodie being coupled together, and knit together by euerie ioynt, for the furniture thereof, (according to the effectuall power, which is in the measure of euerie part) receiueth increase in the bodie, vnto the edifying of it selfe in loue. Which S. Paule in another place also rightly considering, auoucheth, that where as knowledge puffeth vp men, and ministreth occasion of vanitie and pride, being voide of charitie: yet that loue doth edifie, instruct, profit, and build vp our neighbour. There is nothing assuredly then, whereby the bodie of Christ which is his Church, better and sooner groweth vp into perfection, and full measure of building: then when their hearts and mindes being knit together in one, the Saints exhort, admonish, informe, instruct, comfort, and edifie one another in loue.

1. Cor. 8. 1. 3. And as by loue, so by vnitie, which is sister vnto loue; yea daughter if you list. For where loue goeth before, there consent, vnitie and concord followeth after. And truly it cannot be told or vttered, how greatly Gods children and the holic Saintes encrease and growe vp in this worthie building, when according to Saint Pauls rule, they speake all one thing, when there is no dissension among them: when they be knit together in one minde, in one iudgement. When they labour earnestly, and carefully endeouour, to keepe the vnitie of the spirit, in the bond of peace: when they continue in one spirit and in one minde, fighting together through the faith of the Gospell. And to conclude, when they remember the graue counsell of the blessed Apostle Saint Peter; that finally they may be of one accord among themselves. For as materiall buildings best prosper, and encrease soonest, when all the workemen agree together and helpe, and further one another, but are then hindered, when variance steppeth in, and emulation putterh forth

fourth foote: so the immateriall and spirituall building and edifying of the Saints; soonest then encreaseth, and groweth highest: when all the brethren dwell together in vnitie: but is greatly then staied, when variance and dissension disquieteth them. Psal. 133. 2.

4. The Saints edifie one another, by communicating together, the holie rites and Sacraments of the Church, whereby their faith is confirmed, their hope is increased, their consciences quieted, and themselues grow vp in the knowledge of our Lord and Sauour Iesus Christ. 2. Pet. 3. 18.

5. The Saints edifie one another by holie exhortation, aduice and counsell. When euerie one stirreth vp each other to zeale, to godlines, to knowledge, to the fruites of righteousness and sanctification: when they allure them to vertue, dissuade them from vice: declare to them the sweete promises of mercie, and thunder out the sharpe threatnings of iustice: that either by the one, they may be allured; or by the other, they may be terrified: thus they greatly edifie one another. Heb. 3. 13.
Heb. 10. 24
25.
1. Thess. 5.
11.

6. Finally by good example of holie life, the Saintes edifie one another. So that when euerie one endeouoreth and striueth to go before another in vertue, in godlines, in zeale, in iustice, in truth, in equitie, in peace, in vnitie, in mercie, in holines, in patience, in humilitie, in temperance, in modestie, in gentlenes, in meekenes, in curtesie, and such like partes of holie conuersation: a man will not belieue, how this encreaseth the building of the house of God, and edifieth one another. For which cause there are so many exhortations in scripture giuen vnto the Saintes, to stirre vp and prouoke one another vnto vertue.

These and the like waies there be of edifying one another, whereof the Saints of God must be carefull, according to the exhortation of the Apostle.

3. Now the thing wherein the Saintes must edifie one another, is faith: edifie your selues in your most holie faith. By faith, the doctrine of faith is to be vnderstood. So that the labour of Gods Saintes must be to instruct

S. Iude. Sermon 9.

Rom. 10. 17 instruct and informe one another in the true knowledge of Christ : in the doctrine of faith, in the word of God and the holie Gospell, whereby we attaine to the gift of faith. Faith faith Saint Paule, commeth by hearing, hearing by the word of God.

Hereby then we see, wherein edification consisteth, and indeed what it is to be edified : to be trained vp in heavenly knowledge, to be informed in spirituall doctrine, to be taught the sincere word of God, and to be instructed in the faith and Gospell of our Lord and Sauour Iesus Christ.

Then to talke of nothing but vaine fables and endles geneologies : to occupy our selues in the rehearsing of decrees of Popes, and Councils : to spend the time in allegation of humane authorities : to instruct our brethren in the traditions of the Elders, and not in the doctrine of the Gospell, is not to edifie. Wherefore to build vpon the doctrine of the Apostles & Prophets, Iesus Christ himselfe being the head corner stone : to laie our foundation

Eph. 2. 20.
1. Cor. 3.
21. 12.

first, which is Christ, for other foundation can no man lay, then that is laid, which is Iesus Christ : and then to build thereon, gold, silver, precious stones, & all heavenly and wholesome doctrine ; whereunto the testimonies of men may serue in their times & places, as in verse 14. hath bin shewed, this in the Minister is to edifie. And for euery one to do his endeouour, and giue all his diligence, according to the measure and talent which he hath receiued from God, to bring his neighbour and brother to the knowledge of Christ, and make him therein to increase : is in the people, the duetie of edification heere required : Edifie your selues in your most holie faith.

The doctrine of faith, called most holy faith.

And the doctrine of faith is called most holie faith :
1. In respect that there is no doctrine more holie in it selfe. 2. In regard that no doctrine doth more stirre men vp to holines, then this doctrine of faith. 3. In consideration that it is from him that is most holie, euen from God the Father, and from our Lord and Sauour Iesus Christ. And this is his first exhortation.

Praier.

2. But for as much as this doctrine of most holy faith, cannot

cannot be powred into mens hearts by mans meanes, vnlesse God set to his helping hand: for Paule may plant, and Apollo may water, but the encrease must come from God: Therefore are we willed to ioyne earnest praier to our care of edifying: whereof the Apostle saith, praying in the holie Ghost, 1. Cor. 3. 6.

Wherein we are taught two things. 1. That wee must pray. 2. How wee must pray. 1. Concerning praier, you may see more at large vpon S. Iames. c. i. v. 5. Sermon 2. fol. 23. Sermon 3. fol. 30. 2. pag. & chap. 5. v. 13. and v. 16. Sermon 27. fol. 323. 2. p. & 336. 2. pag.

2. Touching the maner of praier, it must be spiritually done, which may also be the qualitie of our praier. That it proceed from Gods spirit in vs, which in praier, helpeth our infirmities, as S. Paule auoucheth: The spirite saith he, helpeth our infirmities: for we knowe not how to pray as we ought, but the spirit it selfe maketh request for vs, with sighes, which cannot be expressed. Rom. 8. 26.

This earnestnes of the spirit, some haue taken to haue been promised by God vnto his Church; therefore haue they translated the sentence of Zacharie the Prophet of God, in this wise: I will powre vpon the house of Dauid, and vpon the inhabitants of Hierusalem, the spirit of grace, and the spirit of praier; which others in this manner translate: the spirit of grace, and the spirit of compassion. Zac. 12. 10.

Seeing then we must pray in the holy Ghost, all vaine lippe labour, all multiplying of words to no ende; all heathenish repetitions, and much babling in praier, is condemned: and we are taught to pray earnestly, and from the heart, one for another, and each for himselfe also. Which is the thing S. Paule also highly commendeth vnto the Church of Corinth, whereunto he stirreth them vp by his owne practise: I will pray with the spirit, I will pray with the vnderstanding also: I will sing with the spirit, and I will sing with the vnderstanding also; both earnestly from the heart, and yet intelligibly of the Church and congregation, which shall vnderstand and be instructed by mee. Mat. 6. 7. 1. Cor. 14. 15.

And

S. Iude. Sermon 9:

Ephes. 5. 18. And I doubt not, but S. Paul in that exercise of the church, which he commendeth to the Ephesians, had some eye hereunto, when he giueth them this exhortation: Be fulfilled with the spirit, speaking vnto your selues in Psalms, and Himnes, and spirituall songs, singing and making melodie vnto the Lord in your hearts. So the hearty singing, the hartie prayer, the hearty speaking vnto God, is the thing he accepteth. And S. Iude telleth vs the same, when **Ephes. 6. 18.** he would haue vs to pray in the holy Ghost. And S. Paul agreeth againe thereunto, when he giueth this exhortation, after he had set downe euery part of the spirituall armour, wherunto he would prayer to be ioyned: And pray (saith he) alwaies, with all maner prayer and supplication in the spirit: that so holy prayer may proceed from the holy Ghost, whereby our hearts, are inflamed in our zealous and feruent prayers to God.

Such spirituall praier were in former times the praier of the Saints, whereby they obtained incredible things. Such was the prayer of holy Moses, at the shore of the red sea, which so pearced the heauens, as that God said vnto him, (when yet in words he vttered nothing) why cryest thou vnto me? Such prayer he vttered at the encountering with the Amalachites, as that therby he obtained victory. Such a praier was that of Iosua, whē therby the sun stood still in heauen, vntill he had destroyed his enemies. Such a praier was the praier of Anna, mother of Samuel, whereby she purchased fruit of her body. Such were the prayers of Elias, Elizeus, Christ and the Apostles, whereby they raised vp the dead, wrought myracles, shaked the foundations of houses and prisons, as the scriptures most clearly teach vs. Such must also be all the praier of the Saints of God, according to this exhortation of the Apostle: praying in the holy Ghost.

This hearty affection giueth force vnto our prayers, and maketh them pleasant in the sight of God; without which, our lippes, our mouthes and tongues may walke in vaine. Thereof S. Augustine saith truly: The cry of them which pray vnto the Lord, if it be in sound of voice, and not by an earnest and attentiu spirit to God; who doubteth

doubteth but it is in vaine? but be it from the heart and spirit, howbeit the bodily sound cease, and the voyce be silent: it may be vnknown to others, but not to God. Which agreeth with the very nature of prayer, which is the lifting vp, not so much of hand, as of heart, not so much of mouth, as of minde, vnto God: as Damascen defineth it. And therefore who so cryeth or speaketh not from the heart, from the soule, from the spirit; may well bee saide to cry and speake, but not to pray. To the end then, that in theyr prayers Gods Saintes might at waies be earnest, the Apostle Saint Iude exhorted them to pray in the holy Ghost.

3. And for asmuch as no praiser is accepted with God, which proceedeth of an hatefull, cruel, and envious heart: and not from the sweete and pure fountaine and well-head of godly loue, as both by the reiecting of those praisers in the Prophet, which came not from loue: and by the counsell of our Sauour appeareth; who exhorteth vs to stay our offerings and sacrifices whatsoeuer, whether of almes, or praises, or praisers, or whatsoeuer, till we see that we be in loue with others, and they with vs: therefore S. Iude addeth loue: And keepe your selues in the loue of God.

And this loue of God in my opinion, is neither the loue whereby God loueth vs; neither that loue whereby wee loue him; which are both termed in Scripture, by the name of the loue of God: but the loue wherewith the Saints loue one another. And my reason is: because here the Church is taught what duties they shall performe one toward another: whose true propertie is this, to edifie one another in the faith, through earnest and godly praiser and seruient loue: vntil the mercy of Christ appeare, vnto theyr endlesse saluation.

And this loue, wherby we embrace one another in brotherly affection (is as it were) the mortar which holdeth vs in the vnitie of the faith; and (as it were) the glue, which ioyneth vs in one body and holy temple vnto the Lord: and (as it were) the inward sweetnesse, which giueth tast & relish to our praisers, wherby they are accepted with God.

And

Damascen.

Loues

Isai. 1. 15.

12. 8c.

Mich. 3. 4.

Math. 5. 23.

24.

What is
heere the
loue of
God?

St. Iude. Sermon 9.

Loue to-
wardes the
brethren,
why called
the loue of
God?

2. Cor. 13.

11.

1. Ioh. 4. 16

The expec-
tation of
the mercy
of Christ.

1. Cor. 2. 9.

Lib. 2. ci-
uit. 30.

Philip. 3. 20

Col. 3. 12.

Blessednes
only in the
life to
come.

And this loue toward the saintes, is called the loue of God. 1. In respect that God commaundeth it so often in the whole body of the Scriptures. 2. In respect that God is the authour thereof, and printeth this affection in the hearts of his seruantes in regard whereof, he is called the God of loue; and said to be loue; as S. Iohn speaketh. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

But touching this vertue, we haue heard more already: verse 2. Sermon. 1. fol. 15.

4. Another thing is also heere required in the Saintes, which is, that they looke for the mercie of Christ vnto eternall life: earnestly to expect, and continually to looke for, without feare and distrust, the hope of the life to come, and the ioyes of another world; which are such, as the eye hath not seene, the eare hath not heard, and the heart of man is not able to conceiue: being in part begunne heere by the preaching of the Gospell, but performed and exhibited in full measure, in the life to come: which made S. Augustine to breake out into the admiration of that condition: O how great is that happinesse, where there shall be no euill, and where no good is lacking? where we shall giue our selues wholly to praise God, who is all in all? is a marke also, yea a dutie of the saintes of God.

For where as wicked impostours and deceiuers, neuer cast their mindes vpon heauenly things, neither expect the life to come; as before hath bene shewed: verse 19. fol. 104. 2. p. The saints of God haue their hearts settled vpon heauenly things; they haue their conuersation in heauen; whence they with continued ioy, looke for the Satiour Iesus Christ. Who being in newnesse of their liues risen with Christ, pore not vpon earthly things, as brutish Epicures doe; but set their affections vpon heauenly things, where Christ sitteth at the right hand of God: and from thence they looke for the mercie of our Lord Iesus Christ: that is, the effect of his mercy, and the full accomplishment of the same, which is endlesse life and perfitt blessednesse; which is not in this life attained vn-

to, but is to be looked for in the life to come.

This is the blessed hope of the Saints, whereby we liue: Ro. 8.24.
for we liue by hope, as Saint Paul teacheth: and hope that
is seene, is no hope: for how can a man hope for that he
seeth? but if he hope for that he seeth not, then doth hee
with patience abide for it. The fruition of good things
shall be giuen vs at Christes comming, whereupon when
we set our eyes, wee must according to Christes counsell Lu. 21.28.
lift vp our heartes, because then our redemption appro-
cheth. This is that glorious hope of Gods children, wher-
vnto they are new begotten by God. For the which we
must with Saint Peter crie; Blessed be God, euen the fa-
ther of our Lord Iesus Christ, which according to his a-
boundant mercie, hath begotten vs againe, vnto a liuely
hope, by the resurrection of Iesus Christ frō the dead, to
an inheritance immortal, vndefiled, and which withereth
not, reserved for vs in heauen. Wherewithall, seeing y all
blessed effect shall be giuen the Saintes, therefore it is cal-
led a blessed hope, by the holy Apostle: when he teacheth
vs, that Gods grace appeared vnto men, that we denying
all vngodlinesse and worldly lustes, might liue, soberly,
righteously, godly in this present world: looking for that
blessed hope, and appearing of the glorie of that mightie
God; & of our saviour Iesus Christ. Thus must the saints of
God, most stedfastly expect and looke for good things
to come, according to this exhortation of the Apostle,
looking for the mercy of our Sauour Iesus Christ vnto
eternall life.

25.

Lu. 21.28.

1. Pet. 1.3-4

Tit. 2.11.13

Vnto which hope, and reuealing of the mercy of our
Lord Iesus Christ, euen Abraham himselfe had regard,
when aboue hope, he beleeued vnder hope, that he should
be the father of many natiōs, according to that which was
spoken to him, so shall thy seed be. Thus the holy Pro-
phets and saintes of God endured all things through this
hope: wherof, some were racked, and would not be deli-
uered, that they might receiue a better resurrection: others
were tried by mockings and scourgings: by bands and im-
prisonment: some were stoned, hewed in sunder, temp-
ted, slaine with sword, wandering vp & down in sheepes
skinner

All the
saints liued
by hope.
Rom. 4.18.

Heb. 11.35.
26.17.

S. Iude Sermon. 9.

skinner and Goates skinner, being destitute, afflicted and tormented: all which with perfect patience they endured, constantly looking for the mercy of our Lord Iesus Christ vnto saluation.

Act. 5. 41.

Popm. Antiocheno. homi. 54.

The holy Apostles had hope of those things to come, wherefore they did not onely ioyously suffer imprisonment, scourgings, and reproach, for the testimonie of Iesus Christ: of whom S. Chrysostome saith, the Apostles were scourged, and they reioyced: they were bound and imprisoned, and they thanked: they were stoned, and yet they preached: But also they endured most bitter death and cruell torments, earnestly looking for the mercie of our Lord Iesus Christ, vnto eternall life.

Luk. 14. 14.

Heb. 9. 28.

Eternall life called mer-
etc.

Ro. 6. 13.

Tit. 3. 5. 6. 7.
2. Eph. 8. 9.

The renowned Martyrs of all times and ages, haue endured intollerable punishments: some racked, some rent in pieces, some burnt to ashes: some scalded to death, some sawen in sunder, some perishing by famine, some put to sword, some let die by opening sundry vaines and parts of their bodies: some ending their daies by one cruell and bloudie meane, some by another: haue yet continued in the faith of Christ, looking euermore for the mercy of our Lord Iesus vnto eternall life. With whom, if we will be partakers of the glorious resurrection of the righteous; then in all our afflictions, persecutions and miseries, must we constantly in like maner looke for the mercy of our Lord Iesus Christ, vnto eternall life: and perseuere in his holy feare, vntill he appeare vnto our saluation, which he shall doe in the second comming, to al such as with ioyfull hearts expect him.

This eternall life, is heere called mercy: because it is giuen vnto vs of the free goodnes & mercy of God; whose onely gift it is: for eternall life is the gift of God, through Iesus Christ our Lord. Who doth not for our merits, but of his meere mercy saue vs in his beloued, according to Saint Pauls doctrine, who writeth to his scholler after this maner: not by the works of righteousness which we haue done; but according to his mercie he saued vs, by the washing of the newe birth, and the renewing of the holy Ghost: which he hath shedde on vs abundantly, through
Iesus

S. Iude. Sermon 9. I:3

Iesus Christ our Sauour : that we being iustified by his grace, should be made heires, according to the hope of eternall life.

Eternall life
called the
mercie of
Christ.
Rom. 6. 23.

And as it is called mercy, so is it called the mercy of Christ, because it is giuen vnto vs of God, onely through our Sauour Iesus Christ: as Saint Paul hath taught vs: euerlasting life is the gift of God, through Iesus Christ our Lord. And this is the tenour of this exhortation, that the Saints of God should earnestly settle their mindes vpon the ioyes of the life to come, and so with all constancy and assurance of faith, looke for the mercy of our Lord Iesus Christ, vnto eternall life.

5 In the next place, he commeth to another duty, which is, how the Saintes of God should behaue themselves towards their wandring brethren, which erre and go out of the right path and way, wherein the Saints must walke: namely, that they must labour earnestly to conuert them and winne them to the truth, and bring them home vnto the sheepfold of Iesus Christ. Which is the discharge of that great commaundement, Loue thy neighbour as thy selfe: in as much as our loue in nothing appeareth more, then in care of the conuersion of our brethren, and in the labour which we vndertake, to make the partakers with vs, of saluation.

Care to conuert the wandring brethren.

Leui. 19. 17.

Which duty, how be it chiefly appertaine to the Minister, to whom care of soules more properly appertaineth, yet reacheth it to Magistrates and Officers in the common wealth; to fathers and mothers in their houses: to maisters and mistresses, in their families; yea to euery Christian man & woman: which according to their power and gifts giuen them, are to labour for the conuersion of such, as doe wander and erre out of the way. So that euery man professing the Gospell of our Sauour Iesus Christ, and his holy religion: is held & bound to this duty, to watch ouer the saluation of his brother, that he may bring him to the knowledge of the truth, and confirme him in the grace of God, which is brought vnto vs by the reuelation of Iesus Christ. VVhich thing S. Iude commendeth vnto vs in this exhortation: haue compassi-

Care to cal home men to God, is generall to all the Saintes.

1. Pet. 1. 13.

S. Iude. Sermon. 51

on of some, &c. Wherein two things may be considered:
1. The care it selfe, to seeke the conuersion of such as
wander, runne and raunge out of the way of life. 2. VVith
what discretion it should be done.

The discre-
tion which
must bee
shewed, in
the con-
uersion of
men.

Concerning the care it selfe, and the duty in this case re-
quired, I haue spoken vpon S. Iames. Cha. 5. v. 19. Sermon
28. fol. 339. &c. Whereunto I refer the Christian Reader;
Touching the discretion therin to be vsed, S. Iude saith,
Haue compassion of some, in putting difference: & others
saue with feare, pulling them out of the fire.

For seeing all that erre and wander out of the way,
are not of the same disposition; neither their errors of like
and equall quality: but some offend of infirmity, o-
thers of wilfulnes; some in lesse, some in more; some
in more tollerable, some in more grieuous maner: there-
fore by the same way, are not all to be dealt with all, nei-
ther to be cured by the same maner. VVherefore we con-
sidering, both the diuersity of the persons, and inequali-
ty of their faults: must walke herin wisely, and circumspe-
ctly as it becommeth vs.

Diuers ma-
ladies, di-
uers medi-
cines.

As the skilfull Surgion, looketh into the variety and
diuersity of the sore and wound, and applieth a seuerall
salue to euery seuerall sore; and cureth not all sores with
one salue: and as the learned and wise Phisitian, consi-
dering the nature of the disease, ministreth not the same
medicine to euery malady, nor prouideth the same
meane for euery sickenes of man; but as the disease is di-
uers, in one pacient and in another: so by one meane he
dealeth with this man, by another with that, according
to the nature of the sickenes whereof he laboureth: So
the wise and carefull Minister of Christ, waighing
and pondering the affection of the offender, and the
quality of his sinne: dealeth more gently with one, more
roughly and roundly with another; as in this place by
the apostle, he is exhorted: yea, euery man must in the con-
uerting of his brother, obserue the rule of discretion here
giuen.

Seeing then some men offend of weaknes and natu-
rall infirmity: they are to be pittied: therefore Saint Iude
saith;

S. Iude. Sermon 9. 114

saith: Haue compassion of some: and others offend of wilfulnes and malicious wickednes, and they are to be saued with feare, and plucked out of the fire, euen from the burning lust of sinne, least thereby being caried headlong, they taste of the eternall fire of Gods wrathfull indignation, and be cast downe into the fiery torments of hell; with Sathan and his angels, to be consumed for euer. 1. Cor. 7. 9. Mat. 25. 41.

Such as offend of naturall infirmity, must be restored in the spirit of lenity, must be supplied with the oile of gentlenes, must be exhorted in meekenes and curtesie: Gal. 6. 7. Luk. 10. 34 Such as offend of stubbornesse, such as sinne of waywardnes, such as transgresse of wilfulnes, must be controuled in seuerity; must be scoured with the sharpe wine of rigour and austeritie. S. Ambros. in 10. Luk.

To deale gently and haue compassion vpon the weak: to deale roundly and sharpely and to rebuke the wilfull; is the putting of difference; spoken of by the Apostle, and the godly wisdom required of the Saints in this point of duty. To promise fauour to the weak offending of infirmity: and to powre out the fearfull vials of Gods threatenings against the wicked; sinning of obstinacy; is one way whereby men diuide the word aright, whereof S. Paul admonished his disciple Timothy. What it is, to put difference. Rev. 17. 7. 2. Tim. 2. 15

This difference the Prophets in auncient times put betwixt offenders: gently calling the common people to repentance, which offended by euill example of theyr Princes: roughly and roundly rebuking the rulers, which offended of malicious wickednes, as more at large, in many places of their works and propheties, may easily and euidently appeare. This care our Sauour Christ put, betwixt the common Iewes, and the Scribes and Pharisees, with the chiefe Princes of the people: preaching repentance in great lenity vnto the people; but threatening heavy vengeance and extreame punishment to the Pharisees, in great seuerity. Mat. 4. 17. Mat. 13. 8. c. 23.

Saint Iohn Baptist, with the men of Hierusalem and Iudea, dealt curteously, hauing compassion vpon them, when he said: Repent, for the kingdome of heauen

S. Iude. Sermon 9. 2

erfe 7.

is at hand. But hee dealt roundly with the stubborne Pharises and Sadduces, sauing them by feare, and plucking them out of the fire: O generation of Vipers, who hath forewarned you to flee from the wrath to come?

Act. 13. 26.

Saint Paul put difference, and had compassion on the Jewes, Yemen and brethren, children of the generation of Abraham, and who so euer among you feareth God, to you is this word of saluation sent: but he saued the Galathians by feare, and plucked them out of the fire: O foolish Galathians, who hath bewitched you, that you should not obey the truth?

Gal. 3. 1.

1pm. 2. 1.

Saint Iames had compassion on the brethren; My brethren haue not the faith of our Lord Iesus Christ, in respect of persons: but hee saued with feare, and plucked out of the fire, the prophane rich men, Goe to now yeerich men, weepe and howle, for your miseries that shall come vpon you: your riches are corrupt, your garments are moath-eaten: your golde and siluer is cankered, and the rust thereof, shall be a witnesse against you, and shall eate vp your flesh like fire. And infinite the like examples might be alledged, but these may be sufficient.

1a. 5. 1. 2. 3.

Thus then, with gentle exhortation and admonition to reclaime men, is to haue compassion on some: and by threatning and sharpe reprehension, to conuert others: is to saue others by feare, and to plucke them out of the fire; and this is the putting of difference, in this place mentioned: Haue compassion on some, putting difference: and saue others by feare, plucking them out of the fire.

Great wisdom there is, in putting this difference.

Which is a speciall point of wisdom in the Saints of God. For as too great threatning and thundering against such as offend of infirmity, is daungerous, and the next way to make them to fall from hope: so gentle allurings, and sweete promises to such as sinne of wilfulness, are hurtfull, and the next way to make them sinne of presumption. Wherefore to stop and stay both these in-soueniencies, and to profite all manner of offenders; the

Apostle

Apostle exhorteth vs to put difference, and by gentle persuasion, to haue compassion on some: and by sharpe reprehension, to saue others by feare, and to plucke them out of the fire. By which discretion, we may conuert the brethren, and bring them to the knowledge of the truth: 1. Tim. 2. 4.
and call them from idolatry, to religion; from darkenes, to light, from vice, to vertue; from iniquity, to piety; from error, to faith, which is according to godlines; that 1. Tim. 6. 3
so they may be partakers of that saluatiō which is in Christ Iesu.

And the feare, whereby we must saue our brethren, Feare here what it is.
and plucke them out of the fire, is not only the denouncing of feareful punishment, and the threatning of dreadful destruction against the hard hearted and impenitent persons: but it is also the holy discipline of the Church, Discipline.
the fearefull sentence of excommunication, whereby men are deliuered vnto Satan for the punishment of the flesh, 1. Cor. 5. 3.
that the soule may be saued in the day of the Lord Iesus 1. Tim. 1. 2.
Christ: then the which, what is more fearefull?

For can there be any greater feare, then that which is conceiued of men, estraunged from the company of the Saints: put out of the Church of Christ: without the compasse of the couenāt of peace: deliuered ouer into the power of Satan, and wholly commended to the hands of the enemy? And this is the summe of this exhortation.

6 The last exhortation and point of duty is, that they Hatred of sinne.
hate the garment which is spotted by the flesh. Wherin S. Iude forbiddeth the contagion of sinne, and willesh men to beware that they defile not themselves with any vncleannes thereof: vnder the hatred of the garment spotted by the flesh. Vnder which speech he noteth the innocēcy, the integrity, the purity that should be in the Saints: as Iacob also did, when he exhorted his whole household, to Gen. 35. 2.
cleanse them selues, and to change their garments. Which matter he amplifieth, by the remembrance of those things forbidden in the law, which did defile.

In the law almighty God gaue speciall charge vnto his people, that they should beware, they touched not vncleane things, least thereby they should defile them selues. Leui. 5. 2. 3.
C. 7. 19. C.
21. 31.
Num. 19. 11
11.

S. Jude. Sermon. 9.

Lamen. 4. ^{14.} Jeremy the Lords Prophet alludeth vnto those vncleane things, when he saith, that through their extreame impietie and vngodlines, they were so vncleane, that the verie Babilonians their enemies, whome God sent to destroy them, would not touch their garments, least thereby they should be defiled. Finally, Haggai the Prophet also alluding vnto the pollutions in the law condemned and forbidden, saith: If one beare holie things in the skirt of his garment, and with the skirt, do touch the bread, wine, oyle, or meate; shall it be holie? the Priest sayd no. If a polluted man or person touch any thing of these, shall it be vncleane? and the Priest answered, it should be vncleane. So Iude also hauing an eye vnto the things in the law forbidden, exhorteth the Saints, to hate euen the garment spotted of the flesh. Like where-
Haggai. 2.
13. 14. vnto is that of the angell to the Church of Sardis: thou hast a few names yet in Sardis, which haue not defiled their garments: that is, which haue not bene defiled with those grosse sinnes there condemned, but haue walked in puritie and simplicitie before God.

Wherein he teacheth vs, what great care wee should haue of our soules, that by no way they bee defiled through sinne: which, by the metaphore of a garment spotted of the flesh, is vnderstood.

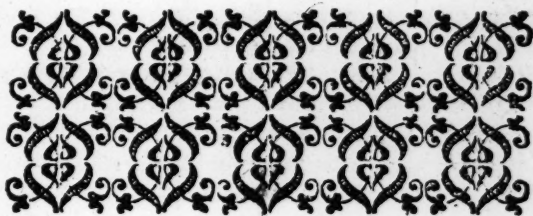
Whereunto serue those manifold exhortations in holie Scripture, vnder the metaphors of putting off, and putting on, expressed. As in Saint Paule especially: **Rom. 13. 13.** Cast off the workes of darkenes, and put on the armour of light: put off the olde man corrupted by the decciueable lustes: and bee renued in the spirit of your mindes, and put on the new man, created after God, in holinesse and righteousnes. And againe: Put you on **Eph. 4. 22.**
23. 24. the Lorde Iesus Christ, and take no thought for the flesh, to make prouision for it, to fulfill the lust thereof. Finally, to the Church of Galatia; all yee that are baptized into Iesus Christ, haue put on Christ. By which **Rom. 13. 14.** speeches we are giuen to vnderstand, that we must hate sinne, loue vertue; decline from euill, and follow good: wash our selues from our old corruption, and giue our selues
Gal. 3. 27.
Psal. 34. 14.

S. Iude. Sermon 9. 116

selues to true holines and sanctification in the feare of
 God : that so we might consecrate our selues wholly to
 serue God in righteousness, and offer vp our bodies as Rom. 12. 1.
 quicke, holie, acceptable sacrifices vnto God, which is
 our reasonable seruing of him : and the keeping of our 1. Thes. 5.
 whole spirites, soules and bodies blamelesse vnto the 23.
 comming of our Lord Iesus Christ. Which thing hee
 worke in vs, which only worketh all good things in his
 Saintes, euen God, the God of all grace, and the author 1. Pet. 5. 10.
 and fountaine of all goodnes: and that for his deare Iames 1. 17.

Sonne, our Sauour Iesus Christ his sake, to whome
 with the holie Ghost, three persons in trinitie,
 and one euerliuing and euerlasting God
 in vnitie, be all power, dominion
 and maiestie, both now
 and for euermore.

Amen.



S. Jude. Sermon. Io.

The first
part of the
Epistle.

Verse. 24. Now vnto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glorie with ioy :

25 That is to God, onely wise, our Sauour, be glorie, and maieltie, and dominion, and power, both nowe and for euer. Amen.

These wordes
cōtaine the first
and last parte
of this Epistle,
which is a com-
mending of the
saintes of God,
to the grace of
God: where are
three thinges to
be noted.

1 To whome hee commendeth them, Vnto God.

2 A describing
of the partie
to whome they
are commen-
ded, contain-
ing the rea-
sons why they
ought to be co-
mmended Vnto
him. Namely.

1 Because hee is able
to holde them from
falling.

2 Because hee is able to
present them fault-
lesse before the pre-
sence of his glorie.

3 Because hee is onely
wise.

4 Because hee is their
Sauour.

3 What prayse hee
giueth Vnto this
God, to whom they
are commended,
consisting in the a-
tributing of these
four thinges to God,
the which are :

1 Glorie.

2 Maiestie.

3 Dominion.

4 Power.

Concerning



Concerning the wordes of the holy Apottle, we see that the man of God in them commendeth the Saintes of God vnto the grace of God, whereby only they are ypholden and preserued in all daungers. Wherein, of the three things obserued, the first is the person to whom he commendeth them, which is God. Who albeit in the second place, as verse. 25. he be put by order of the Apostles words, yet in the treatise, he must by order of methoode, be first considered.

The person to whom and to whose grace the Church, Saintes, and holy societie, are heere commended, is God: vnto whose grace to commend the Saintes, of whom to pray for continuance of fauour, constancie of mind, perseverance in the truth, and perfection in all vertue: is a thing with the blessed Apostles of our Lord Iesus Christ, most comon & most vsuall. Wherof to giue some sufficient taste and triall, we see S. Paule to the Church of the Romanes, to haue done it. who after many pointes of heauenly doctrine, many precepts of godly manners, many aduertisements of christian wisdom, as thereby teaching vs, that we could do nothing without ~~the~~ assistance of Gods grace, neither continue without his supportage; comendeth therefore the Saints vnto God: From whom all graces are to be expected, and saith: Now to him that is of power able to establish you according to my gospel, and preaching of Iesus Christ by the reuelation of the mysterie which was kept secret since the world began, but is now opened and published among all nations, by the scriptures of the Prophets, at the commandment of the euerlasting God, for the obedience of faith: to God I say only wise, be praise through Iesus Christ for euer. Where S. Paule, as here S. Iude, did commend to God, the holy saintes, for the confirmation of their faith, and constancie

To whom
the Saintes
are com-
mended.

Rom. 16.
25. 26. 27.

S. Iude. Sermon. Io.

1. Thel. 5.
23.
2. Thel. 2.
16. 17.
Heb. 13.
20. 21.
Act. 20. 32.
Cor. 14. 23.
1. Pet. 5. 13.

stancie in their profession, which they onely haue from God. In like manner for their perfection and finall establishment in the heauenly doctrine of our Sauour Christ, he commendeth in most sweete & earnest prayer, the church of Thessalonica to the like grace of God, to which end he breaketh out: Now the verie God of peace sanctifie you throughout: And I pray God, that your whole spirite and soule and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ. And in another place, he likewise for the same ende, commendeth the same Church vnto God: Now the same Iesus Christ our Lord, and our God, euen the father, which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace: comfort your harts, and establish you in euerie word and good worke, Finally the same Apostle in most earnest and zealous praier commendeth the Hebrewes vnto the mightie grace of God, thereby to be established and made perfect in all things, when in this wise he speaketh: The God of peace, that brought againe from the dead, our Lord Iesus Christ, the great shepheard of the sheepe, through the bloode of the euerlasting couenant, make you perfect in all good workes to doe his will: working in you that which is pleasaunt in his sight, through Iesus Christ, to whom be prayse for euer. And almost in euerie Epistle he commendeth the Saintes, for the attaining of like giftes, vnto God in prayer; bearing the same tenour, and being in effect the like to that which he wisheth the Church of Ephesus at Miletum, when in like manner hee commendeth the Saintes vnto the grace of God: And now brethren, I commende you to God, and to the word of his grace, which is able to build further; and to giue you an inheritance among the Saintes. Vnto whome the blessed Apostle Peter subscribeth, for continuance of all blessings; establishing in true faith, perfection in all vertue, commending the Church in like manner vnto God: And the God of all Grace, which hath called vs vnto his eternall glorie by Iesus Christ, after that ye haue suffered a little,

little, make you perfect, confirme, strengthen, and establish you : to him be glorie and dominion for euer and euer. Amen. And according to the examples of the former writings of the Apostles, this our Apostle S. Iude, commendeth the Church in like manner vnto God, who onely is able to giue them constancie in their tryals, patience in their afflictions, victorie in their conflicts and their skirmishes, with false Apostles and seducers of the people.

2 God being the partie and person, to whom the Apostle commendeth the saintes, in the next place he describeth this person, by certaine epithites and additions, which he applyeth and giueth vnto God : which euery one containeth a very sufficient reason, why to him onely the saintes were to be commended.

The description of the person to whom he commendeth the Saintes.

1 Of God it is said, that he is able to preserue them that they fall not : this is the first Epithite or addition here attributed vnto God. And it seemeth to containe a reason drawne from Gods power : that in as much as God is able to preserue and keepe vs from falling, therefore ought we alwaies and in all things to be commended vnto him. God can giue vs constancie in these dangers with the seducers and false Prophets in the Church, therefore must we be commended both of others and of our selues, vnto him. It is God which alwaies vnderproppeth vs ; it is he that supporteth vs : it is he that holdeth vs vp by the chinne, that we sinke not in the seas of our temptations : and therefore must we commend our selues, and by others be commended vnto him, in all the periles, in all the persecutions, in all the difficulties, in all the dangers, in all the tryals, and in all the temptations of this present life.

When holy Dauid knew that God was able to keepe 1. King. 17. and preserue him from falling by the hand of Goliath, he 48. 49. resting him selfe wholly vpon his power and providence, commended him selfe vnto God : and with inuincible courage encountred with the Giant, and destroyed him. When zealous Hezekiah assured him selfe that God was able to preserue him from falling by the mightie 2. Chro. 32. 7. 8. hoste

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S. Iude Sermon. 10?

- Exod. 17.
9. 10. hoste and armie of Senacherib king of the Assirians: hee commended himselfe and his people vnto God, and assured them of victorie: for there are more with vs, (saith he) then with them: with them is an arme of flesh, but with vs is the Lord of hosts, to fight our battels. When Moses and Iosua remembred themselues, that God was able to preserue them from falling by the sword of their enemies; they with all manfull boldnesse ioyned battell with the Amalechites, and vtterly destroyed them. When Dauid was hemmed in on euery side by Absolons rebellion, he knew that God was able to preserue him from falling through conspiracie; therefore he commended himselfe to God: I laid me down and slept, saith he, and rose vp againe, for the Lord sustained me, I will not be afraid for ten thousand of people that shall beset me round about, And when before, he was chased and persecuted, and hunted from post to pillar by Saul, yet hee knew that God could; and was able to preserue him from falling, wherefore he committed and commended himselfe vnto God in this wise: I will lay me downe and sleepe in peace, for thou Lord onely makest me dwell in safetie. Finally hauing experience of the louing mercy and mighty power of God: that he preserueth the simple, and preserued him also when he was in trouble: commending himselfe vnto God, thus comforteth he his own soule: return vnto thy rest, O my soule: for the Lord hath been beneficiall vnto thee: Because thou hast deliuered my soule from death, my eyes from teares, and my feet from falling. When the holy Prophets of God called to mind, that God was able to preserue them from the crueltie of the Princes, & rage of the false Prophets; they with all boldnes opposed themselues vnto them, for the defence of the trueth and right worship of God against all falshood and idolatry. When the Apostles knew that God was able to preserue them from falling, they bent themselues against the wicked and contended earnestly against all seducers of the people, commending theselues to the power of God, for their preseruatiō in their troubles. Finally, when S. Paul saw that God was able to preserue the Romaines & Ephesi-
- Psal. 3. 5. 6.
Psal. 4. 8.
Psa. 23. 1.
Psa. 27. 1. 2.
Psa. 46. 5. 6.
Psal. 116.
6. 7. 8.
Isai. 6. 9.
Jerem. 1. 18
A& 4. 8. 9. c
3. 19. 20.
A& 17. 16.
17.
A& 20. 32.
Ro. 16. 25.

Ephesi-

Ephesians from falling either into falshood in doctrine; or corruption in conversation; in both cases he committed himselfe and the whole Church to God; nowe brethren I commend you vnto God, and to the word of his grace: And: To him that is of power to establishe you, according to my Gospell, and preaching of Iesus Christ, &c; Seeing then God is able to preserue vs from falling, whether wee be in peril of persecution, or danger of doctrine, or companie of corrupters, or societie of seducers; we must in all temptations, relie and rest vpon the power and protection of God, and wholly commend our selues vnto hys grace in all our necessities.

1. Ephe. 3.0
2.1.
2. The. 3.3.

But here ariseth a question: if God be able to preserue vs from falling, why notwithstanding doth he suffer vs to fall? why did he let Adam and Eue fall by the subtiltie of Sathan? why did hee suffer Abraham to fall through feare, into dissimulation with Pharao and the Egyptians? why did he suffer Aaron and Isræll to fall into idolatry of the heathen? why did he suffer his people the Iews, to fall through the beautie of the daughters of Moab, both into spirituall, and bodily fornication? why did hee let Dauid his faithfull seruant to fall into adulterie with the wife of Vrie? What was the reason, he let holy Peter to fall into deniall of Iesus Christ, in the house of the high Priest of the people? what reason did moue him to suffer Paul which was zealous in the law of Moyses, to fall into persecuting of the Church, and blaspheming of Christ Iesus? why doth he suffer some of his Saints to fall into one sinne, some into another: that of the best of them all, the saying of Salomon may be pronounced, and in them verified, the iust man falleth seuen times a day: and S. James in his opinion found most true, in many things we fall all?

Question.
Gene. 3.6.
Gen. 20. 2.
Exod. 32.4.
Num. 25. 10.
2. Kin. 11.4
Math. 26.
70. 72. 74.
1. Tim. 1.
15. 16.
Pro. 24. 16
Iam. 3. 2.

Answer.

Hereunto it may be answered. First concerning Adams fall: that almightie God permitted it, to bring to passe his eternall counsell, decreed not onely before Adam was, but before the foundations of the world were laid, concerning the incarnation of his sonne, and the redemption

tion

S. Iude. Sermon 10.

tion of the world through him. 2. Concerning the fallings of the other of his saints, they are by God, eyther that his mercy may be made manifest in their pardon, and reclaiming: either that they might see the frailtie of theyr nature, and that they stand not by themselves, but by God: whose aid and hand remoued, they fall into all maner of mischiefe: that they be not proud in themselves, but might pray, that when they stand, yet they fall not. But of this, See Iames. 3. chap. verse 2. Sermon. 14. fol. 160. 2. pag. 161. 1. p.

2. Cor. 10.
22.

3 We must marke, that S. Iude saith not, that God preserueth them; that they neuer fall, but that he is able to preserue them from falling. So though he could preserue vs from falling both in doctrine and in life: yet for causes before mentioned, hee suffereth his moste deare children to fall: and sometimes by error to be seduced, and sometimes by example to be corrupted: and sometimes with sinne to bee tempted, for a season: as experience in the most holy men of GOD doth teach vs.

Rom. 2. 5.

1. Ioh. 5. 16

Ephc. 4. 19.

4 Finally, howbeit God suffer vs to fall for a season into particular offences, yet hee preserueth his saintes, that they neuer fall into finall impenitencie; into sinne vnto death, into Apostasie and falling generally from all ductie vnto God: into that hardnesse of heart, whereby they grow senslesse and past feeling, and giue themselves vnto wantonnesse, to worke wickednesse with greedines: whereby they deserue and incurre euerlasting damnation: From this falling the Lord our God preserueth hys saintes.

Isai. 26. 12.

Psa. 68. 28.

Phil. 2. 13.

Seeing then it is the Lord our God, which worketh in vs all our good workes, and maketh perfect that which he hath begunne in vs: Seeing it is hee that beginneth, continueth and endeth the worke of faith in his chosē: From whom onely they haue both the wil and the deed, both to beginne, and to make perfect according to his good pleasure: seeing he vpholdeth vs, that wee fall not through the temptations of Sathan, or of men, from the grace we haue receaued: but that we continue constant vnto

vnto the end, in the profession of the faith : then ought we in all things to commend our selues vnto him; because he is able to keepe vs from falling: which is the first addition attributed vnto God, which also conteineth the first reason of this point of duetie : in all things to commend our selues vnto God and his onely sonne, Christ Iesus.

2 As God is said to be able to preserue vs from falling, so is he said to be able to present vs blamelesse before the presence of his glory with ioy. And herein is included a second cause and reason: why we should commend our selues to God: because he can present vs faultlesse before the presence of his glorie with ioy.

That God presenteth vs without fault before the presence of his glorie: what more plaine and euident proofe can we haue, then that most worthy place of the Apostle, when for this vnspeakable grace, he rendereth most dutifull thanks to God? blessed be God, and the father of our Lord Iesus Christ, which hath blessed vs with al spiritual blessings in heavenly things in Christ, and hath chosen vs in him before the foundations of the world, that wee should be holy and without blame before him in loue: who hath predestinated vs to be adopted through Iesus Christ in himselfe, according to the good pleasure of hys will, to the praise of the glorie of his grace, wherewith he hath made vs freely accepted in his beloued, &c. For the which thing our sauour Iesus Christ offered himselfe in sacrifice to God: and gaue hymselfe for his Church, that he might sanctifie it, and cleanse it by the washing of water through the word, that he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle or any such thing, but that it should be holy & without blame. Herevnto serueth the praiser of the Apostle S. Paul. Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, soule & body, may be kept blamelesse, vnto the comming of our Lord Iesus Christ.

When almighty God in the glorious appearing of hys sonne Iesus Christ, shall cleanse vs from all our wickednesse, and shall refine vs as siluer in the refining pot, and

Eph. 1. 3. 4.

5. 6. 7.

1. Thes. 3.

12. 37.

Eph. 5. 25.

26.

1. Thes. 5.

23.

S. Iude. Sermon 10.

1. Reue. 5. and gold in the furnace is purified : when in the bloud of
 2. Ioh. 1. 7 his sonne, he shall so wash away all our sinnes, that they
 Rom. 4. 6 be not remembred, neither imputed vnto vs : when hee
 Rom. 8. 29 shall conforine vs perfectly to the image of his sonne Iesus
 Eph. 4. 24 Christ : and reneue vs so, in the spirit of our mindes, that
 1. Pet. 1. 22 we put on the new man created after God in righteouf-
 nesse and true holines: when he shall so restore vs againe,
 by purifying of our soules through the spirite, that we in
 perfect maner carry in vs the image whereunto we were
 first created : when hee shall so accept vs in his beloued,
 Reue. 7. 14 that the remembrance of his death, blotteth out all me-
 morie of our iniquitie: when he putteth vppon euery of
 his saints, a white long robe, to stand therein couered be-
 fore the throne of the Lambe, and his glorious maiestie:
 when through infinite mercies hee shall so pardon our
 sinnes, and cloath vs with the iustice of Iesus Christ, that
 we be without spot before the throne of God: then doth
 Reuel. 14. 3 he present vs before his presence of glory, without faule
 and blamelesse. When finally God shall so remoue from
 vs all feare of his iudgement, that with the Church we ra-
 ther hasten his comming for ioy of the glory to come,
 Reu. 22. 20 and cry out vnto Christ, Come Lord Iesus, come quickly:
 then hee shall so quiet our consciences, through the
 acknowledging of his endlesse loue and innumerable
 Lu. 21. 28 mercies: that at the remembrance of the iudgement, with
 1. Ioh. 4. 17 comfort we lift vp our heads, because our redemption
 approcheth: and haue in that day of his comming, al com-
 fort and boldnes: & thus doth he present vs without faule
 before the presence of his glory with ioy: and therefore
 must we at all times, and in all thinges rest vppon him,
 and commend our selues vnto his grace and mercy.
 Wherefore, wheras the wicked and vngodly tremble
 Mat. 25. 41. at the day of iudgment, and quake at the remembrance
 of the comming of Christ, at what time they shall heare
 Ofc. 10. 8. the finall sentence of their endles damnation: and there-
 fore shall call vnto the mountains to couer them, and
 flee vnto the rocks to shroud them; and intreat the hilles
 Reuel. 6. 16 to fall downe vppon them, and hide them from the pre-
 17. sence of him that sitteth on the throne, and from the
 wrath

wrath of the Lamb, because the day of his wrath is come: and none can abide it: yet shall the elect of God stand with ioy before the throne and tribunall seate of Iesus Christ, to receiue the end of their faith, which is the saluation of their soules. 2. Cor. 5. 30
1. Pet. 1. 19

When the reprobate and vngodly, shall quake, the Saints shall stand boldly: when they shall mourne, the elect shall be merry: when they shall weepe and howle, and wring their hands for anguish, and gnash their teeth for paine of punishment, which they shall suffer: the chosen shal reioyce, triumph, & comfort the selues in their crown of immortall glory, which at that time shall be giuen them. And this is the Lords doing, this can God only do; and therefore must we commend our selues to him: wherunto the Apostle moueth vs, and saith, that he can present vs without fault before the presence of his glory with ioy. 2. Tim. 4. 8.

3 Another thing is attributed vnto God; that he only is wise: if God be only wise, then doth he best know how to gouerne his Saints, wherefore they must be committed vnto him. God is only wise.

As wisdom is applied vnto God, and he said to be wise, as of him Iob confesseth, he is wise in heart, and mighty in thought: who hath beene fierce against him, and hath prospered? and againe, with him is wisdom and strength, he hath counsell and vnderstanding: Which holy Dauid also ascribeth vnto the Lord: He that planteth the eare, shall he not heare? he that formeth the eie, shall he not see? or he that chasteneth the nations, shall he not correct? he that teacheth man knowledge or wisdom, shall he not know? and againe; Great is the Lord, and great is his power, yea his wisdom is infinite: therefore I say the Prophet saith, that it is such, as can not be searched out: Knowest thou not, or hast thou not heard, that the euerlasting God, the Lord hath created the ends of the earth: he neither fainteth, neither is weary: there is no searching out of his wisdom. At the consideration whereof S. Paul breaketh out into exclamation, wonderment and admiration: O the deepnesse of the riches, both Iob. 28. 4.
Iob 12. 13.
14. c. 21. 22
Ps. 94. 9. 10
Psa. 147. 5.
Isai 40. 28.
Rom. 11. 33
Eph. 3. 10.

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of the wisdom and knowledge of God? How vnsearch-
 able are his iudgements, and his wayes past finding out?
 Col. 1. 27. As God (I say) hath wisdom applied vnto him, & he said
 y. wise. To be wise; so is it sayd of him, that he is only wise: to the
 Rom. 16. 27. only wise God. Which addition S. Paul giueth vnto God:
 1. Tim. 1. 17. To God onely wise, be praise through Iesus Christ for e-
 uer: And againe: To the king euerlasting, immortall, in-
 uisible, vnto God onely wise: be honour and glory, for e-
 uer and euer. And S. Iude in this very place, vnto him
 Iude. 24. 25. that is able to keepe you that you fall not, and to pre-
 sent you faultlesse also, before the presence of his glory,
 with ioy: that is, to God onely wise, &c.

Now as the wisdom of God doth generally appeare
 Wherein Gods wis- in the framing of heauen and earth, and in the creating
 dom chief- things visible and inuisible; whether they be powers, prin-
 ly appeas cipalities, or dominions, or whatsoeuer: and in the gouer-
 neth. ning of the whole world, according to the purpose of his
 will: so chiefly and specially it sheweth it selfe in the pre-
 seruation of his Saints, in the defence of his church, in the
 protection of his chosen from daungers and perils of the
 wicked and false Apostles.

Seeing that he is onely wise; and thereby knoweth best
 how to deliuer his out of temptation, and to reserue the
 1. Pet. 1. 9. wicked vnto the day of iudgement to be punished: then
 shall it be our bounden duty to rest vpon him, & to com-
 mend our selues vnto his protection, who is only wise, and
 therefore best knoweth how to worke our deliuerance, &
 keep vs constant & steady in the profession of his Gospell.

4 The last addition in this place applied vnto God,
 is, that he is our Sauour. And to be a Sauour, most assu-
 redly is an argument of prompt and ready good will,
 and a minde inclined to the benefite of the people. Seeing
 then God is our Sauour, at hand, ready and present, not
 only to rid and rescue vs out of temporall troubles; but
 to saue our soules from death, and to worke our eternall
 redemption: then ought we to rest vpon his goodnes,
 and to commend our selues to his sauing health, accord-
 ing to the tenour of the doctrine of this Apostle.

1. Pet. 4. 19 Which thing the blessed Apostle S. Peter hath also most
 wisely

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wisely and grauely taught vs: who after many arguments to moue the saints to patience: concludeth & endeth with this most weighty reason, he is a faithfull creatour, therefore must wee rely and rest vpon him. Wherefore let them that suffer according to his will, commit their souls vnto God, as vnto a faithfull Sauour, yea a faithfull creator. And he is called a faithfull Sauour, and a faithfull creator, because he faithfully preserveth, vpholderth, maintaineth and nourisheth those whom he hath created to be members of his Church, & vessels of honor.

Why is
God called
a faithfull
sauour and
creator?

Now this name Sauour, is sometimes applied to the Father, sometimes to the Sonne, both in the old, and in the new Testament. Vnto the Father by Isai, or by Gods own mouth in his Prophet; I, euen I, am the Lord, & besides me is no Sauour. And a little after, inueighing against the great folly of the idolatrous people, which trusted in idols, and praied vnto Gods that could not helpe them: the faith, there is no other God besides me, a iust God, and a Sauour, there is none beside me. Osea the Prophet in the person of God challenging the people of Israell for forsaking him, and running after Idols: saith: Yet am I the Lord thy God from the land of Egypt: and thou shalt know no God but me: for there is no Sauour beside me. And S. Paul in like manner attributeth it vnto the father, Paul an Apostle of Iesus Christ, by the commaundment of God our Sauour, and our Lord Iesus Christ, our hope. So to Titus, after that that bountifullnesse, and that loue of God our Sauour. &c:

The name
sauour ap-
plied to the
Father and
the Sonne.
Isay. 43. 11.
Isay. 45. 21.

Ose. 13. 4.

1. Tim. 1. 1.

Tit. 3. 4.

And as God the Father is called Sauour, so is Christ his Sonne: to this end the name Iesus is giuen vnto him by the Angell, and interpreted by the Enangelist; thou shalt call his name Iesus, for he shall saue his people from their sinne. Which thing he protested to the world: the sonne of man is come to saue that which is lost. And in Saint Iohn he saith, that God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saued. S: Peter telleth the same vnto the Iewes, that God had lifted vp Christ with his mighty hand, to be a prince and a sauour, to giue re-

Iesus.
Mat. 1. v. 21.
Mat. 18. 11.

Ioh. 3. 17.

Act. 5. 31.

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pentaunce to Israell, and remission of sinnes. Paul also auoucheth the same: our cōuersation is in heauen, whence we looke for the Sauour, euen the Lord Iesus Christ. Finally to Titus, the Apostle teacheth the same truth; telling vs that the grace of God appeared, to teach vs to deny all vngodlinesse and worldly lustes, and to liue soberly; righteously, and godly in this present world: looking for that blessed hope and appearing of that glory of that mighty God, and of our Sauour Iesus Christ.

Why the
office of
sauiing, is
applied
both to the
Father and
to the Son.

And this office of Sauourship may be applied vnto the Father and the Sonne, indifferently. Either because their workes are indistinct and inseperable: that what the Father doth, that the Sonne doth also: and what the Son doth, that the Father doth in like manner: or els because the Father saueth by the Sonne; the Father as the fountaine, and the Sonne as the meane and matter of our saluation. And these are the things whereby the person of God is here described, which are, as so many reasons and arguments, to moue vs to commend our selues wholly vnto God.

The praise
of God.

3 Seeing God then is both able to keepe vs that we fall not, and to present vs faultles before the presence of his glory with ioy: and is onely wise, and knoweth best to preferue his people, and finally is our Sauour, ready and willing to worke our deliuerance, and make perfect the worke of our saluation; therefore is all praise due vnto him: for which cause, after that our Apostle had set down those additions of God, wherein his louing kindnesse appeareth; he rendreth to him all praise, and saith, to him be glorie, and maiestye, and dominion, and power, both now and foreuer.

Praise gi-
uing vnto
God, vsuall
in scripture

There is nothing more vsuall with the blessed Apostles; then to sing and sound praises vnto God. Which sometimes they doe in the very entrings of their Epistles. Sometimes in the middle of their treatises, and sometimes in the shutting vp of their writings.

In their beginnings, we haue sundry examples, whereunto I will referre you in this matter. Paul, 1. Ro. ver. 8. 1. Cor. 1. 4. 2. Cor. 1. 3. Ephe, 1. 3. 1. Phil. 3. Col. 1. 3. 1. Thess.

1. Thef. 1. 2, 2. Thef. 1. 3. 2. Tim. 1. 3. To Philemon.
yer. 1. Peter. 1. 3. 1. Re. 6.

In their discourses and the middle of their treatises, they oftentimes intermingle praises and thanks vnto God. As Saint Paul after he had entreated of certaine matters, he breaketh into the prayes of God: to the king ^{1. Tim. 1:} euerlasting, immortall, inuisible, vnto God onely wise, ^{17.} be honour and glory for euer and euer. S. Peter speaking ^{1. Pet. 4. 11} of the vse and ends of Gods blessings and graces in the Church, which is the glory of God: addeth therewith, singular praise and thanks vnto him. If any man speak, let him speake as the words of God: if any man minister, let him doe it as of the ability that God giueth, that God in all things may be glorified through Iesus Christ to whom be praise and dominion for euer, Amen. After that Saint Paul in the midst of his discourse, had prayed for the ^{Eph. 3. 20.} establishing of the Saints in the truth, he addeth prayes and thankes giuing vnto God: vnto him therefore, that is able to doe exceeding abundantly, aboue all that we can aske or thinke, according to the power that worketh in vs, be praise in the Church by Iesus Christ, through all ^{Reu. 7. 11.} generations for euer, Amen. Saint Iohn in his Reuelation, in the middle of his discourse bringeth in the elders praising God, as it is euident. ¹²

In the ends of their writings it commonly is performed. Vnto the which I also referre you. Rom. 16. 25. 26. 27. Philip. 4. 20. 1. Tim. 6. 15. 16. 1. Pet. 5. 10. 2. Pet. 3. 18. 2. Tim. 4. 18. And if there be any other the like places.

By the which we are giuen to vnderstand, that at all times, and in all things, we ought to raise vp in vs motions of thankes giuing vnto God, whom for his worthines, and according to his iust deserts, we can neuer praise sufficiently.

Now the things whereof his thanks and praise consisteth, are foure, in rendring and giuing whereof to God; this duety is performed: that we ascribe all glory, all maiesty, all dominion, and all power vnto him, who can keepe vs that we fall not: present vs blamelesse

Wherein
gods praise
consisteth.

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before the throne of glorie: who is only wise, and our most gracious and mercifull Sauour, and God blessed for euer.

Glorie.

I Glorie. Which is the commendation of our lips, with consent of hart, which we giue vnto God for benefits receiued. For in as much as he is the authour of all goodnesse, the fountaine of grace; the only preseruer of mans life, and the giuer of all good things: whether they appertaine vnto the bodie, or belong vnto the spirit; so that of both that is true in the Gospell, a man can do nothing, except he receiue it from aboue: And S. Iames hath rightly therefore affirmed, that euerie good gift, and euery perfect gift is from aboue, from the father of lights: And S. Peter for this cause, calleth him the God of all grace: namely, because all good gifts and good things proceede from him: this sacrifice of praise, the fruites of our lips, confessing his name, is the glorie we render vnto God. Whereof we haue infinite places and examples in scripture, wherewith I will not now presse you: that of Dauid shall be sufficient, where God speaketh vnto the Church: Call vpon me in the day of thy trouble, and I will deliuer thee, and thou shalt glorify me. And againe, he that offereth praise, he shall glorifie me. And againe: I will praise thee O Lord with all my hart; and I will glorify thy name for euer: for great are thy mercies towards me, and thou hast deliuered my soule from the nethermost hell. Wherefore, for reliefe in miserie; succour in calamitie; plentie after penurie; health after infirmitie; release after captiuitie: freedom after slauerie: for trueth after heresie; holy worship after idolatrie: the Gospell after poperie: or what other grace soeuer we haue receiued, therefore to laude God with our mouthes, and sound his praise with our lips: this is glorie, the first thing wherein the praise of God consisteth.

John. 3. 27.

Iam. 1. 17.

1. Pet. 5. 10

Heb. 13. 15.

Psal. 50. 15.

V. 23.

Psal. 86. 12.

Maiestie.

2 Maiestie, is that incomprehensible greatnesse appearing in God, which bringeth forth most excellent and rare workes, farre passing our capacitie: and herein also Gods praise consisteth. Then to giue vnto God a soueraine authoritie ouer all things; and incomprehensible
might,

might, whereby he doth the workes of wonder : to apply vnto him such magnificencie, as whereby he is able to worke all miracles among men : this is to render maiestie to God. Thus Dauid did ; Blessed (saith he) be the Lord God, euen the God of Israel, which onely doth wondrous workes : and blessed be his glorious maiestie for euer, and let all the earth be filled with his maiestie. Amen. Amen.

3 Another thing in this place, wherein the praise of Dominion. God consisteth, is dominion. Which is the authoritie of commanding, and of making lawes vnto all men in the world. And it is that kingdom, which we ascribe vnto God : the princely dominion ouer the whole world : whereof our Sauour speaketh in the finishing and knitting vp of his prayer vnto God : for thine is the kingdome, the power and glorie, for euer and euer, Amen. Hereof holy Dauid speaketh in his heauenly Psalms : all the endes of the world shall remember themselves, and turne vnto the Lord : and all the kindreds of the nations shall worship before him. For the kingdome is the Lords, and he ruleth among all nations, And againe : the Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all. By this dominion he doth whatsoever he will both in heauen and earth, according as the Prophet teacheth. Finally, this is the Lords kingdome, described by the same Prophet, thy kingdom is an euermlasting kingdom, and thy dominion endureth fro generation to generation. In respect thereof, the Prophet Moyses breaketh out into these wordes vnto Israel : behold the heauen & the heauen of heauens, is the Lordes thy God : and the earth with all that therein is. To which purpose also, Dauid saith : The earth is the Lordes, and all that therein is : the whole world, and all that dwell therein. For he hath authoritie ouer all, and executeth princely dominion ouer all his creatures. For which cause he is so often called king of kings, and Lord of Lords, because all kingdoms, soueraigne authoritie, & princely dignitie, appertaineth vnto him. Which to confesse with our mouthes, & belieue with our harts,

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and render vnto him with our lips, is to giue him all dominion, wherein as in part, his diuine praise heere consisteth.

- Power.** 4. The last thing wherein this excellent praise of God consisteth, is power : which is the abilitie in God to do what he listeth, without stop or stay of his creatures. Of which holie Iob speaketh : God is wise in heart, and mightie in strength ; who hath been fierce against him and hath prospered ? For if he purpose a thing, he will do it, and no man shall hinder it. Therefore Isai saith :
Iob. 9. 4. The Lord of hoste hath determined it, and who shall disanull it ? and his hand is stretched out, and who shall turne it away ? Therefore the Lord speaketh in his Prophet, to his people in this wise : Remember the former things of old : for I am God, and there is none beside me ; neither any other God like vnto me, which declare the last things from the beginning : and from of olde, the things that were not done, saying : My counsell shall stand, and I will do whatsoeuer I will. In respect of
Isai. 14. 27. whose power, Salomon wisely saith ; There is no wisdom, neither vnderstanding, nor counsell against the Lord.
Isai. 46. 9.
Pro. 21. 30.

Now then, to render vnto the almightie God, praise of our lippes for his benefits receiued ; and to ascribe incomprehensible greatnes vnto him, whereby he is feared : and princely dominion, whereby he is obeyed : and infinite power, whereby in nothing, he is hindered ; is to giue perfit praise vnto God. Which not only other fundrie of the Apostles, but S. Iude here most singularly hath performed in these his words of thankesgiuing to him, that is able to keepe vs from falling ; and to present vs blamelesse before his presence of glorie with ioy, that is vnto God only wise, our Sauour, be glorie and maiestie, and dominion, and power, both now and for euer, Amen.

- Now that he addeth both now and for euer ; it teacheth vs, that there must be no end of praising God : but that his praise must be euer in our mouthes, and that we must glorifie him for euer : and at all times, and in all
Psal. 34. 1.
Psal. 86. 12

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all things be thankfull. In prosperitie, in aduersitie: in wealth, and in woe: in sicknes, and in health: in thraldome, and in libertie: in paine, and in pleasure; in mirth, and in mourning; in peace, and in warre: at home and abroad; at all times, and in all places, to sing praise vnto God, and all the daies of our life to be thankfull. This is to wish all glorie, all maiestie, all domination and power vnto God, both now and for euer.

Which thing, this onely wise God, and our louing

Sauour, graunt vnto vs for his mercy sake to

performe; through the merits of his

Sonne Iesus Christ, to whom with

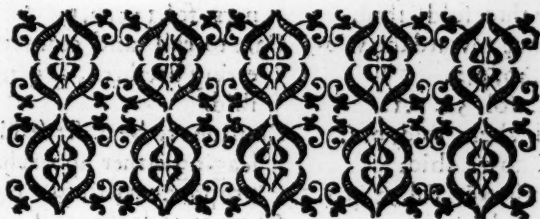
the holie Ghost, bee praise in

the great congregation,

both nowe and for

euermore. A-

men.



The

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AN EXPOSITION
VPON THE XV. PSALME,
DEVIDED INTO FOVRE
SERMONS.

Compiled by *Richard Turnbull*, Preacher of
the worde of God in London, as they
were by him preached at Pauls
Crosse, when as at feveral
times he was called
thereunto.

Now lately perused, corrected and augmented by
the Authour.

*I am not ashamed of the Gospell of Christ, for it is the power
of God to saluation, to all that do belecue. 1. Rom. 16.*



Imprinted at London by
John Wind et. 1592.



TO THE RIGHT WOR-
shipfull, Master Henry Noell, Es-
quire, *Richard Turnbull preacher*, wish-
eth, Grace, Mercy, and Peace,
from God the Father, and
from our Lord Iesus
Christ.



Here is nothinge
(Right worshipfull)
either more abomi-
nable before the face
of God, either more
odious in the sight
of men, then ingra-
titude & obliuious
forgetfulness of benefites receaued. Yea
nature it selfe hath not onely imprinted a
thankfull affection in brute beasts, but al-
so impressed it in senselesse creatures. For
not onely one Horse claweth another, and
one Mule rubbeth another, (as it is in the
proverb) in token of mutual thankfulness:
but the very creatures, in whom, is neither
A 2 sense

The Epistle Dedicatorie.

sense nor life, shew forth arguments, and giue out euidences, of the thankfulness which nature hath planted in them.

For the very earth receauing raine from the cloudes, whereby her thirst is quenched, and drought slaked; returneth vapours and waterie matter vnto the cloudes againe, and so requiteth the former benefite: and the streaming Fountaines and running riuers, receauing water from the Sea, sende their waters againe into the Sea, in signe of gratitude: and the boughes and branches of trees, in Spring time sucking their sappy from the roote; sende it againe in the fall of the leafe, into the roote, to nourish it in winter season, and so shewe their thankfulness.

If nature hath ingrafted this affection, not onely in brute beasts, but also in senselesse creatures: how much more shall reason, guided by diuine knowledge, taught by heauenly commaundement, and informed by holy Doctrine from aboue: leade men, (of all earthly creatures as the cheifest, so of all such, onely reasonable,) vnto the due consideration of this necessary dutie?

And in as much, as men are not bounde

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to bee thankfull vnto men, onely for the benefits which them selues, and in their owne persons they receaue, or for the curtesies towarde them shewed: but also for those good turnes, those kindneses, and curtesies towards theirs declared: therefore, since the first time that I heard by relation and protestation of my deare brother, then reading vnto your worship the *Mathematiques*: both how kindly you vsed him, and how wel you entreated him: & from the day of his death, when I clearely sawe, how tenderly and louingly in his life, you affected him: I haue thought my selfe greatly beholden, & not a little bound vnto you for the same. Seeking & desiring that by one meane or other, at one time or other, I might testifie vnto you, both my thankfull hearte, and my minde, (to saye the least) well affected alwaies towards you.

And hauing as yeat, no better opportunitie offered; in the meane time, I thought good, by this sinale present to testifie my continuall remembrance, of your vnderferued curtesies: and to leaue vnto your worship for the same, this pledge of bounden

The Epistle Dedicatorie.

duetic.

I am bolde therefore to tender this little booke vnto you: containing an exposition vpon the fiftenth Psalm of holyc Dauid the Prince, and Prophet of God. Wherein he teacheth all men, what qualities are required in the Saintes of God: and what vices ought to bee auoided, in the true seruants of Iesus Christ: that embracing the one, and eschuing the other; they might become citizens with the Saintes, and bee made fit to dwell in the Lordes tabernacle, and to rest vpon his holy hill.

Gala. 4. 26.
Reue. 21. 2.

The Psalm it selfe is very shORTE and very sweete: very pithy, and very pleasant: very sacrede, and very soueraigne for the soule: and wherein all men are taught such dueties: as being performed, shall not only clearely shew, that they are liuely members of the Church militante in earth, but also plainely testifie, that they are heires with Christ, of the heauenly Hierusalem, which is aboue, euen of eternall life, and endlesse immortalitie, in the presence of God for euer.

To the penning and enditing whereof, through the holy Ghost, the Prophet doubtlesse

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doubtlesse was moued and occasioned, by the counterfetting in religion, by the pretending of deuotion, by the halting & hypocrisie, which he saw to raigne in many. Who by long experience perceauing, with watchfull and wakefull eyes beholding, and with diligent vewe obseruing, what pretence of zeale, what shew of holines, what vinting of Religion, what outward performauce of externall ceremonies, appeared in most men; when in the meane time they were carelesse of vertue, farre from charitie, and fallen greatly from iustice and equitie: sharply reprobeth their hypocrisie, roundly rebuketh their iniquitie, and carefully perswadeth to the studie of vertue.

A needful pointe of heauenly doctrine, and wherein all the Prophets in their seuerall times, and diuerse ages, haue laboured. For when they saw from time to time, how through pretence, many seemed to be farre others, the by practise of vertue they were indeede: and that shuffling in them selues into the sacrede societies, the Christian assemblies, the holy and religious meetings of the Saintes, hypocrites vaunted them

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Theselves impudently for the true members of Gods church, when by impure & vnclean, wicked and sinneful life, they declare themselves to bee Impes of the Deuil, slaues of Satan, children of vnbelefe: and therefore wholly to be shut out and thrust from the kingdome of God and of Christ: the holy men of God, the Prophets, as with one mind, so (as it were) with one mouth, haue bended themselves against that wickednes, and condemned men for that vngodlines.

Of whose hypocrisie, as holy Dauid seemed to haue had greatest knowledge and experience: so is there none of all the Prophets, which either in more places, or with greater zeale, either with sounder iudgement, or in rounder manner, hath spoken against the hypocrites for that iniquitie.

Jerem. 17.
9.

Heb. 4. 13.

Psal. 7. 98.

But for as much as the heart of man is deceitful aboue all things, & not thoroughly searched out by any, but onely by God, vnto whose eies all things are open, all things naked, all things manifest; as to the only searcher out and trier of the heart and reines: least Dauid by any meanes, through the subtle sleights of the wicked, might be deceived; not standing to much vpon his owne

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owne knowledge, in a matter so doubtfull & difficult, he earnestly desireth the Lords helpe, and humbly entreateth the Almighty from aboue, to teach him who were to be accounted the true members of his church, and the vnfaigned Saintes: whose dwelling should bee in the Lords tabernacle, and whose rest, vpon his holy hill. Lord faith he, who shall dwell in thy tabernacle; who shall rest in thy holy hill.

Now as the princely Prophet was pricked forward to the penning of this Psalm through the hypocrisie of the wicked in his time raigning: so might I be moued to the preaching vpon this Psalm, and to the publishing of the same, by the counterfetting in religion, in this age abounding. 1. Tit. 1. 6.
Wherin many professe they know God in wordes, but denie him in deedes, being abominable, disobedient, & to euery good worke reprobate: hauing a shew of godliness, but denying the power therof, as the Apostle speaketh. 2. Tim. 3. 5.

Wherefore, what I haue spoken there-vpon, that haue I published: and now lately reuised, diligently perused and sundrie wise enlarged, I present vnto your worship

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ship, in lue of your curtesies: and for a testimonie of my gratefull remembrance of the same.

And for as much, as at the entring of the new Yeare, commonly men present their dearest freinds, with some present as testimonie of their Loue: so I hauing now presently no better, tender at this time this simple new yeares Gifte vnto you: whereby I wish vnto you, enlargement and encrease of spirituall Graces, continuauce of bodily health, with worldly wealth and well fare in this life present: and in the life to come, euerlasting blessednes, and endlesse reste in the eternall kingdome of Iesus Christ.

Take therfore wel in worth and in good parte, according to your common and accustomed curtesie, I beseech you, this poore present: hauing regarde not so much to the qualitie of the Gifte: as to the affection of the giuer, which is to be accepted. For where there is a readye and a willing minde, it is accepted, euen with the Lord him selfe, according to that a man hath, & not according to that he hath not.

2. Cor. 8. 12

2. Pet. 5. 10

The Lord, which is the God of al grace,
the

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the fountaine and giuer of all good giftes
and blessings: endue your mind with hea- Iam. 1. 17.
uently knowledge, powre into your hearte
the graces of his spirite: that being directed
by the holy Ghost, you may walke worthy
the Lorde and please him in all thinges: Colof. 1. 10
and being fruitfull in all good works, you
may runne to the end, the race of holy pro-
fession set before you: & finish your daies
to the eternal glorie of Gods blessed name:
and to the endeleffe comforte of your own
soule: through Iesus Christ our only Lord
and Sauour: to whom with the Father &
the holy spirite, three persons in Trynitie
one euerlyuing, and euerlasting God in
vnitie, be al praise, dominion, and Maiestie
now and for euermore, Amen. Fare you
most heartely well in the Lord: this 29. of
December. Anno. 1592.

*Your worships to commaund
in the Lorde, to my power,
Richard Turnbull.*



To the Christian Reader,
Richard Turnbull wisheth encrease of
grace, mercy, and peace, from God
the Father, and from the Lord
Iesus Christ.



*Hē I cōsidered with my self,
(deare & Christiā Reader)
how gretly euery mā is bound
to put his hand to the Lords
buildinge, and to geue al di-
ligence to helpe to reare vp
the spirituall house of God,
which is the Church: I was not a little egged and
pricked forward, to the vndertaking of those my
labours, which first vppon Saint Iames, then af-
ter vppon Saint Iude, I haue committed to wri-
ting. Wherein I dare not say, neither truelie can
I saye, that like a Maister Builder, I haue laied
the fōūdation, that other men might builde ther-
vppon: but as a poore Labourer rather, I haue
broughte Morter, Stones, Timber, and such o-
ther necessariethings for building, & haue laied
them*

To the Reader.

them downe before the eies of such, whose skill is greater, whose knowledge is deeper, whose practise is longer, & whose Persons are fitter, to take upon them a worke so worthy, a labour so laudable, and a purpose so pleasant, in the sight of God.

And for my parte, my heartes desire is, and shall bee, unto God; that my rude drawinge of the Lines, maye stirre vp others, to set forth those thinges in their flourishing and luely colours: and that my measuring & cutting out of the ground, may moue others to laye a deeper foundation: and that my sillye purtraying, may prouoke others to reere vp a perfect building: that so I and they, and all Gods Sainctes, may giue al our dilligence, bestowe all our labours, doe al our endeuours, that God in all thinges may be glorified through Iesus Christ our Lord.

Which care should stirre vp such as haue receaued very great and large talentes from God, to supply by their learned wisdom, what is or maye be wanting in such workes; that so on all handes, and by all men and all meanes, the Sainctes may daylie more and more growe vp in spirituall vnderstanding and knowledge, till they come to bee perfect men in Iesus Christ. Ephc. 4. 13

The consideration whereof, hath nowe againe stirred me vp, and pricked me forward to this presente

To the Reader.

present labour. And so much the rather, because hypocrisie, wher against holy David in this Psalm speaketh, raigneth in euery condicion of men, in these our daies: And the perticular sinnes, which he condemneth, are notwithstanding verie rise and vsuall among manye men, euen among such also, as in outward shew and pretence, make profession of the glorious Gospell of Iesus Christ.

As then the holie man of God, and princely Prophet David, to the end that mē should not deceaue themselves, neither their brethren through hipocrisie; hath sett downe those vertues which should shine in the Sainctes, and condemned those vices, which should bee farre from them: that so through entertaining of al christian vertues, and abandoning of all filthy vices, they might shewe themselves such as should dwell indeed in Gods tabernacle, and rest vpon his holy hill: So I, to the removing of al hipocrisie, & to the embracing of all integritie, holines and innotency; commend vnto thee both such vertues as become the vnfaigned Sainctes of God; and dissuade thee from those vices, which become not the seruants of Iesus Christ: that by the following of the one, and the forsaking of the other, as a liuely member of the Church, thou maiest dwell indeed in the Lords Tabernacle and rest vpon his holy hill.

Where-

To the Reader.

Wherin, if I haue not attained to that I would, & to that which thou expectest & lookest for happily at my hands: yet haue I done that I coulde for the present time, and therewithall I reste contented: heartely be seeching thee to take this present labour in good part, and to beare with such escapes and faultes, as shall happen in the printing, if there be any.

God for his infinite mercy direct thy spirite, and guidethy heart to the attaining of all spirituall knowledge in heauenly thinges; and sanctify thee throughout: both inwardly in thy soule, and outwardly in thy bodie, to the perfect obedience of his holy will; that thou walking alwaies worthy of the Lorde, and pleasing him in all thinges, maist finish the course of this troublesome and transitory, life, to the eternall glorie of Gods blessed name, & to the endles comfort of thyne

owne soule, through Iesus Christ
our Lord & only Sauour

Amen.

December. 29. 1592.

1. Who propoundeth this question:
the holy man and prophet of God,
King David.

1. A demaunde or
question made
& propounded, 2
in which these
3 things may
be considered.

To whom the question is propou-
ded, & of whom he asketh it: eue
of the Lord God himselfe. Lorde
who shall dwell: &c.

3 What the demaund or question is,
namely who should dwell in Gods
tabernacle, & rest in his holy hab?

1. Partly affir-
mative, com-
mending vnto
vs such vertues
as ought to be in
the true saints
of God: & they
are three.

1 Innocency of life.

2 Righteousnes to-
ward all men.

3 Truth in our
tongues & talke.

This is
Psalme
bath 3:
partes.

2 An answer
vnto the de-
maunded
question:
which is here
double.

2 Partly nega-
tive, dissuading
from such vices
as become not
Gods saintes,
neither ought
to be in the me-
bers of the true
Church of God.
& these are 7.

1 Slaunder by tongue.

2 Iniury & hurting
of our bretheren.

3 Receauing false
reportes against
our neighbours.

4 Flattering vnto god-
ly men in sin.

5 Breaking promise
and othe.

6 Vsurie.

7 Briberie.

3 A Conclusion, containing a speciall pro-
mise of no smale reward to them, which
imbracing these vertues, and shying
these vices, giue themselves to true ho-
lines and sanctimony of life.



Verse 1. Lorde who shall dwell in thy Tabernacle, who shall rest in thy holyc hill?



Hese words of the holy man of God, and princely Prophet Dauid, containe the first part and branche of this heauenly Psalme: which is a question by Dauid propounded, vnto God: to know who were of the true Church and Tabernacle of the Lorde.

The first part of the Psalme, is the question.

VVherehence of themselves, and naturally, these three circumstances and things flow; and offer them selues of vs to be considered. 1. VVho demaundeth. 2. Of whom he demaundeth. 3. VVhat he demaundeth: which things are incident to euery question.

And first touching the demaunder and propounder of the question, it appeareth out of the title of the Psalm, to be Dauid; whose Psalme it is, and whose name it beareth: as the title importeth: a Psalme of Dauid; Lord who shall dwell in thy Tabernacle, who shall rest vpon thy holy hill?

The propounder of the question.

Dauid then, the man of God, seeing the wonderful hypocrisie of men, in frequenting the holy assemblies, in intruding themselves into the sacred societies; in thronging and thrusting into the holy tabernacle, the receiuing place of the Saints of God, for the performing of diuine worship vnto God; And marking diligently nothing to

Psalme xv. Verse I.

Outward
seruice
without
vpright life
pleaseth
not God.

Ifay 30. 13.
Ierc. 7. 4.

be more common or customeable with them: then the pretence of religion, whereby they sought vaine praise and glory of their false and counterfet holines; and hearing euery where the prowd brags, and great boastings of the people in their outward seruice, in their externall worship, in their bodily ceremonies and exercises, wherein, as their chief religion consisted, so their greatest confidence was reposed: as in the daies of Ifay, Ieremy, and the Prophets appeared, when in vaunting & boasting maner they cried out, the temple of the Lord, the temple of the Lord; this is the tēple of the Lord: stirred vp with singular loue to true religion, inflamed with a seruēt zeale to Gods glory, burning in spirit with earnest desire to know the true Saints from dissembling hipocrites: the liuely members of Gods Church, from the vain professors of religion; the naturall and right inhabitants of Gods tabernacle, from the intruding of the wicked; moued, made, and demaunded this question; Lord who shall dwell in thy tabernacle, who shal rest in thy holy hill?

Ifay. 1. 11.
12. &c.
Sopho. 3. 5.
Ifa. 58. 2.
Mich. 6. 6.

Who in like maner perceiuing how euery wher men gaue them selues to the performance of outward rites & ceremonies, and attended diligently vppon the seruice of the Tabernacle, yet in meane time were far from walking in true sanctimony, innocency of life, and vnfaigned loue towards theyr brethren, wherein true religion indeede consisteth: according to the doctrine of the A.

1. Iam. 2. 7.

postle; true religion and vndefiled euen before God the Father is this: to visite the fatherles and widows in their aduersity, and to keepe thy selfe vnspotted of the world: as in our daies, our aduersaries the Papists doe, who are diligent, yea double diligent in performing externall rites and ceremonies, whereby they perswade themselves, they haue done good and laudable seruice vnto God: and when they haue visited the rotten reliques of the Saints; when they haue mumbled vp so many praiers, when they haue giuen so much to idolatrous vses, and haue heard so many Masses and Diriges for mens soules, thinke they haue gotten God almighty by the toe; when in the mean time they haue neglected mercy and iudgement: or as car-

Hipocrites
alwaies oc-
cupied in
outward
rites.

nall

nial professors in all times haue done; who suppose it to be enough to christian profession, to pure religion, to true deuotion; to be present in body at times of solemn prayers, to submit themselves to the outward ceremonies of the Church, to communicate with the Saints the holy Sacraments; and to be counted in the number of the people of God; how be it they deale corruptly, liue loosely, speake vntuently, and walke wickedly in this present world: In so deepe dissembling of men; in so halting hypocrisie; and so cunning counterfetting in matters appertaining vnto God; the Prophet, renouncing his owne iudgement, acknowledging how easily he might be deceaued with the painted and coloured visards of the vngodly, greatly perplexed hereat in minde; and (as it were) rauished with desire to know the true seruants of God in his tabernacle, from the congregation of the wicked: demandeth with al zeal and reuerence; and asketh this question; Lord who shall dwell in thy Tabernacle, who shall rest vpon thy holy hill?

Now, if the pretended religion of men; if the outward face and shew of Gods diuine worship; if the frequenting vnto the tabernacle; if the prease and concourse of men vnto Gods holy house, and place of his presence; if the halting, glosing, and counterfetting of the men of Dauids time, caused him to doubt of the seruant of God; & therefore, for his better knowledge moued him to aske this question, Lord who shall dwell in thy tabernacle, who shall rest vpon thy holy hill? How much greater cause haue we to suspect men in our daies, among whom in all states, degrees, and condicions of men, so great hypocrisie, so much counterfetting, so strange dissembling in matters concerning religion raigneth; with all humility and lowlines of our mindes, for the certainty of the truth, to aske this question with the holy Prophet, Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

The holy man of God then, and the princely Propheet Dauid, conuersant among so great a multitude of wicked persons, who vnder pretence of godlines, made daily vnto

Dauids care
to knowe
the true
saints

Psalme lxx. Verse I.

the Tabernacle and place of diuine seruice: feareng least he should, either allow the hipocrites for Gods true seruants, or els himself be carried away with their pretended holines; or be deceaued with the subtill sleights, or entised with the alluring baits of the vngodly, and so should fall, either into error in religion, or corruption in conuersation, and so swarue from true zeale, true obedience, true worship of God; against which mischiefe he earnestly praieth; O Lord incline not my hart to euill, that I should commit wicked works, with the men that worke iniquity, and let me not eate of their delicats: desirous to know the true Saints of God, to accompany them, and to discry the hipocrites, to auoide them; he demandeth to this end, this question; Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

If Dauid, a man indued with an excellent and diuine spirite; one, in whom singular wisdom, rare knowledge, and deepe vnderstanding of hidden secrets appeared; who taught of God in heauenly things, farre surpassed and exceeded in wisdom all his teachers and counsellors; did notwithstanding desire to knowe the sheepe from the goates, the good from the bad, the Saints from the hipocrites: the true worshippers of God, from dissemblers, the true inhabitants of the holy tabernacle, from the intruders of the wicked; least therein he should be deceaued: how great cause haue we in who neither the like spirite, neither such wisdom, nor equal knowledge, nor comparable vnderstanding by many degrees appeareth: to feare our owne weakenes, to doubt of our owne iudgements, to confesse our own infirmity, and to suspect the subtile sleights and coloured pretences of men; and for further knowledge in hidden, deepe, and secret things, with Dauid to demand and aske this question; Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

Dauid being the propounder of this question, in the next place let vs consider, in so great doubt, to whom he flieth for counsell, and of whom he demaundeth: he flieth vnto God, he asketh the question of the Lord himself.

To whom
the questi-
on is pro-
pounded.

selfe: Lord saith he, who shall dwell in thy tabernacle, who shall rest in thy holy hill?

And therein the Prophet flieth vnto God; because it passeth the knowledge of man, who onely looketh into the things apparat and outward; and because it can be dissolved & answered by none, but such a one, as searcheth and soundeth the heart of man: which prerogative only belongeth vnto the Lord: therefore this question apperaineth onely vnto him.

It is the Lord alone, which can here discern, and sunder the wheate from the chaffe; the seede from the tares, the graine from the coccle and darnall. It is the Lord alone that can here, and will hereafter deuide the goats from the sheepe, the wicked from the godly. It is the Lord alone which can spie & find out, such as intrude themselues, without their wedding garments, into the marriage dinner of his Sonne, to the communicating of the heavenly delicates, of the Gospell of our Sauour Iesus Christ. It is the Lord alone which can truely discern the true worshippers, from the counterfeit professours of his name. It is he alone, which put a marke of difference betwixt dissembling Cain, and holy Abell: which discried Elias from the false Prophets; Micheas the seruant of the Lord, from the 400. flatterers and Parasites of Achab king of Israell. It is the Lord alone which knoweth mocking Ismael, from godly Isaac; cruell Esau, from blessed Iacob; disobedient Saul, from faithfull Dauid; zealous Ieremy, from proud and disdainfull Pashur; constant Amos, from coggling Amesiah; traiterous Iudas, from the true Apostles; sincere professours, from dissembling hypocrites; true worshippers, from vaine intruders into the Lords tabernacle: therefore the Prophet asketh the Lord this question: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

And whereas many men, with outward pretence and shew of religion, deceaue and bleare the eyes of men; as they in the daies of Isay did, who in lips, in tongue, in words honoured God, but in heart were far from him: and those of whom Ieremy speaketh; who came neare

1. Kin. 16. 7

God, onely discerneth betwixt the good and the wicked. Mat. 13. 30 Mat. 25. 32 Mat. 22. 11.

Gen. 4. 4 3. Ki. 18. 19. 3. K. 22. 7. 8 Gen. 21. 12 Gen. 25. 23 1. Ki. 15. 26 Iere. 20. 2. Amos. 7. 12. 13. 14.

Ioh. 13. 21.

Isa. 29. 13.

Iere. 32. 20

Psalme lxx. Verse I.

- unto God in mouth, and in whose mouth he was often,
but was farre from their reins; professing God in word,
but in deede denying him; as some in the time of Paule
did, who professed God in outward appearance, but denyed
him in deede, being abominable, disobedient, and
to euery good worke reprobate: who had a certaine
externall shew of godlines, but denied the power thereof;
whose hipocrisie God seeth, and whose cogitations
of heart are knowne only vnto him, so that they boast in
vaine, and reioice without profit, in false titles of holines;
sith they are neuer able to withdraw themselves from his
knowledge; who, as he neither deceiueth any, so neither
can he be deceaued of any, as the scripture speaketh;
whereunto S. Ambrose subscribeth; hee may be appea-
red, but not deceaued, which is euery where; and there-
fore can detect, reueale, and discrye them at his good
pleasure: therefore the Prophet geuing this to God as his
proper prerogative, to discrye the secret dealings of
men; demaundeth and asketh this question of him,
Lord, who shall dwell in thy tabernacle, who shall rest
in thy holy hill?
- It is the Lord, who is father of all the whole familie,
which is named either in heauen or in earth; which is
his Church: it is the Lord, that is the chiefe gouernour
and ruler of his house, which are his Saints; it is God al-
one who keepeth the booke of life in the closet of his
owne heart; wherein he hath registred all his Saintes,
and from euerlasting set downe the names of his ser-
uants; whose foundation standeth sure, and hath this
seale, the Lord knoweth who are his.
- Our Sauour Iesus Christ is the chiefe Shepheard of
that heauenly flocke of his sheepe; who both knoweth
his, and is knowne of his. It is the Lord, and not men,
which pitched the tabernacle, and testimonie of his
presence; where into none can enter, but he is seene of
God; wherefore none can discerne the children from the
seruants, which abide but for a time, and not for euer in
Gods house, but God himselfe. None can discrye the wic-
ked from the godly, the sheepe from the goats, the dwell-
ers

Tit. 16.

2. Tim. 3. 5.

Gal. 6. 7.

In Luke
lib. 8.

Eph. 3. 15.

2. Cor. 4. 17.

Exo. 32. 32.

Ezec. 13. 9.

Luk. 10. 20.

Reu. 21. 27.

2. Tim. 2. 19.

Iohn. 10. 14.

Iohn. 8. 35.

lers in the Tabernacle, from intruders into the same, but the Lord only; therefore the Prophet asketh God alone this question; Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill?

It is the Lord, whose propertie and prerogatiue it is by right, to know *y* heart, which this holy Prophet cōfesseth, when he sayeth, the righteous Lord, knoweth the heartes and reines: and the Lord himselfe taught the same to Samuell his seruant & Prophet, who being sent to annoint for king ouer Israel, one of the sonnes of Issa, in steed of Saul the hypocrite; he hauing regard euermore to the person & outward appearāce of *y* man, is controwled therefore by God, and tolde, that man looketh into the things that are without, but the Lord looketh into the heartes. Wherefore Salomon in the dedication of *y* Temple, wisely confesseth that vnto God; when he besought God in the Temple to heare frō heauen, & to do & giue to euery one according to his waies, as *y* Lord knew his heart; because he only knoweth the hearts of all the children of men. And holy Dauid in another place subscribeth vnto this truth; if we haue forgotten *y* name of our God, & holden vp our hands to strange gods: shal not God search this out? for he knoweth the secrets of the hearts. The Lord by the Prophet Jeremy auoucheth this doctrine; the heart is wicked & deceitfull about all things: who can know it? I *y* Lord search *y* hart & try the reines, to giue to euery one according to his ways, & according to *y* fruit of his works.

When the holy Apostles of our Sauour Christ should choose one into the roome of Iudas Iscariot, from which he was fallen by transgression; they presented two, Ioseph called Barsabas, & Matthias; and thus they praied: Thou Lord, which knowest the hearts of all mē, shew whether of these two thou hast chosen. Iob therefore setteth forth the nature of God in these two things; first, that he can do all things; secondly, that there is no thought hidden from him, which two, are plaine euidences of the diuinitie. Truly therefore saith S. Ambrose, it is proper only vnto the diuine power and nature of God to knowe secrets, and to sound the heart of man. Seeing then

God only
knoweth
mans hart.
Psal. 7.9
King. 16.7.

3. King. 8.
39.

Psal. 44. 21.
Psal. 139.
23.

Iere. 17.9.
c. 11. 20.

Act. 1. 22.
23. 24.

Iob. 42. 1.
2.

Ambros. de
Spiritu S.
lib. 2. c. 12.

Psalme xv. Verse I.

the Lord onely knoweth the hearts of men: and hypocrites, and vngodly persons oftentimes deceaue with outward shew and appearaunce, the veric Saintes and elect of God; therefore the Prophet to haue a certaine and sure knowledge of those which should dwel in Gods tabernacle, demaundeth of him, euen of him which knoweth the secrets of the hearts of all men, which only is the Lord; and therefore saith: Lord, who shall dwell in thy Tabernacle, who shall rest in thy holy hill?

Finally, it is the Lord, whose eies are vpon all his creatures, and there is no cogitation or thought of heart so secret, no pretence of men so cunning, no shew of sanctimonie so subtle, no action of life so hidden, that can escape his knowledge; whose eies are as a flame of fire, to pearce into the thoughts of the heart: & with whom light & darkenes, night and day are all one, as saith the Prophet: If I say the darknes shall hide me, euen the night shall be light about me: yea the darknes hideth not from thee, but the night shineth as the day; the darknes & light are both alike: for thou hast possessed my reines; thou hast couered me, in my mothers wombe. And therefore S. Augustine saith well: whether the candle burne, he seeth thee; or whether it be put out, he seeth thee. Therefore Sirach telleth the foolish man, which thought he might escape the eies of God, as well as \hat{y} eies of men, by secretly committing of sin, for which cause he saith thus in his heart, who seeth me? I am compassed about with darkenes, the walles couer me, no eie seeth me, whom neede I to feare? the most high will not remember my sinnes; Sirach (I say) most wisely telleth such a man, that he onely feareth the eies of men, and knoweth not that the eies of the Lord are ten thousand times brighter then the Sunne, beholding all \hat{y} wayes of mē, and the ground of the deepe, and considereth the most secret partes, &c. Whereunto S. Basill also agreeth, wheresoeuer thou art, whatsoeuer thou dost, thou shalt haue the eie of the Lord beholding thee, out of his prepared dwelling: for the habitation of Gods dwelling is euermore readie to behold all \hat{y} sonnes of men, & none can escape him, or lye hidde from

Gods eies
are ouer
all crea-
tures.

Reu. i. 14.
c. 2. 13.

Psal. 139.
11. 12. 13.

S. August.

Ecclus. 23.
18. 19.

Basill. in
exposi. in
Psal. 32.

from his sight. There is no impediment or hindertance to him, but that he doth, and alwaies may, see all things; neither the darknes, neither the walls can stop him: and he is so farre from not seeing euery one, that he also diligently beholdeth euen the hearts of men, which he hath framed.

Shall any man then, be he neuer so arrand an hypocrite, be he neuer so cunning a counterfet, hide his counsell from the Lord, and say secretly within himselfe, with the wicked in the Prophet, God seeth not, neither doth the God of Iacob regard it? shall he not receaue answere of his follie from aboue? O thou foole when wilt thou be wife? he that planted the eare, shall he not heare? and he that made the eie shall he not see? he that chasteneth the nations, shall he not correct? he that teacheth man wisdom, shall he not know? The Lord knoweth the thoughts of men, that they are but vaine. Psal. 94. 7.
8. 9. 10. 11.

The Prophet Dauid seeing therefore, that nothing is hidden from the eyes and knowledge of the Lord; but that all things are open and manifest vnto his eyes, with whom we haue to do; which is God; as the Apostle affirmeth; and that he knoweth our thoughts long before, and that there is not a word in our monthes, but he vnderstandeth it altogether, euen before that it be vttered; as by his own experience he found, and of himselfe he confesseth; therefore in a matter thus secret, his whole recourse is to God, to whom all things are known and manifest; and of him onely he asketh this question; Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill? Heb. 4. 13.
Psal. 139. 4.

Men then in iudging the Church of God, and the members thereof, being often deceiued: for that they commonly measure religion, either by plentie and riches; as the people of Israel did, who thought that religion truest, wherein they enioyed greatest plentie; or by multitude of men, and power of Princes; as the same people in the same place also iudged; who grounded their religion vpon the consent of the multitude, and the authoritie of their Princes; we and our fathers, our Kings and our Princes, in the Cities of Iuda, and the streetes of Hierusalem, or by continuance of time, & succession of men, as our aduersaries Mens iudgments concerning the members of the Church often deceiued.
Iere. 44. 18. 19.
Iere. 44. 17.

Psalme xxx. Verse I.

Ag. 15. 18.

3.
What is
demanded or as-
ked.

Psal. 3. 4.

The church
compared
to the ta-
bernacle.

series do; which the heathen and most wicked Idolaters might also haue pretended; with others suchlike vn-certaine markes of the Church: but God the Lord being neuer deceaued, because to him all his workes are knowne fro the beginning therefore this question is only of him to be asked; as doth the Prophet: Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill?

This question thus demanded of God, let vs now in the next place consider what the question is: what that is that he asketh; namely, who should dwell in the Tabernacle of God, and rest vpon his holy hill?

By tabernacle in this place some vnderstand the church militant; wherein the Saints wander here and there; and to confirme that sense, they haue translated the word, which we haue, dwell: by the word, wander: by the hill of God, they vnderstand the church triumphant; wherunto rest is appointed; vnto y. which they seeme to be induced, because Gods mountaine sometime signifieth heauen, or the church there, which is the triumphant church, as in Dauid: I called vpon the Lord with my voice, and he heard me out of his holie mountaine. But it seemeth that the Prophet had respect onely to know, whome he might here, safely take to be of the Church: and therefore both by the tabernacle, and by the hill of God, the Church militant and vpon earth, may be vnderstood and signified: notwithstanding in a godly sense it may be taken as before; the one for the militant, the other for the triumphant Church of Christ. The summe then of this demand, is this: Lord, whom shall I accompt for thy true Saints? whom shall I make some reckoning of, to be thy Church visible & militant? whom shall I take for the true worshippers of thy name in thy holy tabernacle and hill, which thou hast appointed, for the assemblies of thy seruants? Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill?

The Church of God militant here on earth, is compared to the tabernacle: and to the holy hill of God.

To the tabernacle first. Touching the tabernacle, what it was, and by whome commaunded, and when and wherefore

wherefore erected: Moses the man of God, hath sufficiently delivered: who teacheth vs that God commanded him, to make a general offering of alme which would giue freely for the making of a tent or tabernacle; which he called a sanctuary, for y^e Lord to dwell therby among his people; that it might be a place both to offer sacrifice to God, and to heare his law deliuered vnto the; & to be a place to make himselfe manifest & known to his people. The fashion & forme whereof was by the space of forty daies shewed him by God in the mountaine; according whereunto in all points, he was charged to make it, which tabernacle Moses by Gods appointment erected the first day of y^e first month in the seuenth year after they came out of Egypt; as both in that place of Exodus, & also in the booke of Numbers is witnessed. This tabernacle S. Stephen saith, the fathers of the Iewes had in the wilderness, being called the tabernacle of witness, because it was the token of Gods presence, and of the covenant made vnto the people; which the Iewes received from hand to hand, and brought it in with Iesus (charismaticall) into the land of Canaan, the possession of the Gentils. The vse whereof the Israelites had vntill the tabernacle and temple by Salomon was erected; whereof the former being a figure; it was brought into the temple; with the ark and holy vessels, as in the story of Salomon is evidently declared. Vnto this tabernacle, whereof the scripture maketh so reuerent mention, is the Church of God, by the Prophet compared.

Neither is this resemblance or comparison ynfit; for as y^e tabernacle was pitched here and there, and removed from place to place, at the commandment of Moyses & Iosuah as y^e people iorned: so the Church militant hath no certaine rest in any appointed place, but is now in this place, now in that, at the appointment of the Lord, and his sonne, our Iosua and true sauior Iesus Christ. For now it is with Ahab, in the house, and in the field: now with Noah in the ark, & on the waters. Now with faithfull Abraham in Mesopotamia, in Carran, in Egypt, in Canaan. Now with Isaac, Iacob, Ioseph: now with Ezechiah, Iosiah, and the zealous Princes. Now with Christ and hys

Apostles

Ex. 25. 9. 2. & c. The commandment touching the tabernacle.

Ezod. 46. 16.

Num. 7. 1.

Act. 7. 44.

How long the tabernacle was in vse with Israel.

3. Kin. 8. 1.

4.

Why is the church compared to the tabernacle.

Gen. 4. 4. 8

Gen. 6. 7. 8

Gen. 12. 1.

Psalme xv. Verse I.

Ad. 2. 1.
Ad. 7. 3.
Ad. 2. 1.
Ad. 12. 12.

Apostles, now in Iurie, now in Galilie, now heere, now there conuersant: now with the Apostles, in their assemblies, Now in the house of Iohn, Marke, with the congregation. Now in one country, now in another: now in Germany, now in France, now in England, now in Scotland; therefore is the church of God not vnlike herein to the tabernacle.

The Church of God militant here on earth, is not like an earthly kingdome, contained in certaine places, & tied to appointed circuits: but it is continually exercised with wandrings, with remouinges, with banishments and trauellings: therefore most fitly compared vnto the tabernacle.

2 And as in the time of the Arke and tabernacle, God there shewed himselfe and his glory vnto the people: as
Exo. 25. 22. God speaking of the tabernacle affirmeth vnto Moyse; there will I declare my selfe vnto thee; and from aboute the mercy seate, betwixt the two Cherubins, which are vpon the Ark of the Testimony, I will tell thee all things which I wil giue thee in commandement vnto the Children of Israel: So doth the Lord reueale himselfe in the Church and assembly of the Saintes; there declareth he his glorie; there reuealeth he his word and declareth his wil vnto his people: wherein men behold as in a mirrour the glory of God, & that with open face; the vaile and couering of Moyses law remoued; therein hath he deliuered his whole will and testament, and whatsoeuer of man he will haue obserued. For vnto the Church, is committed the holy testament, containing all the reuealed will of God: in it is all holy scripture to be sought; and in it, through his ministers and pastours, Iesus Christ speaketh vnto his people.
2. Cor. 13. 3 For which cause, not vnfitly therefore, it is compared vnto the tabernacle.

Exo. 26. 1.
E. 36. 1.

Heb. 9. 2.
3. & c.

3 In the tabernacle by Gods appointment, was the ark put: the testimony which God gaue the people; the stony tables, the rodde of Aaron, and Manna, which were a testimonie of Gods presence among the people: as the Apostle more largely declareth, affirming that in the holiest, that is the inmost sanctuarie or tabernacle, called the holiest

liest of al, *Sanctum, Sanctorum*: there was the golden censer, the arke of the Testament ouerlaid round about with gold: that therein the golden pot which had Manna was, and Aarons rodde, which budded, and the tables of the testament: So in the Church militant, is the arke of our reconciliation, the testament of Iesus Christ, his glorious will & Gospel, which is the power of God to saluation to al that beleue: the word of reconciliation, committed vnto the Apostles: the testimonie whereby the Saintes ouercome the great, huge and old Dragon, which is the diuell: whome they ouercome by the bloud of the Lambe, and by the word of their testimonie: which is the verie treasure house of all trueth, and the receiuing place of all Gods graces powred vpon men: therefore most fitly compared vnto the tabernacle.

Rom. 1. 16.

2. Cor. 5. 19

Reu. 12. 11

1. Tim. 3. 15

4. As in the harder matters and causes, whereof they had no expresse word and warrand in the law, the holy men of God had their speedie recourse, to the arke and tabernacle, the testimonie of Gods presence, therence to receiue counsell from God, because there he promised not onely to be present, but also there to declare himselfe, and all his will vnto the people: whereof Moyses assureth vs vnder the warrand of God: There will I declare my selfe vnto thee, and from aboue the mercy seate, betwixt the two Cherubins, which are vpon the Arke of the testimonie, I will tell thee all things, which I will giue thee in commaundement vnto the people of Israell: according whereunto Moises commanded Iosuah, and in his example al magistrates to consult in hard matters with God by the Priest, through the iudgement of Vrim; which to haue been vsual: the example of Saul sheweth, who before hee would fight against the Philistines, caused Ahiah to bring the Arke of God, therby to ask counsell of God: So must men in doubtfull & hard matters flie vnto the Church, where the Arke of Gods presence is; vnto which Christ hath promised his perpetuall presence, by his spirit, by his power, by his prouidence, and vnspeakable goodnes: as S. Augustine expoundeth the words in the Gospell: I wil be with you vnto the end of the world: vnto which he hath promised

Exo. 35. 22.

Num. 27. 21

1. Kin. 14. 18

Mat. 28. 20

In Iohan. tract. 30.

Psalme xv. Verse I.

Ioh. 14. 17. promised the comforter, which is the spirit of truth,
c. 15. 26. c. and that he should lead them into all truth, as in the ho-
16. 13. ly Gospell Christ auoucheth. For which cause the Church
1. Tim. 3. 15 by Paul is called the pillar of truth. These things I
 haue written vnto thee, trusting to come very shortly vnto
 thee: but if I tary long, that thou maist know how to be-
 haue thy selfe in the house of God, which is the Church
 of the liuing God, the pillar and ground of truth. As God
 then sought for, was found in the tabernacle; and Christ
Luk. 2. 46. lost, by Ioseph and Marie, was found in the temple: so
 now, if we secke him as our teacher and schoolemaister in
 matters hard and difficult: we shal find him in the church,
 where he hath promised his presence. And in this respect
 also, the Church may not vnjustly be compared vnto the ta-
 bernacle.
 5 Finally as the Lord promised by Moses to dwell in
 the tabernacle, and there to walke and be conuersant
 with Israel his people: So doth God the Father, and Iesus
 Christ his sonne our Sauour, dwell in the Church, which
 is his immateriall tabernacle, and the heavenly habita-
 tion of his dwelling. Which thing our Sauour protested
 vnto his Disciples. If any man loue me, he will keepe my
 word, and my father will loue him, and wee will come
2. Cor. 6. 16 vnto him, and dwell with him. Therefore S. Paul boldly
 applieth the promise made vnto the people of Israel by
 God, vnto the Saints, the Church, which is the Israel of
 God: yee are the temple of the liuing God: as God hath
 said; I will dwell among them, and walke there, and I
Leui. 26. 11 will be their God, and they shall be my people. This
Mat. 18. 20 Christ our blessed Sauour did intimate and insinuate
 vnto the Saints, when he saith, that where two or three
 were assembled and gathered together in his name, there
 himself would be among them, and in the midst of them,
 as one that hath his abode, his seat and residence among
 the Saints. This is that one, which being like the forme
1. Reuel. 13 of man, walked in the midst of the seuen Candlesticks.
Verse. 20. By seuen Candlestickes, (as is interpreted) vnderstan-
 ding the seuen Churches: in midst whereof our Sauour
 walketh, as theyr maister, their teacher, theyr mainte-
ner

ner, preserver, and defender.

And the militant Church of God, bearing the tipe and resemblance in some measure, of the Heauenly Hierusalem descending from God, which is the triumphant Church of Christ; may in like measure haue that promise applied vnto it, which is made to the heauenly Hierusalem in the holy Reuelation; Iohn saw the holy Citie new Hierusalem, come downe from God out of heauen; prepared as a bride trimmed for her husband; and I heard a great voice out of heauen, saying, Behold the tabernacle of God is with men; and he will dwell with them; and they shall be his people, and God himselfe will be theyr God with them.

Reuel. 11. 3

And for this cause is the Church and assembly of Gods Saints, called the house of God, because he dwelleth therein: whereof Saint Peter the Apostle speaketh; the time is come that iudgement must beginne at the house of God: and whom he accompteth for Gods house, he immediately sheweth, speaking of himselfe and the rest of the Saints: if, saith he, it first beginne at vs, What shall the end of them be, which obey not the Gospell of God? Saint Paul also calleth the Saints, the house of the liuing God: these things haue I written vnto thee, trusting to come very shortly vnto thee: but if I tary long, that thou oughtest to know how to behaue thy selfe in the house of God; which is the Church of the liuing God. The author of the Epistle to the Hebrewes, making comparison betwixt Moises and Christ: entitling Moises by the name of a seruant in Gods house, the Church: but Christ by the name of the Sonne, heire and owner thereof, and true Lord of the Church, saith: Now Moises verily was faithfull in all his house as a seruant, for the witnessse of those things which should be spoken after; but Christ is as the Sonne; ouer his owne house, whose house we are, if we hold fast that confidence, and reioysing of that hope, vnto the end.

Why is the Church called Gods house.

1. Pet. 4. 17

1. Tim. 3.

15.

Heb. 3. 5. 6

Whereby, as by many the like places and testimonies of holy Scripture may appeare, the Saints of God are called his house, and place of his abode.

The saints called Gods temple.

To

Psalm. xv. Verse. I:

To which purpose they are also called the temple of
2.cor.3.16 God, and of the holy Ghost; Know ye not saith Paul, that
ye are the temple of God, and that the Spirit of God dwel-
leth in you? if any destroy the temple of God, him shall
God destroy, for the temple of God is holy, which ye are.
1.cor.6.19. And a little afterward dissuading from adultery and for-
nication, he reasoneth from the excellencie of our bo-
dies, ordained of God to be temples and places for his di-
uine presence: know you not, that your body is the tem-
ple of the holy Ghost, which is in you, whom ye haue of
2.cor.6.14 God? and exhorting them to all sanctification, and per-
Ephes.2.22 swading to auoid all vncleannesse, of vnrighteousnesse
22. and idolatry: the Apostle vrgeth and prosecuteth the same
argument; be not vnequally yoked with the infidels: for
what fellowship hath righteousness with vnrighteousnes?
What communion hath light with darknes? what con-
cord hath Christ with Beliall? What part hath the belee-
uer, with the infidell? what agreement hath the temple
of God, with Idols? for ye are the temple of liuing God:
1.en.26.12. as God hath said, I will dwell among them, & will walk
there, and I will be their God, and they shall be my peo-
ple.

Seeing then, as God in former times dwelt in his taber-
nacle, so now in these daies he is resident in the Church;
which are his saints: which for that cause are called both
his house and his holy temple: then may the Church be
compared vnto the tabernacle.

Wherefore then, whether we respect the continuall re-
mouing of the tabernacle and of the Church: or whether
we regard the presence of God, and the manifestation of
his glorie in the tabernacle, and in the Church: or whether
we cast our eies vpon the things contained in the taberna-
cle, and in the Church: or whether we consider there-
course in hard matters to the tabernacle and to the
Church: or whether we behold the dwelling of God
in the tabernacle and in the Church: Euerie way the
tabernacle hath resemblance vnto the Church, & therefore
not amisse by the Prophet is the Church compared
thereunto, and called also by the name of the taber-
nacle.

nacle: Lord who shall dwell in thy tabernacle?

As the Church militant is compared vnto the tabernacle, and so by the Prophet called; so is it compared vnto a hill or mountaine, and called by that name also. Dauid vnder the type and figure of his owne kingdome, which God had established, mawger the heads and beards of his enemies, prophecyng of the kingdome of Christ, which is his Church, calleth tby the name of a hil or mountaine: I haue set my King in Sion my holy mountaine. Isay prophecyng of the restauration of the Church in the daies of Christ; calleth the Church a mountaine. It shall be, saith the Prophet, in the last daies, that the mountaine of the house of the Lord, shall be prepared in the top of the mountains, and shall be exalted aboue the hills: and all nations shall flow vnto it. Micheas the Prophet prophecyng both to the same people, and at the same time as did Isay; falleth into the same words of the Prophet, and giueth the Church the name of an hill or mountaine: which prophecies were verified at the comming of Christ, whose Church they call a mountaine.

And the Church of God and of Christ, may for sundry good respects and considerations, be compared to an hill or mountaine.

I For the allusion which it hath vnto mount Sion in Ierusalem, being that hill and mountaine, which is called the mount Moriah, where Abraham would haue sacrificed his sonne Isaack: and was chosen of God afterward to be the place of his seruice, to offer vp sacrifices and prayers, and thanksgiuing vnto God; to heare his word, and hearken vnto his statutes deliuered vnto the people; whereon Salomon built his temple, the euident and manifest type and figure of the immateriall Church and temple of God, which are his Saints: In which hill of Sion, in respect of the tabernacle and temple, as the Lord is said to haue dwelt: as the Prophet teacheth, exhorting men to sing praises vnto the Lord, which dwelleth in Sion: and in another Psalm, where he thus writeth: The Lord refused the tabernacle of Ioseph, & chose not the tribe of Ephraim: but chose the Tribe of Iudah,

The church is Gods hill

Psal. 2. 6.

Isai. 2. 2.
c. 65. 25.

Mich. 4. 1.
2. 3.

Why the Church is compared to an hill or mountaine

Gen. 22. 2.

2. Ch. 3. v. 1.
3. Kin. 6. 1.

Psa. 9. 11.

Psa. 78. 67.
Psa. 80. 1. 2.
Psa. 68. 16.

Psalme xv. Verse I.

and mount Sion which he loued; and there he built his Sanctuary, as an high place, like the earth which he establisheth for euer. And most plainly in another place: The
Psa. 132. 13. Lord hath chosen Sion, and loueth to dwell in it, saying, this is my rest for euer, here will I dwell, for I haue a delight therein. So this hill being a type of the true Church among whom God dwelleth for euer: the Church in this allusion is called a hill or mountaine.

2 Moreouer the Church may be called an hil or mountaine, for the height, celsitude, and lifting vp thereof For as hills and mountaines are lifted vp aboue other parts of
Psa. 68. 15. the earth: so is Gods Church exalted aboue all other
Psa. 78. 69 people and congregations; not onely in respect of the present blessings of the Gospell, wherein it excelleth; but also and much rather in respect of the glory to come, wherein it easily surpasseth: and therefore may not vnfitly be compared to an hill or mountaine.

3 For the open sight thereof; for as hills are seene a farre off, and of many; neither can they be hidden, but are euident and open to the eies of men: So the Church is as a Citty vppon an hill that cannot be hidden, but is
Mat. 5. 14. subiect to the view, sight, and eies of many: which our Sauour Christ taught his Apostles, his Church. You are the light of the world: a Citty that is set vpon an hil cannot be hidden. And this situation of the Church; this lifting vp thereof, must teach vs with all carefulnes to walk wisely and circumspectly towards all men, as becommeth such, as both must shine vnto other, and whose manners cannot be couered. Thus for the cleare appearance and open sight vnto the eies of men; the Church is called an hill or mountaine.

4 Finally in regard of the strength and staidnes, the Church may be called a mountaine: for the hilly and high places are most strong, and most inexpugnable. So the Saints, the Church of God, and his holy seruants, are constant, immouable, and cannot be ouercome of Satan their enemy. Whereunto the Prophet had regard when he speaketh of the stablednes and strength of Gods people:
Psa. 125. 1. They that trust in the Lord, shall be as mount Sion, which
Psa. 78. 69 cannot
Psa. 132. 13

cannot be remoued, but standeth fast for euer. For as the mountaines are about Hierusalem, so is the Lord about his people, from henceforth for euermore. Whereby he hath sufficiently shewed, that the Church vnderproped with the sure defence of Gods prouidence: is stable and strong. Whereof also our sauour certified Peter his Apostle, when he promised that the gates of hell (the infernall powers) should not be able to preuaile against, or ouercome the faith of the Church.

Mat. 16.18

Wherefore, whether we respect the hill of Sion, whereunto there is here an allusion: or whether we regard the lifting vp of hills and of Gods Church: or whether we consider the appearance and open sight of hills, and of Gods Church: or whether we looke vnto the strength of hills, and of the Church defended by Christ: the Prophet might not vnfitly call it an hill or a mountaine. Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

Neither is the Church called here an hill only, but an holy hill. And holy therefore it is, partly because God hath sanctified it, and made it holy for himselfe: as the people of Israell were called an holy and sanctified thing, because God had seperated them from all nations, to be a speciall inheritaunce, and holy people vnto himselfe: So the Church of God, which is the true Israell, is hallowed and sanctified of the Lord. Wherefore by Peter called an holy nation, and therefore may be called the holy hill of God.

Why is the Church called an holy hill.

Exo. 19.9.
Deut. 7.6.
Iere. 2.3.

1. Pet. 2.9.

Partly because in the Church the Lord giueth manifold testimonies and signes of his holines, therefore is it called his holy hill. For as the place in mount Syna, where the bush burned, and yet was not consumed, was holy and therefore Moyses was commaunded to put of his shooes, when he approached: not in respect of the place itselfe, but because there the Lord declared his holines: and as the mountaine wherein our Sauour Iesus Christ was transfigured, mentioned in the Gospell; is by S. Peter called the holy mountaine, not for any excellency of the place, but because our Sauour Christ shewed

Mat. 17.1.
2. Pet. 1.18.

Psalme xv. Verse I.

his exceeding glory, and gaue cleare testimony of his holines: and as the place was called holy, where Christ the Captaine of the Lord appeared vnto Iosua, the gouernour of the people of Israell, because there he declared his mighty power, and gaue euident tokens of his holines: And mount Sion is so often called the holy hill of God: And the temple of God, the holy temple: the City of Hierusalem the holy City, because God by many signs there declared his holines: so the Church is called the holy hill of God: because there his holy habitation is: because there it pleaseth his holines to dwell: because there he sheweth most euident demonstration of his holines: therefore it is called the holy hill of God.

2. Psal. 6.
S. ph. 3. 11.
Ioel. 3. 17.
Mat. 4. 5.

God sheweth himself in his Church.

Partly, because the Lord taketh the defence of his Church into his owne hands, and will defend, protect, and reuenge it against all enemies, as a thing most holy vnto him: therefore it is also called the holy hill of the Lord.

Hereby then we see the question of the Prophet, and the thing which he desireth to know; euen who should be accounted true members of the Church: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

These things thus considered; let vs now briefly examine the doctrines which out of this place, may further more be gathered.

The doctrines of this place.

I That Dauid the man of God doubteth of the true members of the Church, and thereunto demaundeth this question: Lord who shall dwell in thy tabernacle, who shall rest vpon thy holy hill? We may see how great the hipocrisy of man oftentimes is, in the pretence of godlines; that therewith the very Sainctes of God are troubled. VVhereby we are taught in this difficult and hard case, not to be light of credence; but either by S. Iohns rule, diligently to trie the spirits concerning their doctrine: or by the Prophets examples to examine them in their behaviour: and if in neither we can discry their hipocrisie; then with holy Dauid to referre the examination of them vnto God, and of him to aske the question;

1. Ioh. 4. 2.
Isay. 53. 6.
Mich. 6. 8.
Iere. 7. 3.
Psal. 5. 1.

Sermon I.

It

on; Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

2 Where the Prophet flieth vnto God in the discerning of the true Sainctes from hypocrites: we may easily see, that howsoever apparant things are known to men; yet the hidden things, and thoughts of heart, belong vnto the Lord: whose speciall prerogative it is to search the hearts and raines, as hath been shewed. So that though it be possible to escape the iudgements of men, and keepe our cogitations and secret conceites from them: yet can we neuer hide our selues from God, neither keepe our secret dealings from his knowledge, who seeth all the thoughts of men, that they are but vaine.

Hidden things be long to God.

Psa. 94.11

3 Seeing God knoweth the hearts of men: for which cause the Prophet demaundeth this question of him, because of the close and secret dealing of the hypocrites: and can disery their workes be they neuer so close and couered: Let vs learne not to play the hypocrites. let vs learne not to appeare one thing outwardly, and another thing within: for God in fine will discouer our dissimulation and hypocrisie.

4 That in this doubtfull matter the Prophet flieth vnto God: we are taught that great secrets, are onely reuealed by God vnto his Sainctes: and that when we lacke wisdome and knowledge, then to flie vnto God for instruction. VVherefore as when Moyles apprehended the blasphemers, and put him in ward, & asked counsell of the Lord for his punishment: and when he had commaunded the passeouer, and certaine men defiled by touching a dead man, desired to offer; yet were not permitted, before he consulted with God about them: and as when one was taken gathering of stickes vpon the Saboth day, Moyles had his recourse vnto God, hauing nothing reueled, whereby to punish him: and in the matter of the daughters of Zelophehad, where their father died in the wildernes without sonnes: and they demaunded an heritaunce among their brethren; Moyles therein ignoraunt had recourse vnto God: And David here hauing no certaine knowledge as yet reuealed: tou-

Amos 3.7.
Reg. 3. c. 14
4. Reg. 6. 9
& 1 c. & 32
Psa. 25. 14.
Dan. 2. 28.
Leu. 24. 14.
Num. 9. 5.
6. &c.

Nu. 15. 33.
34.
Num. 27. 1

Psa. 15. 1

Psalme xx. Verse I.

Iam. 1. 5. 87
1. Pet. 5. 10

ching the true members of Gods Church, and true Citizens of his tabernacle, asketh and seeketh knowledge of God. So must we in all our doubts concerning things appertaining vnto God, haue our recourse vnto him, and make our suite vnto him, that he may informe vs; from whome as all wisdom commeth: yea euery good and perfect gift proceedeth, as from the father of lights, and the God of all grace; So the opening of the eyes of our mindes, thereby to be informed in his truth, is onely from him as his speciall gift. Whereof the Prophet putteth vs in minde, in that in this doubtfull matter, concerning the dwellers in Gods tabernacle: he flieth only vnto the Lord: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

5 Where the Prophet calleth the militant Church, by the name of a tabernacle; wee may learne the state and condition of the Church here. The tabernacle was erected in the troubles of the Israelites, and serued for the time of their warres and battels against their enemies: for which cause from Moises daies to Salamonstimes, being foure hundred and four score yeares, or thereabout: as they were continually troubled with continuall wars, so had they the vse of the tabernacle, which from time to time remoued: to teach men, yet being in the Church militant, daily to prepare them selues vnto wars and combats; continually skirmishing and encountring with Sathan, the flesh, the world, the wicked and vngodly, which are our enemies.

Iob. 7. 1.

1. Cor. 16

13.

Eph. 6. 10.

11. 12. &c.

Whereof we must be put in mind; not onely by the name of the tabernacle, being the resemblance of the Church afflicted: but by the counsell of holy Iob, who telleth vs, that our life is a warfare vpon earth; and by the admonitions of Saint Paul, who in sundry places exhorteth vnto this spirituall warfare, and combate against our enemies.

6 Again, the often remouing of the tabernacle, wherunto the Church is here compared, & by whose name it is called; giueth the Saints of God to wit, that in this world they must not looke for any rest, any continuance, any certaine

certaine abode; but accompting themselves strangers and pilgrims on earth, to looke for a citye elsewhere, Heb. 11. 16. whose maker is God. Which thing, as the continuall remouing of Abraham from place to place, from countrey to countrey; and the confession of Iacob; who calleth Gen. 47. 9. the daies of his life, the daies of his pilgrimage: and the protestation of Dauid, who acknowledged that on earth Psal. 119. 19 he was a pilgrim and stranger as all his fathers were: and the exhortation of Peter giuen to the Church, to abstaine 1. Pet. 2. 11. from fleshly and worldly lustes which fight against the soule; because in this world they are but strangers, doth sufficiently teach vs: so the comparing of the church to the tabernacle, may easily perswade vs.

7. Where Dauid saith not, Lord who shall enter into thy tabernacle, and who shall come into thy holy hill? but, Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill? it teacheth vs, that we must not forsake the church of God for afflictions and troubles; that we must not leaue it for miseries & persecutions, which therein we shall suffer: but therein remaine and continue constant vnto the end; remembring the promises made vnto our continuance, by Christ: he that continueth vnto the end shall be saued: and by the Angell; be thou constant vnto death, and I will geue thee the crowne of life. Mat. 10. 17. Rec. 2. 10. Heb. 3. 14. Finally by the Apostle; we are made partakers of Christ, if we hold fast vnto the end, the beginning wherewith we are vpholden. Let vs then seeke still to remaine and dwell alwaies in the Lords tabernacle and holie mountaine, that so we may enioy these promises, and after this life ended, remaine with Christ in endlesse glorie.

8. That the Prophet asketh, who shall rest in the holy hill of God; it teacheth that the church militant of Christ, in warre hath peace, in trouble rest, in sorrow mirth, in anguish ioy; and in the very middest of all persecutions, quietnes; not outward, but in minde; not with the world, but in their hearts; not in the things of this life, but in the hope of happines to come; not in themselves, but in the Lord: in whom men are willed only to reioice, Let him that reioiceth, reioyce in y Lord: 1. Cor. 1. 31.

Psalme XV. Verse I.

Phil. 4. 4. and againe; reioyce in the Lord alway, and againe I say reioyce.

Iob. 19. 25. Which thing in holy Iob most euidently appeareth; who stroken in body with noysome disease, tempted in mind, by discouragement of friends: afflicted in goods, by losse of his substance; tried in affection, by death of his children; vexed in spirit, by temptation of his wife: yet in the midst of all his misery, at peace with God in his heart, he crieth out, in assurance of his hope: I knowe that my redeemer liueth, and that I shall rise againe in the latter day, and shall see God in my flesh, and shall behold him, not with other, but with the same eyes. Holy Dauid likewise in the midst of manifold miseries, and compassed about with sundrie calamities and troubles, as a lively member of the Church, had in God his peace of conscience, his quietnes of minde, his ioy in the Lord; in respect wherof, he protesteth so often, that he would rest and sleepe in the Lord, and in him enioy quietnes, mawger the beards of his enemies. Our Saviour Christ for this cause willed his to reioice when they were persecuted; and be glad when they were afflicted: and so assuredly they did: when euill intreated in the Sinagogue of the Iewes, they departed thence reioicing, that they were thought worthie to suffer rebuke for the name of the Lord Iesus. And so had they their rest in the militant Church, euen in the midst of so manifold afflictions, persecutions, and troubles, whereunto heere they were subiect.

Mat. 5. 11.
12.

Act. 5. 41.

Isai. 57.
20. 21.

9. And to conclude: where Dauid saith, Who shall dwell in thy tabernacle, who shall rest in thy holy hill? he geueth vs to vnderstand, that there is no true and sound rest, but in the holy hill of the Lord, which is the Church. Then the wicked and vngodly, which are not of Gods house, of his holy hill, of the Church: haue no quiet rest, nor sound peace: but they are in continuall perplexitie, continuall torment, continuall disquietnes of their mindes. Therefore of them the Prophet speaketh most truely: the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dyrt: There is no
peace

Sermon I.

13

peace, saith the Lord vnto the wicked. Yea, though they seeke rest by many meanes, and endeouour to cast off all troublesome feare from them, now by instruments of musike, now by merings of company, now by diuersitie of repastes and pastimes, now by drinking of wine, and banquetting; yea though they shoote out feare, as by a double canon, and seeme to remoue all disquietnes farre from them, and (as it were) send it into banishment; yet it recoileth and turneth backe againe vpon them: so that in their mirth there is sorow; in their laughter there is greefe; and in their ioye there is heauines, which vexeth their heartes continually: for there is no sounde ioy, no quiet rest, but in the Church, but in the holy hill of God. And thus much concerning the demaund and question; and the thinges therence to be gathered.

Prou. 14. 13

O Lord God and our most mercifull Father, to whom nothing is hidden; nothing is secrete, but all things manifest, open and naked: who also knowest the secrets of all hearts, and triest the verie reines; powre into our mindes such feare of thy name: reforme our inward partes so after thy will; as that being voide of all hypocrisy, and cleare from counterfetting in thy sight, we may of thee be approued, as the members of thy church, the inhabitants of thy eternall tabernacle, and such as for euer shall dwell and rest in thy heauenly Hierusalem: and may in this present world so addresse ourselues in all holinesse of life to glorify thee heere; that in the life to come we may for euermore be glorified of thee, through thy only Sonne our Sauour Christ,

Hebr. 4. 13.

Psal. 7. 9.

to whom with thee and the holy Ghost, three persons in trinitie, one eternall, euerliuing, and euerlasting God in vnitie; be all power,
praise, honor, glory, and maiestie,
now and for euermore,

Amen.

Verse



Verse 2. Hee that walketh vprightly, and
worketh righteousness : and speaketh
the truth in his heart.

The second
part of the
Psalme is
the answer
to the que-
stion.



IN these words the Prophet setteth downe
the answer of God, to his former demaun-
ded question. Which answer being partly
affirmatiue, teaching what markes and
what virtues must be in the true people and
Sainctes of God, whose dwelling is in Gods tabernacle,
and whose rest is in his holy hill : partly negatiue, dis-
swading and dehorting from certaine vices, whereunto
Gods true Sainctes may not be giuen : In this place, and
second verse of this Psalme, the Prophet setteth downe
the first part of the answer, which is affirmatiue : re-
commending vnto Gods Sainctes those ornaments and
virtues, whereby the true members of the Church may
be knowen, as by certaine notes and markes : and these
vertues are in number three, 1. innocencie of life, 2. righ-
teous dealing, 3. truth.

The first
part of the
answere, is
affirma-
tiue.

The first
virtue
commen-
ded.

1. The first vertue and marke to know the true Saints
of God by, is innocency of life, when men defile not
themselues with sinne, but walke irreprehensible before
all men : when they are harmeles, and vse no euill or de-
ceat in the busines of this life : neither may iustly be
blamed for dishonesty, and iniquity among men, but
leade an vpright life.

Gen. 5. 22.

Gen. 17. 1.

Miche. 6. 8.

By walking, in holy scripture, conuersation and liuing
is vsually vnderstood : and so to walke, is to liue, as Moy-
ses saith of Enoch, that he walked with God, liued an
vpright and godly life. So the Lord sayd to Abraham,
walke before me, and be perfect. So in infinite places of
the law, histories, and prophets, to walke, signifieth to
liue :

*in the 11th
Tabern.*

liue : and walking, noteth conuersation and life. In the new testament also S. Paul saith, there is no condemnation to those that walke, not after the flesh, but after the spirit: that is, that liue, not a carnal, but a spiritual life. And againe, as prisoner in the Lord, I beseech you, that you walke worthy the calling whereunto you are called. Rom. 8. 13. Eph. 4. 1. Eph. 5. 15. Col. 4. 5. &c.

Men call them innocent, whose life is hurtlesse and harmelesse, neither stained or defiled with iniquitie and grosse sinnes, for which the world may charge them. This vprightnes & innocencie of life, the holy scripture commendeth in that holy patriarke & man of God Iob, Iob. 1. 1. of whom it making mencion, saith ; there was a man in the land of Vz, called Iob : this man was an vpright and a iust man. Like praise is giuen to Zacharie and his wife Elizabeth, that they were iust, and walked in all the ordinances and commaundements of the Lorde without reproofe : so that no man could iustly reprove or blame them. Which innocency and vprightnes of life, S. Paule in like manner required in the liuely members of the Church of Christ at Philippos ; when he desireth them to do all things without murmuring and reasonings, that they might be blameles, and pure, and the sonnes of God without rebuke in the midst of a naughty and crooked generation, among whom they should shine as lightes in the world. Luk. 1. 6. Phil. 2. 14. 15.

Of this innocency Moises speaketh : thou shalt not slay the innocent, and the righteous ; for I will not iustify the wicked person. Dauid commendeth this vprightnes and innocency, and sharply rebuketh the vngodly & wicked, for persecuting the harmeles and innocent persons. Exo. 23. 7. Psal. 82. 23. Psal. 94. 2. 3. 4. S. Paul giuing the Corinthians an example, and shewing them a paterne to imitate and follow, in his owne person, and in the person of Timothie and Syluanus : highly commendeth this virtue vnto the Church: we giue no occasion of offence in any thing, that our ministry should not be reprobued. Of this simplicity, integrity and innocency he iustly glorieth, against all the slaunderous and malicious suggestions and misreports of his aduersaries: 2. Cor. 6. 3. 2. Cor. 1. 13. our reioycing is this, the testimonie of our conscience, that

Psalme. xv. Verse 2

that in simplicitie and godly purenesse, and not in fleshly wisdom, but by the grace of God, we had our conuersion in the world: but specially among you. And the Apostle commending the innocencie, simplicitie and vprightnesse of his life vnto the Iewes; protesteth that he had a good conscience in all things, desiring to liue honestly.

H. b. 1. 18

The honest conuersation of the saints, confirmed with the vndoubted testimonie of a good conscience; is the harmelesse, hurtlesse, simple, innocent, and vpright life, in this place required.

Mat. 10. 16

Rom. 16. 19

This vprightnesse and simplicitie, this innocencie, and harmelesnesse, this clearenes, and plainnes of our minds, our Sauour Christ commendeth to his Apostles: behold I send you as a sheepe among Wolves: be yee therefore wise as serpents, and simply, innocent and harmlesse, as Doves. Saint Paul intreating thereof, telleth the saints & holy men of the Church of Rome, that he would haue them, wise in that is good; and simple, harmelesse and innocent in that is euill. To beare our selues vprightly in all thinges; to vse all godly simplicitie, and be farre from fraud and deceite among men: to be hurtlesse and harmelesse in this present world; to shew forth in the actions of our life, an euident clearenesse and plainnesse of our minde; to practise all godly purenesse, innocencie and sinceritie towards all men, is the first vertue, in the true and liuely members of Gods Church, in this place by the Lord himselfe required.

2. Cor. 4. 2.

In which vertue excelled Abell, Noah, Abraham, Isaac, Iacob, Ioseph, Iob, the patriarks: Moyses, Dauid, and the Prophets: Paul, Peter, and the Apostles; who casting off the clokes of craftinesse, walking in sinceritie, godly purenesse, and great simplicitie: declared themselves to be the true and liuely members of the Church of God; and such as by him were thought worthie to dwell in the tabernacle, and to rest in the holy hill of the Lord. The first marke, signe, note, quallitie and vertue of whome, is vprightnesse, innocencie, true sinceritie, and simplicitie, according to the aunswere of God vnto his Prophet

phet: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill? euen he that walketh vprightly.

Now for our selues which profess the Gospell of Iesus Christ this day: we will all of vs be called christians, we will all be counted of the Church: we will say, that we are the sonnes of God, and the seruants of Christ Iesus: we all throng and thrust into the tabernacle of God, and haste to his holy hill, the Church, the assembly, & congregation of the Saints: Yet what one man is there, of a thousand among vs, that hath regard of this sincere conuersion; that hath care of this vpright and simple behaviour; of this clearenesse, innocencie, and plainnesse of mind; of this irreprouable life, which is the first marke in the true Saints of God?

For are not we which make the greatest profession of Christian religion, defiled with notorious sinnes in the sight of God and men? are not we giuen to subtile, craftie, and double dealing? are we not ready to do harme and hurt vnto our brethren? do we not dishonour that worthy name, whereby we are called, the name of Christianitie, by our iniquitie and wickednesse among men? So that of most, not at all: and hardly of any, it may be truly said, that they walke vprightly.

But it is not enough, to walke vprightly, to be harmlesse, simple, and innocent: but we must also do good vnto all men, and performe such dueties, as iustice, loue and charitie requireth. Wherefore after vprightnesse and godly simplicitie and harmlesnes; the Lord addeth righteousness and doing good vnto men, as the second marke and note of the true members of the Church. By righteousness in this place, is vnderstood, the performance of the second table: containing the dueties which we ought to do, and are inioined to do to our brethren; in which sense, righteousness is mooste properly taken; as appeareth in holy scripture.

Righteousnesse, doing good, and performing of Christian dueties vnto all men, is often in holy Scripture commended vnto the Saintes and liuely members of Gods church: and the doctrine thereof is large and ample in the

Iam. 2. 7.
Isai. 52. 5.
Eze. 36. 26.
Rom. 2. 24.

The 2. vertue or mark of Gods Saints.

Luk. 1. 75.
Rom. 1. 18
Eph 4. 24.
2. Tit. 13.

Righteousnes commended in Scripture.

Psalme. xv. Verse 2

the holy and sacred word of God.

Wherein as generally it is commanded, so perticular-ly it is perswaded the Saints.

- Luk. 1. 74.** 'Generally it is commaunded as the end of our redemption by Iesus Christ, that wee walke in righteousness before God; and therein serue our Sauour Iesus Christ; and our holy redeemer, all the daies of our life. Saint Paul disputing of the ends, why God reuealed his grace and fauour vnto vs in the face of his sonne Iesus Christ, by the preaching of the Gospell: among the three ends there mentioned, righteousness is one: the grace of God hath appeared, to teach vs to liue soberly, holily, righteously in this present world. The Lord by his Prophet Isay teaching the people of Israel a right paterne of reformation; exhorteth them to leaue off to do euil, and to learne to do good and right vnto theyr brethren.

Isay. 1. 16. 17. From this roete of generall righteousness as from a fountaine, flowe and streame out many riuers of perticular iustice, euen euery duety which one man oweth vnto another.

Righteousnesse is the fountaine of al duties to men. Herchenceriseth the duety of the Prince towards his subiects; to defend them from oppression, to preserue the from iniurie, to execute iustice and iudgement towards them: which is y^e righteousness in Princes required: whereof, as of their proper end, they are in sundry places admonished. The Queene of Saba comming to Hierusalem to heare and see the wisdom of Salomon: in her thanksgiu-
The righteousness of Princes, uing vnto God for him, putteth him in mind of this dutie: Blessed be the Lord thy God, which loued thee, to set thee in the throne of Israel, because the Lord loued Israel foreuer; to make thee king, to do equity & righteousness.

3. Kin. 10. 9 Dauid his father, prophesying of his flourishing kingdome, therby putteth Princes in minde of their righteous dealing toward theyr subiects, and teacheth their dutie in plaine speech: he (saith Dauid) shall iudge the poore of the people, he shall saue the children of the needie; and subdue the oppressour. The holy prophet and man of God
Psal. 71. 4. Isay; foretelling of the kingdome of Hezechiah, that righteous Prince, and in that kingdome, teaching what right-
Isay. 32. 1. teous

teous Princes owe vnto their people,saith: behold, a king shal raign in iustice, & the Princes shal rule in iudgment.

This is the duetie that Moyses the man of God required in the Magistrates, Princes, Captaines, and Iudges of Israel, euen that they should iudge iustly, and execute righteousnesse vnto the people. Finally, the blessed Apo-

stles, Paul & Peter, set down the righteousnes of Princes: which is to defend the innocent, to punish the wicked. As Constantine did, who both defended the good and godly, the harmlesse and innocent persons against the crueltie of Licinius his colledge: and also punished the vniust, the theeues, the adulterers, the murtherers, the per- iured; and all the wicked.

Which point of dutie and perticular iustice and righteousnesse, the very heathen haue in them required: therefore Marcus Cicero the Romaine Oratour, and learned Philospher sayd; that among their auncestors, and forefathers in former ages, well mannered and well ordered kings, were placed to defend iustice.

And as the duetie and righteousnes of the Prince streameth hence: so the righteousnes of the subiect toward hys Soueraigne; the dutie of the people towardes theyr Prince, here hence also issueth and ariseth. To heare the wholsome lawes, to do the lawfull commaundements, to execute with carefull reuerence, the godly statutes and decrees of theyr Princes: to giue them honour; to shew their feare towards them; as Gods Viceroies and lieutenantes on earth: to helpe them with their substance, to defend them with their power, to commend them in their praier; wherein Christian obedience to Princes chiefly consisteth. which righteous duetie Christ Iesus hath inioyned all loyall subiects. Giue to Cæsar that which is Cæsars; and to God that which is Gods. And Saint Peter requireth it in the Saints: Submit your selues to euery ordinance of man for the Lords sake: Whether vnto the king, as to the chiefe, or vnto gouernours, as them which are sent of him. Saint Paul subscribed and giueth consent hereunto: Let euerie soule be subiect to y higher power; for there is no power but of God; & the powers that are, are ordained of God.

The

Deut. 1. 16.
Deut. 16.
19.

Ro. 13. 3. 4
1. Pet. 2.
13.
Eccle. hist.
lib. 9. c. 10.
triperti.
hist. lib. 2.
c. 1.

Lib. Of. 2.

The right-
eousnes of
subiects.

Mat. 22. 37
1. Pet. 2. 13.

Ro. 13. 1.

Sermon xv. Verse 2.

Rom. 13. 7 The parts of which obedience he maketh there, foure: tribute, custome, feare, honour: euen the paying of tribute and custome, for the maintenance of warres, for our peace and wealth: and the giving of honour and feare vnto them, as becommeth the inferiour to do to their su-

Psa. 73. 15. perieur, the subiect to his soueraigne, the people to their
1. Tim. 2. 2. Prince. The Prophet Dauid in a certaine place; and Saint
Psal. 20. 1. Paul in an other Epistle, shewe also that the righteous-
&c. nesse, of the people consisteth in praier, for the wealth, welfare, long life, and happinesse of their Prince. This

Esd. 6. 10.

**Constan-
tine.**

the people of holy Dauid seeing to be a righteous thing with God, and a speciall point of duetie; recommended him to God in a most worthy and solemne praier: The Lord heare thee in the day of trouble; the name of the God of Iacob defend thee. &c. Cyrus the Persian Emperour, as Eldras reporteth, required no greater duetie of the Isracliticall captiuitie, then when they came to Hierusalem, to pray for him and his sonnes vnto God, for the executing of which part, and point of obedience, hee commaunded all thinges in plentifull maner to be ministred vnto them, by the Princes. And Constantine the great, taught his souldiers to shew their homage, and allegiance in nothing more then in this, that they would pray for him, his children and posteritie.

**Ad Scapu-
lam.
Apolog. 30.
31.**

**Lib. 5. de
legibus.**

**The righte-
cunes of
the passion.**

Which righteous dutie, the Christians in the primitiue time, in the daies of Tertullian, thinking themselves bound in all good conscience to performe: praied most earnestly, for their Emperours, their gouernours, and their welfare: whereof Tertullian maketh large recital: both to Scapula the Gouernour of Carthage, and also in hys apologeticall defence of the Christians against the Gentils. In the performance of this righteousness, ought all Christian subiectes chiefly to labour; herein thinking it more glorious to ouercome our fellow subiects (as Plato sayth) then to ouercome our aduersaries in the hill of Olimpus: the place of worthy exploits, & great maiesties shewed by men.

From this head springeth and gasheth out the righteous dealing of the Pastor towards his congregations: which

which is the taking heede vnto the flocke of God, which he hath bought with his blood: as Paul teacheth the se- Aq. 20. 28.
 niours and Elders of the Church of Ephesus: to feede and Ioh. 21. 15.
 feede, and feede againe, the sheepe and tender lambs of 16.
 Iesus Christ, as our Sauour inioyned Peter in the Gospel:
 to feede the flocke of God which dependeth vpon them, 1. Pe. 5. 2. 3
 caring for it not by constraint, but willingly, not for fil-
 thy lucre, but of a ready minde: not as exercising tyran-
 nous authority ouer the Lords inheritance, but as exam-
 ples to the flocke, as S. Peter perswadeth. To play the wise, Mat. 24. 25.
 good, and faithfull stewards, to giue euery one his due
 portion: studying to shew himselfe approued vnto God, 2. Tim. 2. 15
 a workman that needeth not to be ashamed, deuinding
 the word of truth aright, as S. Paul aduertiseth his sonne
 and scholer Timotheus. That is; that they admonish them
 that are out of order, and keepe not their ranks. & stan- 1. The. 5. 14
 dings: that they comfort the feeble minded; that they bear
 with the weake: that they be patient to all men, as they
 are instructed. That they beate downe the proud and pre-
 sumptuous spirits, by threatnings: that they raise vp the
 desperate minded with promises: that they teach the ig-
 norant, the principles, articles, and chiefe points of Chri- Tit. 1. 9.
 stian religion: that they conuince and reprove the false
 opinions of Heretiques, Scismatiques, erroneous persons,
 and such as erre from the rule of sound and wholesome
 doctrine, and oppose them selues in opinions against the
 truth. That they instruct in holy conuersation and god-
 lines, in all fruites of sanctification and righteousness, the
 ciuill, the ecclesiasticall, the priuat state of men, euen eu-
 ery condition, both publike and priuate, which professeth Eph. 4. 16
 the Gospell, how to walke worthy the calling whereunto
 they are called; to beautifie their religion with good
 works, that God in all things may in all men be glorifi-
 ed, through Iesus Christ. That they correct and reprove,
 controle and challenge such as professing the Gospell, giue
 themselves to the committing of sinne: that they tel men
 of their cotept of the word preached, of their halting in
 Religion, their neglect of duty, their pride of life, their ar-
 rogancy of spirit, their oppression by couetuousnes, vsury,

Psalme. xv. Verse 2.

and all manner violence: their uncleannes of the flesh, the defiling of their spirit, the lying of their lips, the blasphemy of their mouths, their falshood in their tongues; & of other their sinnes and wickednesses, that they may be amended, and so made perfect vnto euery good worke, as the Apostle teacheth. That they preach the word, in season, out of season: that they rebuke, reprove, exhort, with all long suffering and doctrine: which is the charge giuen them in holy scripture.

Herehence the righteousness of the people towardes their Pastors ariseth also, which in two things consisteth, in reuerently hearing them as the ministers of Christ, and in whom he speaketh; and in prouiding such sufficiency of liuing for them, as that they may both more attentively preach the Gospell, and be able also to giue intertainment and hospitality vnto the needy.

First, for the reuerent hearing from them, of the word of God; which is the chiefe point of the honour which S. Paul would to be giuen them, thereof he writeth: the elders that rule well, are worthy double honour: but most specially they that labour in the word; which frō their mouths reuerently heard, is their honour. Whereof as else where, S. Paul admonisheth: Now we beseech you brethren, that you acknowledge, (that is, take them for such as they are, euen the ministers and embassadours of Christ, and therefore men greatly to be accompted of among you;) that you acknowledge I say, them which labour among you, and are ouer you in the Lord, & admonish you, that you haue them in singular loue for their works sake. To heare the word of God from them, with care, loue, and reuerence; to receaue with promptnes and readines of minde the word of exhortation out of their mouthes: to seeke of them the soueraigne foode of their soules, whereby they may be fed and nourished vnto eternall life: This is one part of righteousness, by the people to be performed to their teachers.

The second thing wherein the peoples duty consisteth, is, to giue the labourer his wages, the workeman his hire: which Christ teacheth to be a thing righteous. For to
minister

2.Tim.3.17

2.Tim.4.2.

The righteousness of the people

2.Cor.13.3

1.Tim.3.2

1.Tim.5.17

1.The.5.12

Mat. 10.10

minister temporall thinges to those which haue giuen spirituall thinges vnto them; (wherewith, all they are held as with a bond of duety and dette, as the holy Apostle teacheth, to whom spirituall things are ministred:) and that they which by their Pastours haue beene taught in the word, make them that teach them, pertakers of all their goods; and that they prouide, that as those that stood and ministred at the altar in the time of the law, liued by the altar: so they that preach the Gospell, may liue of the Gospell, according to the scriptures: that euery people and perticular person, without fraud, couin, deceit; without murmuring, muttering, grudging, or groyning, giue all diligence to prouide for their teacher, that he may wholly, (and that without care,) for want; apply himselfe to their instruction, and be also able by himselfe to keepe hospitality; as the Apostle willeth: this is also a part of the peoples duety; and in these things chiefly their righteousness consisteth.

Rom. 15. 27
1. Cor. 9. 11

Gal. 6. 6
1. Cor. 9. 14
1. Tim. 5. 18

1. Tim. 3. 8

Then are they farre from true righteousness, which do not only not giue the ministers of Gods word, of their owne: but seeke by all meanes to take from the Church, such liuings as in former times haue beene giuen: and so rob the Church of all reuenues, which is not onely plaine sacriledge; but the very way to bring in cōfution, atheism, and barbarisme into the land. For where is no knowledge nor learning, there these vices abound: where there is no reward nor maintenance, there is no knowledge nor learning: therefore to take away Church liuings, is to proclaim these vices vnto the world.

Spoilers
and robbers of the
Church vn-
righteous.

From this head, the particular duties of husbands and wiues, fathers and children, maisters and seruants, are deriued: the husbands righteousness is to loue, cherish, and maintaine his wife: to bear with the infirmities & weaknesses of her sexe: to behaue himselfe wisely toward her, that so he may dwell with her according to knowledge: wherewith Paul and Peter doe charge him.

The right-
eousnes of
husbands.

Eph. 5. 28
1. Pet. 3. 7

The righteousness and duety of the wife is, to submit her selfe vnto her husband as to her head: to reuerence him as her Lord, by that exāple of Sara, who obaied

The right-
eousnes of
wiues,
Eph. 5. 22.

Psalme xv. Verse 2.

her husband Abraham, and called him Lord: to submit
 1. Pct. 3. 6. her selfe to the lawfull rule of her husband, as the vphol-
 der of the house, the carer for the state, and head of the fa-
 mily. In honest gouernment, not to rise vp, resist or rebel
 against him, which thing God hath inioyned, nature re-
 quireth, reason perswadeth, and their wealth and welfare
 must teach them.

The right-
 teousnes of
 parents.
 Gen. 18. 19
 Eph. 6. 4
 Deut. 6. 7

The righteousnes of the father towards his child, is
 to bring him vp in godly feare, and good nurture; for
 which thing as Abraham is by God commended: so ther-
 with are parentes, charged by the Apostle, and the law
 it selfe requireth it. To lay vp and prouide for them ho-
 nest and necessary thinges, as nature requireth; and Saint
 Paul teacheth: The children lay not vp for their fathers,
 2. Cor. 12. but the fathers for their children. The neglect of which
 14. duty, is not onely against the rule then of nature, but also
 of all godlines: wherefore Saint Paul telleth such, that
 1. Tim. 5. 8. they which care not for their householdes and families,
 (whereof as the husband and wife are the first partes, so
 the children are the second) are worse then infidels, and
 haue denied the faith. To informe them in some calling
 of life, that they be not vnfruitfull in the cōmon wealth
 wherein they shall liue: is the fathers duety, the parentes
 righteousnes.

The right-
 teousnes of
 children.

Exo. 20. 12
 Eph. 6. 1.
 Mat. 15. 4.

So the righteousnes and duety of children towards
 their parents, is to honour them in word, to reuerence the
 in heart, to obey them in deed; and if their parents fall in-
 to decay, distresse and pouerty; to sustain, relieue and suc-
 cour them: which duty S. Paul out of the commaunde-
 ment of God, and out of the interpretation of our Sau-
 our Christ, teacheth them.

The right-
 teousnes of
 maisters.
 Eph. 6. 9.
 Col. 4. 1.

The righteousnes of Maisters towards their seruants,
 is to bring them vp in honest trades and professions of
 life; to prouide honest thinges for them, during the time of
 their seruice: to put away threatning, and all maner cru-
 elty, considering that them selues haue a greater mai-
 ster in heauen, euen God himselfe, with whom is no re-
 spect of persons.

The right-

On the other side, it is righteousnes in the seruants,

to obey, to be faithfull; not to be eye seruants, not to answerers againe; to doe seruice vnto men, euen as vnto the Lord, as the word of God, and the sacred and holy Scriptures teach them.

Finally, herence the higer and maister is taught to giue the labourer his wages, and the labourer to doe his worke with carefulnes. And to conclude, Every man hath herence to learne to do good to euery man: and euery state, to giue euery one his duety, which is the right measure, rule, and line of righteousness: which who so doth, is no doubt the true seruant of God, and a liuely member of the Church; whereof this is the second marke, note, & property, by God himselfe confessed: Lord, saith the Prophet, who shall dwell in thy tabernacle, who shall rest in thy holy hill? The Lord answereth; He that walketh vprightly: and doth righteousness.

But in the maners of men, this righteousness is nowe banished, this doing of good to others is put to exile, the care of performing of duty is abandoned (as it were) from the society of men.

If we looke for iust dealing; behold oppression: if we desire to see good done to men, behold affliction: if we would require and seeke for care of duty, behold contempt, behold neglect, behold disgrace on euery side appeareth. The careles Princes of the earth, afflict their subiects with grievous taxes and burdens intollerable, liuing in all voluptuousnes, pride, wantonnes, in this world. The disloyall subiect, seeketh vnnaturally the destruction and death of his dread Soueraigne. The careles pastor, permiteth the wolfe to make hauocke of the flocke, and liueth in idlenes: the godlesse people defraude their labouring Preacher of that reuenue, whereby he & his family should be maintained: the vngodly husband, setteth wife at naught, hunting after strange flesh: and the stubborne & vtractable wife, casteth of all yoke of husbands gouernment. The vnnaturall father letteth his children grow vnnurtured, and the disobedient children will in no wise be ruled vnder fatherly discipline. The wicked maister vseth his seruant as his slave, and the carelesse seruant

righteousnes of
seruants.
Eph. 6. 5.
1. Tim. 6. 2.
1. Pet. 2. 18
2. Tit. 9.
Col. 3. 22.
The right-
eousnes of
the higer,
and him
that is hi-
red.

Righteous-
nes negle-
cted of me

Isay. 5. 7.

Psalme xv. Verse 2:

robbeeth, deceaueth, spoileth and beguileth his maister, and thereby commeth to riches. The cruell hirer vseth his hierling without wages, and the vnconscionable labourer loitereth, and doth his worke deceitfully. Such therefore as yet, are not prepared for the Lords tabernacle, neither are they worthy to rest in his holy hill.

The rich afflict the poore, the poore lay wait for the riche mens substance: the creditor pincheth the borrower, and the debtor defraudeth the lender. The lawier prolongeth the suite of his client for commoditie: the officer powleth the people with increasing of fees and duties: the great men are iniurious oftentimes to the meane: one man vexeth and molesteth another: wee take the houses of the brethren ouer their heads; wee wring and wrest by violence their possessions out of their hands: we eate the fruite one of anothers labour:

Miche. 7. 2. wee hunt the poore as with a net, as the Prophet speaketh: in most men of euery state and condicion in the world, oppression raigneth for righteousness: iniurie in steede of equitie: crueltie in place of mercy, violence in roome of charitie.

But let all such as feare God, know, that iustice and righteousness, that care and trauell to do good vnto all men; is an inseperable and an indiuisible propertie and marke of the sainctes: let them labour therein to excell all men; that so they may dwell in the tabernacle of the Lord, and rest vpon his holy hill.

3.
The third
virtue or
marke of
the sainctes.

Pythagoras.
Aristotle.

The third virtue in Gods sainctes required, is truth in tongue and talke. A virtue and ornament of mans life in all times and ages, had in great request, estimation, and accompt with men; in so much, that, not only the sainctes, but euen the Philosophers of the heathen haue commended it. Wherefore Pythagoras the ancient Philosopher being asked how men came nearest vnto the Gods, answered, by speaking the truth. Aristotle therefore with other wise men of the heathen, haue placed it among the virtues, whereby manners are informed, as a thing most needefull for the societic of men.

But almightie God, who is neuer deceaued, in whose
iudgement

iudgement is no error, most truly commended this in his law vnto his people, when he gaue this charge, thou shalt not steale, neither deale falsly, neither lie vnto thy neighbour: and elswhere in the deliuering of the Decalogue, and tenne commaundements, the Lord required truth, and commended it vnto the people; by forbidding lying, as contrarie vnto truth: thou shalt not beare false witnes against thy neighbour. And the Prophet Zacharie expounding the same, saith: these are the things you shall doe: speake euery one the truth vnto his neighbour. Finally, S. Paule in the new Testament most agreeable hereunto, herehence draweth his exhortation, who disswading from the workes of the old man, and perswading to follow the fruits of the new man created after God in holines and true righteousness; saith in this wise: wherefore, cast off lying, and speake the truth one to another: and a little after, noting vnto the regenerate, the chiefe fruits of that spirit, by whose force they were made light in the Lord: and reckoning vp three chiefe fruits thereof, which he would haue to appeare in the children of the light, which are the saints; he maketh this the third: meeting both with the virtues here set downe, and with the same number: The fruite of the spirit is in all goodnes, and righteousness, and truth.

Leuit. 19.

Exo. 20. 16

Zac. 8. 16.

Ephc. 4. 25.

Ephc. 5. 9.

The holy Prophet of God, seeing how necessarie a virtue it is in the Saints and such as shal be by God thought worthy to dwell in the heauenly Tabernacle, and rest in the holy hill, which is his Church; from Gods mouth receauing this answere, setteth downe veritie and truth in our tongues, as a third note and qualitie of the true members of the Church: which both publikly and priuately, at home and abroad; with our selues, and strangers, not yet of our religion: in the common affaires of this life, and in our priuate busineses, man with man, brother with brother, one with another: should speake alwaies from his heart, that therby we might be knownen to be in deede of the Lords tabernacle, and to appertaine to his holy hill.

And for as much as there is most necessarie vse of the The tongue

Psalme xv. Verse 2.

is a necessa-
rie instru-
ment in our
common
life,

tongue in our common and priuate life : so that with-
out it , the life of man is but as a dumme shewe, and
mute, or silent, fable : not much differing from the life
of beastes, which walke as well as wee doe in the stage
and scaffold of the world, but say nothing : therefore
God in this answere to his Prophet, touching his que-
stion ; who should dwell in his tabernacle, and rest in
his holy hill : teacheth a true vse thereof, which who so
followeth, shall dwell in Gods tabernacle, and rest in his
holie hill.

To speake
the truth
from the
hart, is re-
quired,

Now that the Prophet saith not simplie, that he that
speaketh the truth, should dwell in Gods tabernacle,
and rest in his holy hill : but he that speaketh the truth in
his heart : it teacheth men, that if they will be accompted
Gods people, they must not faulter, they must not
double, they must not vtter that for truth in mouth,
which they belieue not to be true in heart.

To speake
the truth in
mouth, not
in hart.
Math. 22.
16. 17.

Thus then we see that sometimes we may speake the
truth in mouth, and not in heart. When the Pharisies
and Herodians came subtilly to Christ, to tempt him and
take him with treason, they called him maister : they
said he taught the word of God truly, & that he respected
no mans person : they spake the truth in mouth ; for
Christ was a teacher of the truth, and also bore witnes
vnto the truth ; as to Pilat he auoucheth : yet did they
not speake the truth in their hearts : for they accompted
him for a breaker of Gods law, & a deceauer of y^e people.

Iohn. 8. 48.
52.

When a man knoweth that thieues lie lurking and
waiting in the way, that he may deliuer his neighbour in-
to their hands, shall say : goe by the high way, and thou
shalt be safe : the thieues being gone before, the partie
passeth safely in deede : this person speaketh truth in
word or tongue, but not in heart : for he spoke truer then
he was aware : and contrarie vnto that which he suppo-
sed and belieued. The answere of God, to cut off these
and such like deceats, would haue vs to speake the truth
from the heart. So if a Iew should say that Christ is God,
which he doth not belieue : he speaketh the truth in his
mouth, though he lie in his heart. If an enimie of the

Gospell

Gospell now preached, should saie, that now the truth of God is preached, how be it in his hart he belieue not so: this man speaketh the truth in his mouth, but not in his heart: and therefore is not to flatter him selfe, as if he were the citizen of the heauenly Hierusalem: or a true member of the church of Christ: for in them it is required not to speake the truth from their tongues only, but from their hearts also. Which who so doth not, how be it in tongue he speake the truth, yet in heart and will he lieth, as saith S. Augustine: and therefore shall he not dwell in the Lords tabernacle, nor rest vpon his holy hill.

Enchi. Laurent, c. 18.

Now this truth, which is a marke of Gods true saints and seruants, is double: for either it is in our priuate life, or in our common life and conuersation in our publike dealings among men. And for the first: truth in our priuate life is, whereby we bring to passe, that the priuate speeches and communication of our selues or of other, do agree with the things themselves, and the inward purposes of our mindes: that as our words are the witnesses, disclosers, and vtterers of our mindes, as the Philosopher Aristotle hath affirmed not obscurely: The speech is the discloser of the mind: and our Sauour the fountaine of all heauenly philosophie & wisdom, hath evidently taught his disciples; The mouth speaketh from the abundance of the hart, to shew that there should be a consent, and correspondencie betwixt them: So they may be in deede the vtterers of our mindes: that tongue and truth, mouth and minde, may ioyne together: that wee fall not into that crime condemned by Salust: they haue one thing prompt in tongue, another close in heart.

Truth standeth in two things.

Arist. de interp.

Mat. 12. 34.

Salust.

First then, all dissembling is opposed hereunto; wherof Saul towards Dauid, in words pretending loue, in deed decreeing his destruction, was gilty. Hereof Absolon toward Ammon, to whom he pretended greatest loue, but thereby seeking his destruction; Ioab towardes Amasa, whom he saluteth by the name of brother, but slew him forthwith, with the sword of an enemy. Hereof finally

1. King. 18. 17.

2. King. 13. 26.

2. King. 10. 9.

were

Psalm xlv. Verse 2:

Mat. 23. 16 were the Scribes and Pharisees, with the Herodians gilty; when in wordes they pretended good liking of Christ, but endeouored his subuersion. So also we are found enemies vnto this truth: when in words we dissemble friendship, in heart meditate the mischief of the bretheren.

*Ecclus. 7.
13.
Lyranne.*

*1. Doctri.
Christ. 38.
Enchiridion ad
Lauren.
c. 18.
De Mendacio ad
Consentium.
lib. 18. moral.
vpō Iob
Chap. 27.*

Secondly hereunto, all falshod and lying of one man to another, in our priuat busines and affairs condemned; is opposed: whether they be fauourable excuses, or pleasant deuises, or manifest vntruthes: all which not onely the law, the Prophets, Christ and his Apostles haue forbidden: but Syrach also condemneth: Thou shalt make no maner of lie. Whereby saith Lyra, not onely pernicious and hurtfull lies, but pleasant and such as serue for excuses are condemned. Therefore vppon the iust view of the holy scriptures and the due examination of like examples: and the carefull pondering of vaine excuses for this sinne, by examples in holy scripture: S. Augustine, not onely learnedly, but grauely, wisely and trulie hath condemned all lies, seeme they neuer so necessarie, neuer so glorious.

To whom S. Gregorie vpon Iob agreeth, expounding the words of the Patriarke: my lips surely shal speake no wickednes: and my tongue shall vtter no deceit; saith in this wise: A godly & holy man, to y^e end he may perfectly cleaue vnto y^e truth: suffereth not himselfe, either of purpose, or by rashnes to lie. For euery lie is greatly to be auoided: though ther be some ly of lesse fault & wickednes.

Thirdly and finally, all deceit of tongue, all false and forged accusations, and priuate slaunders and reprochfull diffamations, with all vaine flatterings, are hereunto opposed: and quite contrarie and repugnant to that priuate truth, which should at all times, in all places, be hard in the tooings of all men. Secondly, there is truth in y^e common and ciuill life of man, which is, that in the markets, & places of buying and selling, chopping and changing, trading and traffaking; in courts of pleas, and places of iudgement, and all publike actions and dealings whatsoever; wee vtter nothing in any matter, but what wee know

know to be true in our hearts.

And first in the contractes of our life, neither must the seller to make his market, neither the buyer to get a peniworth, speake vntrulie, but vtter the truth from his heart, least they be condemned with those wicked ones in Salomon; which whē they buy, say, it is naught, it is naught, Pro. 20. 14. but being gone apart, they bragge and boast of their peniworth.

Wherein there is oftentimes so great falshod, lying, & deceat betwixt the buyer and seller, that in regard thereof, the sonne of Sirach saith most truely: as the naile driuen into a wall, cleaueth fast betwixt the ioints thereof: Eccles. 27. so sinne cleaueth betwixt the buyer and the seller.

In places of pleas and iudgement, the witnesses must speake the trueth from their hearts, that a true verdecit and sentence may be pronounced: and not be like Dauid's accusers, forging false things against him of malicious enuie; nor as the Princes of Babilon, deuising to make a way to ridde away Daniel for hatred: nor like cursed Siba, wrongfully accusing Miphiboseth, for commoditie: nor as the wicked Iewes, bearing false witness against our Sauour Iesus Christ, suborned thereunto by the Scribes and Pharisees: neither like the periured persons, which in Westminster hall, for gainfull aduantage, will sweare whatsoeuer you will haue them: whereby innocency is condemned, iustice is peruered, iniury is committed, and equitie falleth to the ground. Psal. 35. 11.
1. King. 24.
10.
Dani. 6. 4.
2. King. 16.
3.
Math. 26.
60.

And as witnesses must speake herein the truth from their hearts, so must the pleading lawier also; that he wrest not the law to the patronage and defence of vniust and vnrighteous causes; whereby suites are long time continued, and the poore clients vtterly beggered.

Finally, the Iudges themselues must speake the truth from their hearts, that neither for feare, nor for fauour; neither for gold nor siluer, they swarue from truth in iudgement. For which cause the Lord required in the iudges of his people; (which matter by Ietro he commended vnto Moises) that they should aboute other things, be void of couetousnes, and be louers of truth. Exod. 18.
21.

They

Psalme xv. Verse 2:

Luk. 23. 14.

They must not be like Pilate then, who for fauor of the Iewes condemned Iesus Christ the righteous. Thus must all states and conditions of men speake the trueth from their hearts, that so they may be known to be the true and liuely members of Gods Church, and to dwell in deed in the tabernacle of GOD, and to rest vpon his holic hill.

Why men
should
speake the
trueth.

Now to speake the trueth from our heartes both priuately and publickly, there are sundry motiues and things to stirre vs.

Reasons.

1. The commandement of Almighty God, who by his Prophets, Christ and his Apostles hath inioyned it.

Psal. 31. 5.

2. The example of God and his sonne Iesus Christ, who because they neuer vtter any thing but trueth, are there fore not onely sayd to be true; but God the father, is called the God of trueth: and Christ his sonne, trueth it selfe: whereof, to the one Dauid subscribeth, Into thy handes I commend my spirite, thou God of trueth: and to the other, our Sauour him selfe beareth witnesse; I am the way, the truth and the life. See 1. Iames. Sermon 6. fol. 61. 2. pag.

Iohan. 14. 6

Wherefore if then we wil either be the children of God, or the seruantes of Christ, we must giue our selues to speake the trueth.

Iohan. 17. 17.

Gal. 3. 1.

3. The Gospel which we professe is truth, & the word of truth: Sanctifie them, saith Christ with thy truth: thy word is trueth, O you foolish Galathians, saith Paul, who hath bewitched you, that you should not obey the truth?

1. Iam. 1 8.

God, saith Iames, hath of his owne will, begotten vs againe, with the word of trueth. Seeing then the Gospell is trueth, and we thereof professors: shall not the consideration therof moue vs to speake the trueth? See 1. Iames. Sermon. 6. fol. 60. 2. pag.

1. Cor. 3. 15
c. 6. 19.

2. Cor. 6. 16

Iohn 14. 17

Ioh. 15. 26.

4. We are inspired with the holy spirit of God; whose temples we are, as the Apostles teach vs. The spirite by Christ is called the spirit of trueth, and said to leade vnto all trueth: if therefore we haue receaued this spirite, if we be indued from aboue with the holy Ghost, if the spirit of Iesus Christ dwell in our hearts, by faith: then sith it is the

the spirite of trueth, and leadeth into all trueth : and we, Ioh. 16. 13
thereby Iedde, as Sainct Paul teacheth the Romaines: then Rom. 8. 9.
will this spirite lead our tongues, and mouthes into the & 15.
trueth. Wherefore doubtlesse they are not as yet of God,
they haue not as yet receiued the spirite of Christ, the spirit
of trueth; but they are possessed with the spirite of Satan, 3. King. 22.
the lying spirite, which was a lyer from the beginning, 23.
which bend their tongues as their bowes, to forge lyes, as Iohn. 8. 44.
sayth the Prophet, but haue no courage to speake the Ier. 9. 5.
trueth.

5. If we consider, that as by speaking the truth from our
heartes, we resemble God, who is the God of trueth : So Iohn. 8. 44.
by vterring lies, we resemble and follow Satan, who was Gen. 3. 4.
a lyer from the beginning, and continued not in the
trueth.

6. If we would consider that the lying lips destroy the 1. Wild. 11.
soule, as Salomon affirmeth; who telleth men, that the
mouth that lieth, slaieth the soule: this should also moue
vs to speake the trueth and to vtter no lie vpon occasions
whatsoever.

7. If we would record and recount with our selues, that
as he that alwaies speaketh the truth, hath credite with
men: but he that vseth hys tongue to lying & deceit, is not
beleued, howbeit he speake the trueth: as Demetrius tolde Demetrius.
him of whom he was asked: what a man got by lying: euē
that he is not beleued, when he speaketh trueth: the ve-
rie care of obtaining credite with men, would make vs to
leauē lying, and to speake the trueth from our heartes.

8. Finally, if we would but consider that which this
place perticularly doth teach vs; that to speake the trueth
from the heart, is a marke of them, which shall indeede
dwell in Gods tabernacle; and rest in his holy hill : we
should, no doubt be merueilously moued to the trueth,
to learne herehence in all things and to all men, to speake
the trueth from the heart.

This is now the former part of Gods answere vnto ho-
ly Dauid, in which he hath (as we heare) recommended
vnto vs the vertues whereby his saintes shall be descried,
and they euidently knowne, who should dwell in hys ta-
bernacle.

Psalme xv. Verse 2.

bernacle, and rest in his holy hill. Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill? He that walketh vprightly, and doth righteousnesse, and speaketh the trueth from his heart.

The doctrines of the place.

Out of which first answer of God, what doctrines may profitably be obserued?

1. Whereas the Prophet enquired of God touching the true worshippers in his Tabernacle : and the Lord answering, doth not say; they that truly do beleue, earnestly do pray, and assuredly do repose their confidence in God; which appertaining chiefly vnto the first table, by right and order should haue been first mentioned; but setteth downe the duties of charitie, and those which appertaine to the second table : as vprightnesse or innocency; iustice or righteousnesse, and trueth; we may learne; that hypocrites, who in outward ceremonies and partes of Gods seruice doe greatly glory; are by their externall life, and by the duties of charitie, easily descried. For how soeuer men pretend faith, religion, or holinesse; which being couched and lying in the heart, is not so well seen or discerned of men; yet haue they neither faith, religion, nor holines; if they be iniurious to theyr brethre: & by the works of the second table, being more familiar to men; are they known to be dissembling hypocrites. But wheras men excell in vprightnesse, in righteousnesse, in trueth to men; thereby they shew themselues to feare God, and in deede to be his seruantes.

Religion and faith shewed by works of the second table.

2. When the Lord telleth the Prophet, that such as are vpright in life, and righteous, and speake the trueth from their heartes, shall dwell in the tabernacle of God, and rest in his holy hill : we therence learne, that that is Gods true Church, which taught by Gods word, in the holy writings of the old and new testament contained : declare forth the trueth of theyr religion, in christian obedience and sanctification of life : doe shewe forth their thankfulness vnto God, their faith vnto men, by works of the second table; and so win others by good example to the profession of the trueth.

3. Where the Lord requireth practise of vertue, in such
as

as should dwell in the tabernacle, and rest in the holy hill of God : we may see that men are to be drawne from externall ceremonies and outward seruice vnto God, to the workes of charitie, whereby religion may be descried; and that it is not enough to the true worship of God, by outward ceremonies, sacrifices and seruice to honor God: vnlesse we endeuour to liue vprightly, iustly, and truely with men.

Wherehence it commeth to passe, that so often sacrifices without charitie, are condemned by the Prophetes; reproued of our sauour, reiected as hypocrisie, of the Apostles.

Sacrifices
without
workes of
mercy, re-
iected.

The Lord to this purpose vpbraideth the Israelites his people, and reiecteth their sacrifices, being destitute of loue: what haue I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of Rammes, and the fat of fed beasts : I desire not the bloud of Bullockes, Lambes, or Goates : when ye come to appeare before me, who requireth these at your handes, to tread in my courtes? &c. In stead whereof he requireth frutes of righteousness and sanctification : washe you, make you cleane, take away the euill of your works from before myne eyes, cease to do euill, learne to doe good, seeke iudgement, relieue the oppressed, iudge the fatherlesse, defend the Widdowes.

Isay. 1. 11.
Isay. 1. v. 16.
17.

So almost in a whole Chapter, in stead of their counterfeite worship and outward holinesse, the Prophet calleth them to the workes of mercy : the place is excellent, and worthie our reading and due meditation. To which purpose that of Osee, so carefully by our sauour cited in the Gospell serueth; I desired mercy and not sacrifice : thereby shewing that sacrifices and ceremonies without loue and mercy, are nothing. The Lord by Amos teacheth the same; that externall sacrifices please not God, vnlesse they be tempered with the workes of loue : for which cause from their outward seruice the Lord calleth the people to the workes of charitie : I hate, sayth the Lord, your feast dayes, and I will not smell in your solemn assemblies : though ye offer me burnt offerings

Isay. 58. 6.
c. 6. 1. 8. c. 1
66. 3.
Pro. 15. 8.
Osee. 6. 6.
Mat. 9. 13.
Math. 23. 7
Amos. 5. 22

I will

Psalm. xv. Verse. 2:

I will not accept them: neither will I regard, the peace of: ferings of your fat beasts: take thou away from me the multitude of thy songs; and I will not heare the melodie of thy violes: but let iudgement runne downe like water, and righteousness as a mightie riuer.

Mich. 6. 6. 7 Finally, Micheas calleth the hypocrites from their sacrifices, and outward ceremonies, vnto the workes of charitie and mercie: wherewithall, saith the hypocrite, shall I come before the Lord, and bowe my selfe before the high God? Shall I come before him with burnt offerings, and with values of a yeare olde? Will the Lord be pleased with thousandes of rammes, or with tenne thousand riuers of oyle? Shall I giue my first borne, for my transgression, euen the fruite of my body for the sinne of my soule?

Mich. 6. v. 8. Whereunto the Prophet aunswereth; hee hath shewed thee, O man, what is good, and what the Lord requireth of thee; surely to do iustly, and to loue mercy, and to humble thy selfe to walke with thy God. And so calleth them from their outward ceremonies, to the obseruation of the second table, and to the performance of the works of loue;

zach. 7. 9. So the Lord by Zacharie his seruauant, challenging the hypocrites for their externall ceremonies, reduceth them to the works of mercy, whereby theyr religion should be apparant. Our sauour Christ full often drew the Pharisees from their pretended religion, to the workes of mercie; so did the Apostles. Wherefore we of these latter daies, whose holinesse is for the most part hypocrisie, whose deuotion is dissimulation: whose seruice, onely is in shew, and profession, but lip labour, and vain pratling; must be drawn also from pretended holinesse, and be ledde, (as it were by the arme) from externall rites and ceremonies, wherewith wee please our selues, and are cōtented; to do the duties of loue, to shew forth those vertues, wherein religion appeareth; which are, vprightnes of life, righteousness in dealing, and trueth from the heart.

4 Moreouer, seeing there is nothing more common and

and vsuall among men, then falsly to challenge the name of religion: and, that in hypocrisie in all ages, the greatest multitude, hath flattered it selfe, and by the mixture of good and badde, sincere professours, and dissembling hypocrites; the Church is in some manner defiled: least any should be mooued with this offence, either for the impiety of professours, should fall from the Church: by this aunswere are we taught, that howsoeuer wicked and vngodly persons enter for a while into Gods house and tabernacle: yet they shall onely dwell therein, and rest in the holy hill of God; who excell in vertue, giue them selues to innocency, walke in righteousnesse, and speake the truth from their hearts, vnto their brethren.

Neither may we for some hypocrites in Gods house, ^{We may not diuide our selues from the Church because of some hypocrites.} diuide our selues therefro by schisme; as in former times, the Nouatian heretikes, the Cathari, the Donatists, the Anabaptists haue done; and now the Brownists, the Barionists, and the rablement of that wicked rout doe: who for some blottes and blemishes in the face of the Church, not onely depart therefro; but account it not for the true Church: the gouernment, for no Christian gouernment; the ministers thereof, no ministers; the Sacraments therein, no true Sacraments: which neuer, either holy Patriarke, or zealous Prince, or true Prophet, or blessed Apostle, or renoumed Martyr hath done, before them.

But lett vs learne by these nowe, to make difference, and by vprightnesse, righteousnesse and trueth, to know the true members of the Church, which shall dwell in the Lords Tabernacle, and rest in his holy hill: from intruders and halting hypocrites, who for a time are in the Church, but shall not therein continue.

5 That the Prophet is answered by God, to that hard and doubtfull question, which men cannot dissolue: we may learne, that it is God, and his sonne Iesus Christ, which in harde matters must aunswere: who as in the great day of seperation, the day of iudgement, they generally sunder and separte all coccle from pure graine, ^{Mat. 13.30} at chaffe

Psalme xv. Verse 2.

Mat. 25. 32 chaffe from good seede, al euil men from Godly persons, all Goats from the true Sheepe of Iesus Christ: so euen in this life, in euery particular member of the Church, they can deuide betwixt true professours and counterfet Christians.

In the meane time, let Gods Sainctes learne to beare with patience vnto the day of the great haruest, and vniuerfall examination, those euils which they cannot correct nor remedy: and let euery one of the children of God, sigh vnder this burden, and labour as much as in him lieth, to purge the Church from all pollution of body and Soule; that it may (as much as here is giuen) be without spot, or wrinkle, or any such thing: that euery one giue all diligence, to prepare himselfe to be presented as a pure Virgin vnto Iesus Church: that euery one that calleth on the name of the Lord, (in sincerity and truth) may depart from iniquity: and leaue the purging of the floore altogether, to him whose it is, which is the Lord; which wholly shall be done in the world to come: yet in the mean time with the fan of his word & Gospell is so cleansed, that neither the wicked altogether wallow and welter in sinne, vnreproued: and the Sainctes thereby are benefited vnto saluation.

Wicked men must not intrude themselues into Gods Church, 6 And againe: Sith they shall dwell in the Lords tabernacle, and rest in his holy hill, which walke vp rightly, deale iustly, speake truely, and dedicat themselues to the study and practise of virtue: then wicked and vniust persons, and such as teach their tongues to forge and lie, may not presume to intrude themselues into the sacred societies and holy congregations of the Lord. If Dauid would first wash his hands in innocency, and then compass the Altar of the Lord: If Isay willed that they should be holy which cary the vessels of the Lord: If the Lord in the Law required, that his priests should not be blemished: and willed Moyses therefore first to sanctifie and wash them before they ministred; and all the Church of Christ now, sanctified in the seede of Dauid, the Lord Iesus Christ, doe cary the vessels of the Lord about them, their bodies, the temples and houses, and vessels
of

2. Cor. 7. 1.

Eph. 5. 26.

27.

2 Cor. 11. 2.

2 Tim. 2. 19

Mat. 3. 12.

Wicked men must not intrude themselues into Gods Church,

Psal. 26. 6.

Isay. 52. 11

Leu. 21. 18.

Exo. 30. 17

18.

of God: and all professours of the Gospell, be made Kings and Priests to offer vp spiritual sacrifices vnto God, acceptable by Iesus Christ: How ought then they to flourish in righteousness, goodnes, truth, sanctification, and all manner of virtue: who shal be gathered into Gods true family, and dwell in his house and holy Tabernacle? How ought the Saints of God to be stirred vp herewith vnto al sincerity and all workes of righteousness: since there is no hope of hauing place in Gods house, but to such only as walke vprightly, worke righteousness, and speak the truth from their hearts?

Reu. 1.6.c.
3.10.
1.Pet. 2.9

7 As the Lord required these virtues in his people Israell, who were partakers of Moysees tabernacle, the testimony of Gods presence: so much more doth the Lord require them in his Church, which is the Israell of God: among whom Christ is alwaies (by his spirit, by his power, by his prouidence) present, euen vntill the end of the world.

Mat. 28.20

8 Finally, seeing the Lord requireth the workes of charity, and the duties of the second table, in such as shall rest in the hill of God, which is the Church: we may therehence gather, that there is no sounde rest in the Church here vnto any, but to those that haue a desire to liue honestly, and thereof make a conscience with the Apostle: we are assured that we haue a good conscience in all things, desiring to liue honestly. Hypocrites and vngodly persons which geue themselves to worke wickednes, and all vnrighteousnes among men, haue no quietnes, haue no certaine rest in the Church: but are troubled in mind, vexed in spirit, perplexed in heart, troubled in themselves, fearing also where no feare is, troubled in conscience for their vnrighteous dealing. When are let not men of a reprobate minde, which store vp violence and robbery in their pallaces, and build their houses with vnrighteous goods, which defile themselves with sinne, giue themselves to all iniustice and iniquity, sell their tongues to forge lies, and haue no desire vnto the truth: deceaue themselves in their vaine perswasions: for there is no true rest, no sound quietnes, but in the testimony

Heb. 13.12

See fol. 123
P. 2.

Pron. 28.1.
Psal. 53.5.

Psalme xv. Verse. 2

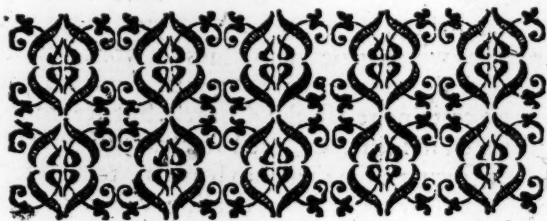
Heb. 13. 18 of our righteous dealing, and the witness of our consciences, that we desire to live honestly.

These things, and such like, offer themselves out of this place to our christian meditations, wherein we may make profit, and grow in the fruits of sanctification.

God for his mercy sake, grant vnto vs of his heavenly grace, and worke in vs by his holy spirit, that in this present life, we may walke vprightly, deale righteously, speake truly vnto all men, and thereby shew our selues the vnfained seruants of Christ; that the Lord our God, after this life ended, not for the merits of our works, but of the multitude of his mercies, may vouchsafe vs a place in his eternall Tabernacle, there for euer to raighe with Abraham, Isaak, & Iacob in his euerlasting kingdom of glory, through Iesus Christ our Lorde and onely Sauour,

Amen.

Verse





Verse 3. Hee that slaundereth not with his tongue, nor doth euill to his neighbour: nor receaueth a false report against his neighbour.

Verse 4. In whose eies a vile person is condemned, but hee honoureth them that feare the Lord: hee that sweareth to his owne hinderance, and changeth not.



In which words, the Prophet proceedeth vnto the other and second part of the aunswere of God, vnto the propounded question, which part is negatiue, and disswadeth from certaine vices, which must not raigne in those which shall be thought worthy to be of Gods true Church, and dwell in his Tabernacle, and rest in his holy hill. In which part of the aunswere, there being seuen vices forbidden: of the seuen, in these two verses there are five handled: 1. slaunder. 2. iniury. 3. receauing and belieuing false reports against our brethren. 4. flattering the wicked and vile men in their sins. 5. breaking promise, othe, and couenant.

The second part of Gods aunswere is negatiue.

And now first, touching the first, which is slaunder, he that slaundereth not with his tongue, shall dwell in the Tabernacle, and rest in the holy hill of God.

Slauder the first vice or euill to bee auoyded of the Saints.

By which place, as al reprochfull, opprobrious, and vile speech of or to our brethren is condemned, so that speech especially which vttered in their absence, tendeth to their disgrace, to their discredit and diffamation.

Psalme xv. Verse 3.4.

This euill is against the law of charity and the second table, whereby in name, estimation, and credit, our brother is iniured: and therefore of such as will dwell in Gods tabernacle, and rest in his holy hill, to be auoided and eschewed.

Leui. 19. 16

When God had erected his Tabernacle among his people Israel, and had deliuered lawes, of such as should dwell therein, to be embraced: he willet them not to goe about with tales, to slander and discredite theye

Mat. 5. 22.

brethren. Our Sauour Christ in the new testament, erecting a new tabernacle among his people, and founding a new Church among men, willet his disciples, whom he chose to be thereof and dwell therein: not to call their brethren foolcs; whereby not onely contumely in presence, but all slander in absence of the brethren, by the

1. Cor. 6. 10

Iudgement of the learned, is forbidden. Saint Paul seeing the griuoufnes of the sinne of slaundersing our brethren: protesteth that railing, backebiting, and slaundersing, disinheriteth men of the kingdome of glory to come. And in another place, laying foorth the qualities and works of the men regenerate, which are the true Church, wisheth that all bitternes, and anger, and wrath, and crying, and

Eph. 4. 31.

euill speaking be put away from them. And Saint Peter instructing the Saints of God; whose place is in the tabernacle of the Lord, and their mansion in his holy hill, willet that in no wise they render euill for euill, nor slander or rebuke, for rebuke and slander.

1. Pet. 3. 10

Sathan author of
Slauder.

The beginning and originall of which euill; is from Sathan, the Diuell; who went about to impeach the credit of God himselfe, vnto the woman in Paradise, charging (as it were) the Lord himselfe, as Tertullian and S. Cyprian say; with these euils: First, that they should not die, howbeit God had said it; then, that God enuied also diuinity, and immortality vnto man: and therefore had forbidden them to eat of the tree in the midst of paradise, the tree of knowledge of good and euill, and of life; least thereof eating, they should haue all diuine knowledge, and life for euermore. To which purpose he thus presseth the womā with a subtil demand or question: Hath God in deed said, you shall

Gen. 3. 5.
lib. 3. cont.
Marcionē.
See. Cyril.
cont. Iulia.
num. lib. 3.
fol. 23.

shall not eat of euerie tree in the garden ? And afterward slaundereth y^e maiestie of God, both with fallshood Gen. 3. 4. and with enuie; with fallshood, in that, when God had said, they should die, the Deuill saith, they should not die; verse 5. and so impeacheth Gods truth: Of enuie, in that he saith, that God knowing that whē they should eat of the tree, their eyes should be opened, and they should know good and euill, and so should be as Gods; therefore would he not haue them to eat thereof: and so impeacheth his goodnes. And thus all reprochfull slaunder fetcheth his petegree from Satan, who spared not God himselfe, but touched him with slaunder.

Now if the Deuill spared not God, but with the venomous tooth of slaunder; and bitter toong of back-biting hath as much as in him lay, wounded his Maiestie; what hope is there, that hee would spare man, a mortall creature?

Wherefore as he slaundered God to Eua in paradise; so Iob. 1. 9. he slaundered holy Iob to God; accusing him as an hypocrite, 10. 21. *temporizer*, and as one that serued God only for profit. Iob. 2. Therefore he spued and powred out his poyson against him, and said vnto God: Doth Iob serue thee for naught? Hast thou not hedged & hemmed him in on euery side? Hast thou not blessed the works of his hands, verse. 4. 5. & increased his substance in the land? But stretch out thy hand, & touch all that he hath, and so he will blaspheme thee to thy face. For which trade & custome of slādering, Reue. 12. Satan the Diuel is called by the name of a detracter & ac- 10. cuser; and called the slanderer and accuser of y^e brethren. Whose childrē they are which follow his example; whose imps & members they are, which delight in slander; and are vnfit to dwell in Gods tabernacle, and rest in his holy hill; which God himselfe telleth our Prophet: Lord, who shall dwell in thy tabernacle, and rest in thy holy hill? He (saith the Lord) which slandereth not with his toong.

Slaunder is a marueilous and horrible euill, wherewith our toongs defiled, are said by S. Iames, to be full of deadly poyson. And what that deadly poyson is, the holy Prophet sheweth; who speaking of the slanderers of his time, Slaunder a great euill. Iam. 3. 8. Psal. 140. 3.

Psalme xv. Verse 3. 4.

The poison
of the tong
most daun-
gerous.
The Scor-
pion.
The Cro-
codile.
The Viper.
Venemous
herbes or
rootes.

auoucheth, that y poison of adders was vnder their lips. Yea, there is no poyson comparable to the venome of the tooong.

The Scorpion hurteth none, but such as he toucheth with the tippe of his tayle : and the Crocodile and Basaliske slaieth none, but such as either the force of their sight, or strength of their breath retcheth : the Viper woundeth none, but such as it biteth ; and the venemous hearbs or rootes, kill none, but such as taste, or handle, or smell them ; and so come neare vnto them : but the poyson of slaunderous tongues is much more rank & deadly ; for that hurteth and slayeth, woundeth and killeth, not onely neare, but a farre off ; not onely at hand, but by distance of place remoued ; not onely at home, but abroad ; not onely in our owne nation, but in forraine countries ; and spareth neither quicke nor dead.

This spareth neither people, nor Prince ; neither low, nor high ; neither priuate person, nor whole families :
1. Reg. 22. 9 As appeareth in Doeg and Amans slaunder, For Doegs slaundering of Abimelech the Priest to Saul, that he asked counsell for Dauid of the Lord, and gaue him victuals, and the sword of Goliah the Philistin, caused not onely Abimelech himselfe, but all the Priestes of the Lord at Nob, with man and woman, child and suckling, oxe asse and sheepe, to be murdered and destroyed. And the false and slaunderous report of Aman, procured sentence of death to be pronounced, not onely against Mardochai whom he enuied, but against all the whole people of the Iewes ; as the storie declareth.

Wherefore the sonne of Sirach giueth good and graue counsell : Abhorre the slaunderer, and double tongued, for such haue destroyed many that were at peace : yea, the euill tongue hath disquieted many, and driuen them from nation to nation : strong Citties hath it broken downe, and ouerthrowne the houses of the mightie. The strength of the people hath it abated, and bene the decay of mighty nations, &c. Which Salomon also willingly confesseth, and thereof speaketh in this maner to the people : A froward person soweth strife, and a tale-
teller

Eccle. 28.
33.

Pro. 16. 28.

teller or flauderer, maketh diuision among Princes.

The flauderer is a most stinging and biting beast, and his tongue full of deadly poyson. Therefore Diogenes being asked, what beast bit forest, answered; Among wilde beastes, the flauderer; but among tame beastes, the flatterer.

This sinne is sundry waies committed. First, when any thing is falsely saide of vs, and we charged with matters that are vnttrue. Such was that flauder wherewith holie Dauid was wounded; of which he speaketh: Cruell witenesses did rise vp against me, they asked of me the things I knew not, and laid to my charge things that were not true: faigning and forging certaine things against him: to bring him into contempt, discredite, and obloquie among the people. Such was the flauder of Doeg raised against Abimelech; that hee shoulde aske counsell of God, for Dauid against Saul, and maintaine him with victuals against the king: whereby Abimelech was charged vnttruely. Such was the flauder of Dauids enemies, accusing him of treason against the King, and of seeking euill against Saules person. And thus to deuise & faigne things vnttrue, and therewith by flauder to charge the Saints, is and hath bene in all times and ages most vsuall.

2 As by reporting falsely, and affirming of men, the things that are vnttrue, we flauder: So also, when men by vehemencie of words aggrauate, and amplifie the infirmities and light offences of men, and make them farre greater then they are, thereby to discredite; they flauder in like manner. Heerein the eloquent Orators most vsuallly offend; who call anger kindled neuer so little, madness and outrage: who call touching and tipping of another in displeasure, wounding. When a man but looketh vppon a woman, to say he intreated with her of committing adulterie: thus by force of words, to make the matter tenne times worse then it is, to this onely end, to bring into disgrace and discredite the partie spoken of, is flauder as the other, and to be auoided also of those which looke to dwell in Gods tabernacle, and rest in his holie hill.

Diogenes:

How men do slander others.

Psal. 35. 11.
Psal. 27. 12.

1. King. 22. 9.

1. King. 24. 10.

Psalme xv. Verse 3. 4.

Martins
are mali-
cious slan-
derers.

3 Men flaunder with the tongue also, when they vtter and blafe abroad the secret sinnes and infirmities of their brethren : whereunto they are vpon no iust cause, nor of any necessitie vrged, to disgrace and deface them. Where- with the malicious and mischieuous Martins are worthily to be charged ; (if all be true which they haue written, which no man wil easily beleecue) ; who by reporting the secrete sinnes, and by publishing the hidden infirmities of their brethren, to disgrace them with all men, hauing no iust occasion, nor necessarie prouokement thereunto, but the maliciousnes of their owne heartes : haue not onely called many men into question, of whom there is not, neither was there any suspition : but haue brought malicious slander vpon the Gospell, and giuen the enemie, by secret suggestions & surmises, occasion to reioice.

Prou. 10.
12.
1. Pet. 4. 8.

Math. 18.
15.

Wherein they haue not onely offended agaynst the law of nature, whereof the very heathen haue tasted; who in the light thereof, haue willed not to detect the secrets of their brethren; but swarued frō the law of loue, which teacheth vs to couer the sinnes of our brethren, and their secrete offences; as Saint Peter out of Salomon the wise man teacheth, Loue couereth the multitude of sinnes. Yea, they haue most shamefully done against the commaundement of Christ, who willeth that priuate and secrete offences should first be priuately told; and if that serue not, then to be reuealed to one or two of the brethren; if that preuaile not for amendment, then to be reuealed to the Church; if that will not reforme them, then to haue them as heathen persons and publicans.

Martin the
elder con-
demned,|
before he
conferred
withall.

Whom of the brethren in his booke most maliciously by him, and most vncharitable flaundered, hath he conferred withall about their secret and priuate offences and infirmities? what witnesseth hath he called, to heare the debates? What Church hath he tolde before he condemned them? Nay he hath condemned them, and had them as heathen & publicans, not only before the church knew of the matter; but before him selfe euer conferred with many of thē, whom in his booke he hath disgraced.

And are not many now hereof guiltie, who disdain
the

the name of Martyns, yet follow their examples : who in publike place, and also in priuate conferences and communications, speake euill of them, whome they neuer knew guiltie of those euils, wherewith they charge them: and detect the secret infirmities of their brethren, and their betters, which charitie would to be couered?

Priue slanderers.

4. When we depraue the good deedes and wel doings of men, and say, that that is done of vainglory, which is done of simplicitie: that of hypocrisie, which is done of charitie: that for commoditie, which is done to Gods glory: then slander we the brethren: thus the Momi and malicious finders of fault with euery mans doings, and such as are ready to carpe at the best enterprises of men: are guiltie hereof; and to be accused as slanderers.

5. They also that in the absence of the parties whom they accuse, speake euill of them; whom by their reprehensions they cannot amend, because they are out of hearing: yet by their speaking, leaue a skarre in theyr names, and a surmise and a suspicion in the heartes of the hearers; are in the number of slanderers. Such are they which most sharply inuey against Princes and Magistrates in presence of a small number of common people; or speake most bitterly against the Bishops and cleargy theyr brethren: before a silly congregation: by which reprehensions the parties can make no profite, because they are absent: and the hearers oftentimes herehence take occasion of thinking euill of, and vncharitably condemning them, thus euill spoken of: what is this but a meere slander?

Reprouers of men absent, are slanderers.

For if our exhortations and reprehensions must tend to edification: and there is no edifying, when the parties heare not of the thinges wherewith they are slandered, that they might be reformed if they be guiltie, or els cleared when they are innocent: then so to reprove the brethren absent and vawitting: is rather a slander; then an admonition: rather a defaming, then a charitable reprehension: rather a backbiting, then a christian exhortation: which who doth then, is a breaker of charitie, and a slanderer of his brother.

6 Finally, when we report truely the faults of men, yet

not

Psalme. xv. Verse 3. 4.

Reporting
of true
things, not
for loue of
trueth, but
to defame,
is slander.

not for loue to the trueth, but for enuie to the persons: we speake euill then of them, and become slanderers. For as that iudge that pronounceth sentence of death against a malefactor, yet not for loue of iustice, but of hatred, to the partie, is herein no iust iudge, but a murtherer rather: doing that which iustice requireth, but not for loue of iustice, but malice toward the man: so they that speake & report true things of men, and open theyr offences as they do deserue; yet not for hatred of their sinnes, nor for loue vnto vertue, nor for care had to the trueth; but to disgrace, bring in contempt, and discredite them to the people: therein they are not so much to be approued, as tellers of trueth; as to be condemned; as slanderers of theyr brethren.

Sith thus and by these meanes, with the like, we slander with the tongue, which who so doth, shall not enter into Gods tabernacle, nor rest in his holy hill; let vs as many of vs as feare God from the heart, with all care auoyd this euill; that shunning the slanderinges of our lippes, and the reprochfull speeches of our mouthes, we may approoue our selues the sonnes and children of God, and finde place in his tabernacle and holy hill for euer.

Now to auoyd this sinne the better, the causes are to be considered, from whence it ariseth: which being removed; our slanderinges also may be stopped, and stayd the better.

Causes of
slander.

And the chiefe causes of slandering seeme to be these. 1. loue of our selues, 2. malice toward others. 3. desire of reuenge. 4. Hope of commoditie. 5. Studie to please.

Selfeloue.

1. The exceeding loue, wherewith most men affect themselves too much, causeth in our mindes a mislike & contempt; and mislike breaketh into slander. The Iewes in the time of Esay the Prophet, through selfe-loue too much affecting and pleasing themselves; fell into a mislike of the Gentiles; and that mislike brought forth slander: stand a part, say the Iewes vnto the Gentiles: for we are more worthy then you. This most plainly appeared in

Isay. 65. 5.

Sermon. 3.

31

in the Pharisie, who through self loue, dispised the Publican; and through contempt spoke euill of and slandered him: I thanke thee O God, saith the Pharisie, that I am not as other men; extortioners, vniust, adulterers, or as this Publicane. This cause Saint Iames saw to be of flaunder, that proud and arrogant men, too much blinded with the loue of themselues, flaunder and speake euill of others: wherefore he endeouureth to remoue it, as proceeding from pride, and saith: speake not euill one of another, brethren; for he that speaketh euill of his brother, and condemneth his brother (through pride, arrogancie, and selfe-loue) condemneth the law. Luk. 18. 11. 12.

Wherefore as the Ape, and Rauē or Crow, think their yong ones best and fairest, and therefore loue them, and dislike others: so we like our selues and our owne doings best, in comparison whereof, we dislike and speake euill of all other men, and condemne their doings. Iam. 4. 11.

2 As selfe loue, so malice towards others, causeth men to flaunder, when we see others in any thing preferred before our selues: to disgrace them, we seeke to speake euill and slander them through enuy and malice we beare the. When the Princes of the Prouinces sawe that Daniell was preferred before them all; then they laid their heades together how to entrap him, and sought an occasion against him, touching his God. Malice. Dan. 6. 1. 3.

And for this cause, the greatest in dignitie, the highest in fauour, the chiefeest in accompt among men, are most flaundered. For as some can abide no equals: so most can not away with superiours: therefore of malice they speake euill of them which are preferred before them.

This vice from this cause, springing, hath stained both Church and commonwealth also, Such as in the Church are the chiefe men, and are preferred before other, as Bishops, Deanes, Archdeacons, and other ecclesiasticall dignities; heerehence are most enuied of others, for the preheminencie of their places, and so through malice are euill spoken of and flaundered; as common experience in our dayes, aboue all other ages doe teach vs.

This

Psalm. xv. Verse. 3. 4.

Nicepho.
lib. 15. c. 9.
Euseb. Ec-
cle. hist. li.
6. c. 7.
Ruff. lib.
10. ca. 15.
16. 17.

Tripert.
hist. li. 2.
ca. 24.
lib. 4. c. 15.
Num. 16. 3

This was the cause that the wicked Priestres slaunders Narcissus to Constantius. This was the cause that the Arrians slaunders, and deuised false reports against Eustathius and the reuerend Bishops. So then, as Core, Dathan and Abiram : enuying the dignitie and office of the high Priest, through malice slaunders both Moises and Aaron, as if they had preferred themselues to office, and had vsurped authoritie ouer the people : when in the meane time, Core would haue been in the office himself. So haue we many, who enuie those high dignities in their brethren, and of malice speake euill of them : when it is most cleare and manifest, that they themselues hunt after honour, and seeke chiefeest places ouer their brethren.

And in the commonwealth, who are most subiect vnto slaunders ? I warrant you, no beggers, no base men, no contemptible persons, but such as excell in authoritie and are preferred to dignitie, and occupie the chiefeest places of gouernment : these most men maligne, malice, enuie, and therefore they speake euill oftentimes of such, and slaunders them.

3. Kin. 15. 3
4.

For as cursed Absalon enuied Dauids prosperous gouernement, and of malice therefore slaunders hym of neglecting of iustice vnto the people ; himselfe thereby seeking the kingdome : So are there in the world not a fewe Absolons, who enuie the high places and dignities of their brethren ; and therefore slaunders they, and speake euill of them, that thereby (if it were possible) they might leape into theyr rourmes and places of calling : and inioy those honours, dignities, and places which they enuy and slaunders in others.

For men therefore, by reason of any gift or grace of God, vppon their brethren bestowed, to enuie and malice them ; and thereby to slaunders and speake euill of them ; whether it be in the Church or commonwealth, it is euill ; and dispossesseth vs of the tabernacle of God, and his holy hill.

3. Sometimes slaunders riseth of desire to be auenged and that for the moste part in the weaker persons, who conceiuing hatred in theyr heartes, and burning with

with malice in their mindes, and boyling with rancour in theyr inner partes : and yet by might and maine force, not able to make their partes good : vse their tongues as their weaponsto reuenge, and so fall a slaundering. Thus the weake, vseth vpon the mightie : the poore vpon the wealthy, the inferiour, vpon such as excell in dignitie: the base, vpon such as are of nobilitie: to beaueu-
ged.

4. Not this onely, but also hope of commoditie and gaine, pricketh vs forward to slaunder : For this cause happily Doeg the chiefe heardman of king Saule, slaundered Abimilech, and the Priests of Nob vnto the king, that through his false accusation he might reape commoditie : as it might seeme he did : for the matter and execution of the kings wrath vpon the Citie was committed vnto him : wherehence he might sucke no small aduantage.

It is euident, that wicked Siba, was with this hope of commoditie moued to the slaundering of lame Mipbibosecke the son of Ionathan, to king Dauid. For thereby he seized vpon his lands, and parted his possessions. King Ptolomie, by the slaundering of Alexander the king, to Demetrius: as if he had purposed euill against Ptolomie, sought nothing thereby but his Realme and kingdome. Neither is it rare or seldome scene, that false accusations; or slaunderous reports, are raised against men, by such as gape after their offices; seeke for their houses, looke after their riches, and desire theyr possessions, whō they slander.

Whereby it commeth to passe oftentimes, that men cleare from greuous crimes, voyd of deserued spot of suspicion, are assailed with reprochfull slaunder, and deuised and forged accusations of the wicked; through hope of gaine, which eyther by death, or disgrace of such persons, may be obtained. Which thing commeth to passe most vsually in princes Courtes, where many seeke the ouerthrow, discredit and disgrace of others by slaunder, for commoditie and gaine. And sometimes in other places of the commonwealth, when men raise vp slaunderous and malicious speeches vpon theyr brethren, into whose

Hope of
commodi-
tie.

1. Kin. 2. 2. 9

2. King. 1. 6.
3.

1. Mac. 11.
10. 18.

The best
men, oftentimes
slandered.

Courtiers
oftentimes
slanderers.

roomes

Psalme xv. Verse 3. 4.

roomes and places they hope to be preferred. This is common in societies in vniuersities : this is vsuall in offices in Cities; this is practised for dignities in Churches; this is vsed for promotions with Princes; and so for commoditie and gaine, most men become guiltie of the flaundering of theyr brethren.

Flatterie
and desire
to please
mens hu-
mours.

3 To be short: the desire we haue to please some men, pricketh vs forward to the sinne of flaundering. For we see most men more giuen to heare flauanders and false accusations, then true reportes of the brethren: we affecting their humours therein, and desiring to please, giue our selues to flaunder the brethren.

4. Esra. 13.
14.

Which cause, ioyned with most malicious contempt of the Iewes, might seeme to haue vrged the enemies of Iuda and Beniamin, to haue flandered the Iewes thus vnto the king, and to staie their building: be it known vnto the king, that if the Citie be builded, and the foundation of the walles laid: they will not giue toll, tribute, nor custome. So shalt thou hinder the kings tribute. Now therefore, because we haue bene brought vp in the kings Palace, it was not meete that we should see the kings dishonour, therefore haue we sent to certifie the king &c. So doubtles partly for profite, partly to fawne vpon and flatter king Saul; Doeg accused falsly, and flaundered Abimelech to the king.

1. Kin. 22. 9

These causes if we would remoue, the sinne it selfe should be the better remoued: whereof such must haue care, as will dwell in the Church and house of God, remembring this of Gods owne mouth in the Prophet; that he shal dwell in the Lords tabernacle, and rest in his holy hill; which flaundereth not with his tongue.

Iniury, the
2. vice or
euill to be
auoyded.

The next euill in this place forbidden is iniurie, and doing euill vnto our neighbour: from which who so abstaineth, shall enter into the tabernacle of the Lord, and rest vpon his holy hill.

Iniury don
diuerse
waies.

Men do iniurie and euill vnto men chiefly foure waies: in bodie, in goods, in rights and priuiledges, in name and estimation.

1 In body men do iniurie and euill one vnto another, when

when they oppresse the bodies of theyr brethren, with cruell labour or burdens, when they wounde and hurt their bodies by stripes or beatings; when they slay their bodies by sight or murtherings, when they cast off care of their bodies by neglecting, when they cherish them not by succouring.

Iniuries
done in
body.
Mar. 10. 19
Exo. 20. 13

And this iniury done in body, is committed two waies, either whe the iniury in body is done to our selues, either when it is done to ours: whether it be towards our wines; either towards our children; or towards our seruants, or towards our friends, or the like.

So that what hurt is done to their bodies; that iniury is done to vs, and the hurt redoundeth vnto vs thereby. From which kinde of iniury or hurt doing, men that seeke to dwell in Gods tabernacle, and rest vpon his holy hill, must cleare themselves, and thereof be guiltlesse.

2 In goods, hurt and iniury is committed: and that two waies, by force, and by fraud.

1 By force, and that first by stealing and robbery: secondly, by violence, extortion, and cruelty: thirdly, by removing land markes, and inuading other mens possessions and patrimonies.

Iniuries
done in
goods.

1 Men doe iniury and hurt vnto men in their goods, by force, through thefte, spoiling, and robbery; either by sea or by land: whether in little or in much: all which is forbidden by the law, Thou shalt not steale; and dissuaded the Saints by the holy Apostle; Let him that stole, steale no more, but rather labour with his hands the thing that is good, that he may haue to giue vnto him that needeth.

Force.
The Kindes
of violent
iniuries in
our goods.
Exo. 20. 35.
Leu. 19. 13.
c. 25. 17.
Eph. 4. 28.

2 Men doe iniury to men by force, through violence, and cruell extortion: whereof the holy Prophets haue complained. Dauid condemning that iniury of extortion and violent cruelty, saith that the wicked and cruell men thereby, eate vp the people of God; as it were bread. The Prophet I say condemning the euill of cruell extortion in the Princes of Iudah, breaketh out and saith: What haue you to doe, that yon beate my people to peeces; and grind the faces of the poore, saith the Lord, euen the Lord

Psa. 144.

I say. 3. 15.

Psalme xv. Verse. 3. 4.

Mich. 3. 2. 3 of hostes? The Prophet Micheas challengeth the Princes for this their iniury by extortion, tyranny, and cruelty: & telleth them, that thereby they plucke off their skins from the poore people, and their flesh from their bones: that they eat vp their flesh, and flay their skins from them, and breake their bones, and chop them in peeces; as for the pot, and as flesh and meat for the caldron.

Ezech. 22. 12. c. 45. 9. The Prophet Ezekiel speaking against the like kind of hurt, and iniury of the Citty Hierusalem, crieth out against her in this wise for the same: In thee haue they taken gifts to shedde bloud: thou hast taken vsury and increase: thou hast deuoured thy neighbour by extortion, and hast forsaken me, saith the Lord God.

Amos. 8. 4. Amos seeing the cruell oppression and extortion of the mighty men of his time, whereby, through staying the saile of foode, and other necessary things, which they had gotten into their owne hands, they most cruelly afflicted the poore; calling them to a consideration thereof, speaketh to that purpose in this wise vnto them: Heare this, O ye that swallow vp my people, that you may make the needy of the land to faile. For which sinne, the Prophets haue compared the cruell extorcibners vnto greedy wolues, to cruell beasts, to ramping and roaring Lions, which teach their whelpes, and yong ones, to catch and hanch vpon the pray. When men then, through cruell extorcion and oppression, shall either detaine their priuat things from the poore; or withhold from them the publike and common commodities, wherby men do liue: they are iniurious; & so continuing, they shal be excluded, and thrust out from the Tabernacle of the Lord, and from his holy hil.

Sargus.

These men therefore not vnfitly, may be compared vnto the great fish Sargus, which pursueth and followeth the litle fishes, deuouring that foode, which they haue procured: Or to the fish Scarus, taken of some, for the gilt head or golden cie, which of all fishes, as S. Basil saith in his Hexameron; cheweth the cudde like a beast; whose cruelty is great; in so much as it eateth vp and deuoureth all litle fishes that come against him.

**Scarus.
Basil in
Hexamerō.**

So the cruell extorcioners of the earth, eat vp the labour

Bours and sweat of the poore; catch the birds, when the poore beateth the bush, deuour and eate vp the poore of the land through cruell oppression and barbarous inhumanity. The rich and mighty men then detaining their right by violence from the poore, and the Maister withholding the hire and wages from the labouring seruant; are guilty of this kinde of euill, doing and iniury: which is, by force, through extortion to hurt their brethren: a sinne of Gods Saints carefully to be auoided.

Extorcio-
ners are
deuourers
of the peo-
ple.

3 In goods we iniury and doe hurt vnto men by force; by remouing the auncient land markes, and inuading the patrimonies and possessions of our brethren. To which kind of forceable iniury, God the Lord hath denounced a most dreadfull, fearefull, and bitter curse: Cursed be he that remoueth his neighbours marke; and all the people shall say Amen: Of this Salomon the wise man admonisheth vs: remoue not, saith he, the auncient bounds, and enter not into the fields of the fatherlesse.

Land
Markes.
Deu. 17. 17

Pro. 25. 10.
Pro. 22. 28.

To remoue the marks of our neighbours possessions, to inuade the bounds of our brethrens patrimonies, to inlarge and amplifie thereby our own inheritances: is a kind of euill doing and iniury, here forbidden.

Saint Basil exhorteth vs to leaue this inuading of the limits, and bounds of our neighbours, by the example of the fishes of the sea: which saith he, doe liue in those places which nature hath allotted them: neither desire they, nor goe vnto the places and borders of others, but keepe themselves merry with their owne. No man skilfull in diuiding the earth, hath assigned them their habitations: no kindes of fishes are compassed and kept in by any walles; nor deuided by bankes or borders; but that, by natures helpe is giuen them, which is most profitable and most necessary. There is no steepe hill to keepe them a sunder: they runne not out of the course of the riuer, but a certaine law of nature most iustly, hath by lot diuided their places of liuing, according to the vse of euery one.

Basil in
Hexamerō
Fishes of
the sea
keepe their
own places.

And are we such saith he, which remoue and breake

Psalme xv. Verse 3.

the perpetuall bounds which our auncestours haue set and prefixed? We cut the earth, we adde to our own possessions and ground; we ioine house to house, land to land, to take from our neighbours, &c.

Men more
iniurious
then vn-
reasonable
creatures.

Thus men indued with reason, are more vniust, then vnreasonable creatures: they invade not, nor incroche not one vppon another: they rest themselues content with that part of water assigned them: but we passe the rule of equity; not content with the lands of our forefathers; but we ioine our neighbours to ours, we inclose and take in, within one wall, pale, or hedge, like cruell tyrants, like greedy cormorants, like vnsatiable beastes, like very plagues of our countrey, and deuourers of our brethren: many acres of ground, that our Fathers neuer knew: by the hurting of others, to enhance our selues and encrease our owne circuits.

Fraud and
guile.

Now as these or the like may be the speciall kindes of hurting and doing euill to our brethren by force; so is there euill and iniury in goods done by fraud and deceit; when among our selues we vse craft and deceit, to increase our gaine, to make our markets, by selling euill ware for good; the meane for the best: when wee by coloured and crafty meanes doe make our wares shew the better: and infinite in that kind. Which fraudulent iniury the

Leu. 25. 14.

Lord in his law forbad: when thou sellest ought to thy neighbour, or biest any thing at his hand, you shall not oppresse (by deceite or otherwise) one another. And Saint Paul vnder the Gospell condemneth it: let no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things. Which iniury and vniust dealing through fraud, is so vsuall, that simplicity and vp-right dealing is become ridiculous among occupiers, and is now come into a Prouerbe: plaine dealing is a iewel; who so vseth it shall die a begger. Thus men glory (as it were) in their euill doing, and professe themselues iniurious vnto their brethren.

Instruments
of fraude &
deceite.

The instruments of this secret and crafty iniury, are many. 1 Extolling and praying out of all measure the thinges which we vtter, whereby we allure and draw on the

the buyer, and (as it were) whet him to the matter. 2. lying and swearing about the sale, most vsuall and common in cunning oppressours and euill dealers. 3. deceatfull weights and measures, whereby men haue not the thing they buy. 4. False witnessses standing by, to auouch, that so much, and so much was already offered, and would not be taken: these and many other the like, deceytfull iniurers and crafty euil dealers vse, to draw the money out of the purses of the poore: all which God in his sacred word hath condemned.

Vnto this kinde of iniury and euill doing by deceat, beside the craft in buying and selling vsed; wee may referre the ouerreaching of our brethren by pollicy, otherwise more truly called, subtilty: The deceauing of our neighbours, whose noases we wipe when we are put in trust and credited: Whereof the Lord himselfe speaketh: The gaining and getting from men, their goods or money: ether by conueyaunce or iugling, as by false dice in gaming, or any other way whatsoeuer. The feeding of yong Gentlemen with money vnder colour of friendship, vntill they haue morgaged all their lands, and are runne so farre ouer shoos, that they can neuer recouer: and so we buy a great deale of good land for a smal deale of money.

I will not speake of that crafty villany, and cunning cruelty, wherewith many doe and haue deceaued the widowes, and the fatherlesse: as when the destitute and forsaken widowe, the poore and fatherlesse children and orphants, shall, vppon pretended old and auncient acquaintance, and long continued friendship, of deceiuers and cunning beguilers, with the deceased husband and father: commit their stocks vppon trust, shal thereof be beguiled: these and the like crafty dealings are not the dealings of men, but of beasts.

Wherein they resemble the crafty foxe, as Tully saith, who saigneth and playeth, dallyeth and delayeth, vntill he hath obtained that he desireth. The Crabfish, as Saint Ambrose, and S. Basil also report of it, is of marueilous craft and subtilty: for when he greatly desireth the sweete

Diuerse
kinds of
fraudulent
iniury.

Leu. 19. 11

i. Offic.

The Crab
fish.
Hexameron
lib. 5. cap. 8

Psalme xv. Verse 3. 4.

fish of y oyster, which is kept and enuironed with shells, as with flint walles; by reason whereof, the Crabbe can not come by it with his fingers, tongs or clawes: he vseth this pollicie; when he seeth the oyster in quiet places to open it selfe for the heate of the Sunne, thereby to be refreshed and solaced: the Crabbe commeth secretly, and casteth a pibble or grauell stone betwixt her shelles, and stoppeth her closing: so, what by force it could not, that by fraude it obtaineth; and thus deuoureth it.

Polypus.

Polypus the fish (as these and other auncient learned Fathers and others auouch) often chaungeth colour: and to what stone soeuer it cleaueth vnto, the colour thereof it ressemblerh and taketh. Wherefore when many fishes swimme vnto him, as vnto a stone, they doe (as it were) offer themselues vnto this subtil and malicious fish, as a praye prepared.

These deceatfull and crafty iniurers of their bretheren are foxes; they play their pranks, they fetch their gambols, they turne euery stone, they vse all maner fetches, they deuise all maner of subtil dealings, to defraude the simple. They are as Crabfishes, which feede vpon men cunningly, and take them at aduantage craftily, and then deuour them cruelly. These are the Polipi of the land, which for aduantage will apply themselues to all companies; insinuat themselues into all mens friendship, creepe into euery ones bosome, approoue and allow that whereunto euery one is addicted, wherewith euery one is delighted and pleased: this cannot easily be discried, nor easily be auoided: their craft and wickednes is couered in the deepe: vnto whom, (through their pretended goodwill toward men,) if any shall come: for solace, he shall finde discomfort; for mercy, miserie: for helpe, hinderance: for rest, trouble: for wealth, woe: for aide, deuouring.

Wherefore let vs leaue these subtil and craftie fetches vnto vnreasonable creatures: and let vs giue our selues to all plainnes, clearnes, and simplicitie; that neither by violence, or force; neither by fraud or deceit, we become iniurers of the bretheren.

3 We do euill and hurt vnto our bretheren, in rytes, in prerogatiues, in iurisdiction; and such like, when we take away the priuileges, the auncient rites, and customes, yea all such prerogatiues, which in former times vpon good causes haue bene geuen, either vnto Colledges, or incorporations, or societies, or persons. Wherein we now greatly offend in our age: euery one goeth about to infringe laudable priuileges, euery one withstandeth others iurisdiction; euery one impeacheth his brothers authoritie; euery one endeoureth to take away old and ancient prerogatiues, euery one incrocheth vpon another mans place and office: whereby, as we goe the next way, and tend to plaine confusion; so do wee greatly sinne against our brother by this manner euill doing and iniurie; whereof who so is gilty, shall not enter into Gods tabernacle, nor rest in his holy hill.

Iniuries done in rights and prerogatiues.

Priuileges and prerogatiues, intringed.

4. In name, fame and estimation we do iniurie, when by ^{reporting} reporting, falsely accusing, slanderously backbiting, and contumeliously speaking, we take away (as much as in vs lieth) the good names of our bretheren, but thereof in the former Sermon hath bene spoken.

Iniuries done in our name and estimation with men.

The third euill in such as shall dwell in Gods tabernacle, or rest in his holy hill, forbidden; is receauing and belieuing false reportes against the bretheren. A thing whereof God long before had forewarned Israell his people; when in the lawe he gaue them this charge: thou shalt not receaue a false tale or report: neither shalt thou put thy hand with the wicked to be a false witnes. The nature of man is fit, and apt to receaue euill reportes: and they are therefore both easily believed, and deeply receaued into the mindes and heartes of the hearers. Whereof Salomon assureth vs: the words of the tale-bearer, are as flatterings, and they goe downe into the bowells of the belly. Whereby, because men sinne in vnrighteousnes, and breake thereby the law of charitie: therefore the holie spirit of God in this answere to the question of the Prophet, forbiddeth it. Who shall enter into thy tabernacle, O Lord, who shall rest in thy holy hill?

Receiuing false reportes, is the third euill or vice. Exod. 23. 1.

Eccles. 7. 23.
Prou. 17. 4.
Prou. 18. 8.

Psalme xv. Verse 3. 4.

Euen he that slaundereth not with the tongue, nor doth euill to his neighbour, nor receaueth a false report against his neighbour.

Hierom.

To beleue a false tale or report before we examine it, is to receiue a false report against our neighbor: therefore Saint Hierome sayth, a man receyued not a false report against his brother then, when he beleueth not the things tolde, vnlesse he proue them. But we are readie and apt to beleue, without examining or proouing: therefore are we guiltie of the sinne condemned here in the Prophet.

*Men must
not be too
light of be-
liefe.*

*1. King. 24.
10.*

*2. King. 16.
3.*

The Saints of God must not be too light of hearing, much lesse of beleueing all tales, rumours, and reports of their brethren; and charitie requireth, that we do not onely stop and stay them, but that wee examine them before we beleue them. Saul the King too light of beliefe in this point, beleueed the slaunderous and false reports of Dauids enemies, who put in Sauls head, that Dauid imagined euill against him. Yea Dauid himselfe shewed his great infirmitie in that, that without due examination and prooffe of the matter, he beleueed the false report, of Siba against Miphiboseth the sonne of Jonathan: of whom to Dauid the king, persecuted by Absolon his sonne, Siba reported falsely, that he should say, this day shall the house of Israel restore vnto me the kingdome of my father. The example of whose infirmitie, in scripture reprobued, must not we folow: but let vs rather imbrace the truth of that heauenly doctrine, which through Gods spirit here he preacheth: that we beleue not false reports against our neighbours.

Alexander.

The verie heathen shall condemne manie of vs Christians for this fault, and rise vp in the day of iudgement against vs. For when Alexander the king of Macedonia, by washing himselfe in the heate of Sommer, was fallen into a sore sicknesse, and Philip his phisition promised to giue him phisicke to heale him: Permenio Alexanders captaine, wrote vnto the king, and therein reported, that Philip the phisition was corrupted of Darius of Persia with a thousand talents of money, and promise of his

his sister in mariage: yet beleueed he not this false report, and so both he recouered his former health, & enjoyed his physitions familiaritie, as both Qu. Curtius, and Valerius haue reported.

When M. Vlpian Traiane, a man for vertue and wor-
thie exploits renowned, heard certaine falsely report
that Surra his great friend cōspired against him; he beleueed the not, neither receyued he their reports; but told them that the morrow after, they should know the contrarie. Wherefore next day Vlpian went with two men only, vnto the house of Surra to supper: and after supper would be barbed with Surras barber: and his eyes touched, handled and dressed by his physition, and the next day departed home safely; and so proued their reports, to be slaunderous. Shall those men by the light of nature taught, auoyd the sinne of receyuing false accusations & reports against others; and shall we, taught by the law of God; & his most holy word, by too lightly receiuing false reports against our neighbors, disinherit our selues of the Lords tabernacle, and dispossesse our selues of all place in his holy hill? Let vs therefore remember the counsaile of Eccl. 19. 15
Sirach, who willeth men not to giue credence to euery word, because oftentimes false reports and slaunders are raised. And let vs hearken vnto the answer of God to the Prophet: Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill? Euen he that slaundereth not with his tongue, nor doth euill to his neighbour, nor receyueth a false report against his neighbour.

Saint Augustine, as Possidonius writeth, shewing what hatred he had to tale bearers, and false reporters of
others, had two verses written ouer his table: by translation these:

He that doth loue with bitter speech, the absent to defame,

Must surely know, that at this boord, no place is for y same.

But farre wide are we from that: and we may be thought to write the contrarie, for that we delight at our tables
to heare all states, all degrees and conditions of men, euil
spoken of. It is meate and drinke to heare, the Lords of
the Councell; the Bishops of the land, the cleargie of the
realme,

Vlpian
Traiane.

Eccl. 19. 15

Possido-

Men too
much de-
light
with false
reportes.

Psalme xv. Verse 3. 4.

Reports against the ministers, most easily believed.

Math. 26.
59. 60. &c.

Luk. 23.
1. 2.

Math. 17.
27.

Math. 22.
21.

Iohn. 6. 15.

Math. 27.
22.

Luk. 23. 21.

realme, the officers of the common wealth, and euerie particular person euill spoken of: and to such giue wee table intertainment: at their report, we lift vp and prepare our eares: thereat laugh we, this we make our table talke. It is the dutie of Gods Saints, not to receiue, nor to belecue, but to suppress false accusatiōs against their neighbours. But this do not we: but as we easily belecue all tales and reports falsely raised against all men: so are there no slaunderous reports sooner beleueed, then such as are raised against the ministers and preachers of Gods word.

When the Scribes and Pharisees had consulted among themselues to put Christ to death, and thereto had suborned false witnessēs to say, that Christ said, he would destroy the temple, and reare it vp in three dayes: when the whole multitude also leading him to Pilate, began to accuse him, saying: we haue found this man peruerting this nation, and forbidding to pay tribute vnto Cæsar, saying that he was Christ a king: which notwithstanding was most false: (for both himselfe payed tribute to Cæsar, with the mony he commaunded Peter to take out of the fishes mouth, which he should catch with his angle: and commaunded also all other to do the like, when to the Pharisees and Herodians he saith, Giue to Cæsar that which is Cæsars, and to God that is Gods: Yea when the people would haue caught him to make him king, he departed and went into the wilderness, and remained for a time in a mountaine alone: whereby his innocencie & guiltlesnesse touching the affecting of any worldly kingdome, was manifestly declared:) yet these accusations and false reports were so easily beleueed, that all the people cried to Pilate, *crucifige, crucifige*, crucifie him, crucifie him. Now, if men be so easie of beliefe, and so readie to receiue false accusations against Christ the sonne of God, how much more easily will they receiue accusations against men? and if they did so quickly, vpon false surmises condemne Iesus Christ the head, the Lord, the maister: what maruell is it, if rashly and falsely they condemne his seruants, his members, his ministers,

nisters, and vniustly admit false accusations against them?

The Apostles falsely reported of to haue beene sedicious, and troublers of the world, the reports were so easily beleued; as that therefore they were not onely excommunicated, but also put to death, as the sacred stories haue recorded. When certaine wicked and vngodly persons had reported most falsely of Narcissus the Bishop; their report was so easily beleued, that the innocent man was forced to flie. The false reports against Athanasius were so easily beleued of Constantius, that the Emperour commaunded him, by a conuocation and counsell to be condemned: whose innocencie notwithstanding, was afterward made manifest; as in the storie more at large appeareth; worthie for this matter to be considered. And there are so many examples in ecclesiasticall stories of the most worthie men, most wrongfully accused; and of false accusations against them most quickly beleued, as would too farre enlarge these matters: wherefore I passe them ouer.

A& 17. 5. 6.
7.
A& 19. 25.
&c.
Euseb. hist.
eccle. lib. 6.
cap. 7.
Ruffin. lib.
10. c. 15. 16.
17. &c.
Triper. lib.
5. c. 27. ecl.
hist. lib. 10.
cap. 15. 16.
17.

And as wicked and vngodly men in former ages haue falsely accused the holy and reuerend fathers, and the people too easily haue beleued the same: so now the enemies of the Gospell, and the aduersaries of Gods truth, the Papiests, to bring the religion now professed, into hatred with men: haue deuised most vile and villainous matters, and raised vp most vniust, most vntrue, most false reports, of the worthie men of late yeares, of Luther, Caluine, and the rest of those famous men and worthie instruments of the setting forth of the Gospell. And our secrete enemies, Baronists, Martinists, and that rabble, deuise dayly slanderous speeches, and false reports against the chiefe men, and ministers of our Church. which false reports are too easily of most men, receiued and beleued in these our daungerous dayes and ages. And dayly experience teacheth vs, that men now are giuen to slander, and misreport the ministers of God. Wherefore, if wee will be Citizens of the heauenly Hierusalem, and dwell in the tabernacle of the Lord: Let vs beware, least too rashly we beleue them.

And

Psalme xv. Verse 3. 4.

It is satans
sleight, to
bring the
ministers
into con-
tempt.

And hereof must we be so much the more careful, considering in deed, that it is Sathans sleight, and chiefe policie, to bring the ministers and preachers of Gods word into disgrace, discredite, and contempt; that so their doctrine might be suspected, and they hardlier received: wherefore they fight on Sathans side, not onely which deuise the slaunder, but also which too easily belecue it.

1. Tim. 5.
19.

Paul willeth that no accusation be admitted against an elder, but vnder two or three witnesses: but men in former times, and in the daies of our fathers not well, and in these daies, most wickedly; wherein the Gospell is most clearely preached, and the ministers ought most highly to be honoured: receaue euery vaine, euery false and slanderous report and accusation: euery reproch, surmise, and coniecture of false suspicion, at the monthes of all lewd & disordered persons, against the ministers, and that without witness. Wherin if we continue, and which custome if we follow, we may for a time be in deed the Citizens of earthly Cities; we may dwell in earthly tabernacles; but citizens with the saints, and inhabitants of the heauenly tabernacle, and the celestially Hierusalem that is aboute, vnlesse we repent, we shall neuer be.

Ephe. 2. 19
Gal. 4. 26.
Reuel. 21. 2

Causes why
men should
not admit
reportes
rashly.

2. Kin. 1. 26

1. Kin. 19. 5
c. 20. 23.
1. King. 2. 14.

Defence of
their good
names, a
token of
our loue
towards
our bre-
thren.

The causes to moue vs to beware hereof, and to auoyd it, are sundry. 1. Charitie and loue must moue vs: whose proprietie it is to defend the same and good name of our brethren. Wherefore the loue of Ionathan, which passed the loue of women (either towards their husbands, or children) as in his praise after death, Dauid speaketh; appeared in nothing more, then in the defence of Dauids name and innocency, against Sauls false reports, and the false accusations of his enemies to Saule, against innocent Dauid. Neither did Abimelech the holy Priest of the Lord, shew his good affection and godly loue towards the same guiltlesse person, in any thing more constantly: then in the defence of his innocencie against the false reportes of Doeg the heardman. Neyther can Christians shew forth any greater token of their loue toward stheir brethren, then in their absence to defend them, against the vnderferued accusations, and false reports of the wicked,

1 As loue doth moue vs, so the rule of equitie doth constraîne vs, to stay and stop the false accusations and euill reports of the wicked. If the rule of our sauour Christ Mat. 7. 12. be good, and his heauenly counsell to be embraced; who willet his to doe vnto their brethren; whatsoeuer they would that others should do for them: and all men desire to haue their names defended, their innocencie maintained; their credites vpholden in their absence; and false reportes to be suppressed; then by the same rule, when we heare our brethren slandered, or misreported, they reftimation and fame endangered, and their credite tainted: we ought to suppress and stop such false accusations, and not lightly beleue, admit and receiue those like reports against our brethren.

Wherefore as Vlysses, (as not only the heathen, but ambr. 55. Saint Ambrose the auncient father is authour,) stopped sermon, de his eares, and tyed hys seruantes and souldiours to the cruce. mast of his shippe, least by the sweete musicke and melodious soundes of the Maremaids, they should be allured: So must wise Christians stoppe theyr eares with the finger of loue: and tie their affections to the mast of equitie: least they be deceiued with the false reports of the wicked.

3 The care of preuenting many inconueniences, and the loue we haue to stay men from the committing of this euill, should hereunto perswade vs. When men seeme desirous to heare false reports, the talebearer, & the Off. accuser is encouraged. But when as Tullie saith, We stop the eares against flatterers, parasites, sycophants, and false accusers; they are suppressed. when we turne our faces from the false reports of Sycophants, and stoppe our eares from the tales of the slanderer: then as men confounded and ashamed; they cease and keepe silence. Truly therefore saith Salomon: As the Northern wind driueth away Pro. 25. 23. raine; So doth the angry countenance, the slaundering tongue. For seeme we to mislike, to be offended and angry with the talebearer; he is silent: but seeme we to delight in his false and slaunderous speeches; then is hee greatly encouraged. Nowe to giue occasion to men to Rom. 1. 29. grow

Psalme xv. Verse 3. 4.

grow in sinne, is euill : to repressse sinne in our selues or others, is vertuous. Let vs not receiue euill reports to encrease sinne; but stoppe our eares, to suppressse it.

Domitian. Domitian the Romane Emperour, though otherwise a monster of nature, yet in this is thought only to haue bin wise : that he punished and expelled false accusers and misreporters out of the Citie; affirming that such as giue care vnto them; and punish them not, prouoke them on to all euill. And experience doth teach vs, that when we open our eares to flatterers, flaunderers, and false accusers : we haue and heare more then we would : but when we stoppe the eare, they are repressed. Wherefore if as Christians, we haue care of suppresssing of euill: then must we shut our eares against the false reports of the vngodly: that so we may appeare to be of Gods tabernacle, and to haue our rest in his holy hill.

Lightnesse of beliefe, cause of sinne.
Prou. 18. 8. 4 The daunger which redoundeth vnto our selues by false reports, might teach vs to beware of Talebearers. For seeing the words of the talebearer are as flatterings, and go downe into the bowels of the belly; as Salomon hath told vs: then least they should enter into vs, and make vs sin against charitie, in rash iudgement: we ought to preuent the. Putipher too lightly beleeuing the clamorous crie, and false accusation of his vnchast wife against Ioseph; vniustly imprisoned a man most innocent. Assuerus beleeuing the false reports of Aman, against Mordocai, and the Iews, sinned most greuously against God, and his people by giuing out commaundement, and commission, without cause to destroy them. Dauid, otherwise a moste worthy Prince; yet by beleeuing too lightly, the false report of Siba against Miphiboseth; offended thereby against equitie and iustice.

Gen. 39. 19. So the Prince receiuing false accusations against the subiect, and the subiect beleeuing false reportes agaynst the Prince: the husband against the wife; the wife against the husband: the father against the sonne, and the sonne against the father: the pastour against the hearers; the hearers against their pastours: the maister against the seruants; or the seruant against hys maister; one man against another

other; or any man against his neighbour; falleth into this mischief and hainous euill, which without true repentance, shall driue vs from the tabernacle of God, and from his holy hill; therefore to be auoyded.

4 Another euill, forbidden the saints of God, is flattering the wicked and soothing them vp in theyr iniquities and wickednesse. In which place there are two things to be noted; the euill forbidden; and the contrary. The euill forbidden, is not to flatter the vngodly: the contrary, is to make much of such as feare G O D. This saith Saint Basill, is the part of exceeding great wisdom, of great purpose, and of one which erreth not in the vse of humaine things; and of such a one as is come to the perfect habite of iustice; to giue to euery man that which his dignitie and worthinesse requireth; hatred and contempt vnto the wicked, and honour to the godly.

Flattering the wicked, is the 4. euill here to be auoyded.

Basill in 15. Psal.

This place then appertaineth to distributiu iustice, whereof this is the propertie, to esteeme euery one as he deserueth; and to giue to euery one that, which right requireth. Therefore the Poet saith.

To hate the wicked and fauour the iust, is a point of equitie.

To giue to honour what is due, is right and iust also:

To hate both men and manners euill, and put all such thee fro:

To bee defence of godly men, their manners to embrace:

To wish them well, their friendship seeke, to haue them in chiefe place.

Lucil;

So then the Poet hath taught vs that which heere the Prophet requireth, to contemne and despise the wicked, and to honour the godly.

And first touching the euill and sinne: the wicked must be vile in our sight: the vngodly must not be flattered in their sinne, in their wickednesse. The vngodly must be contemned and not flattered of Gods saints; albeit they raigne ouer mightie empires, occupie large dominions, flow with great riches, excell in nobilitie of birth: if iniquity

Contemne of the wicked.

quity

Psalm. xv. Verse 3. 4.

quitie onely ~~to~~ be in them, they must not be flattered, they must be contemned.

Ecl. 10. 24 The sonne of Sirach saith, it is not meete to magnifie
Psal. 26. 5. the rich man, which is wicked. Holy Dauid saith, that he hated the assembly of the wicked, and would not keepe company with the vngodly: much lesse flatter them. And
Psal. 139. 21. 22. in another place he proclaimeth open warre, open hatred, open defiance, against all such as were wicked, and were enemies vnto God: do not I hate them O Lord that hate thee? yea I hate them right sore, as if they were mine enemies. When wicked Iehoram king of Israell came to Elizeus the Prophet, to aske counsell of the Lord, and to entreat for water: hauing in companie Iehosaphat the King of Iuda, being vertuous: the Prophet shewing hys contempt to the one, being wicked; and his reuerence to the other being godly, faithfull, and vertuous, said: as the Lord of Hosts liueth, in whose eyes I stand this day: if it were not that I regard the presence of Iehosaphat King of Iudah, I would not haue looked towards thee, nor ~~seene thee.~~ Thus was the wicked vile in his sight; thus did he not flatter the vngodly. In like manner godly Mardocai the Jew, hauing Hamon the ambitious and proud Agagite in contempt, would in no wise bowe the knee vnto him, in signe of honour, as the rest of the people did: For which cause he was extreameley hated, minaced, and molested of proud and wicked Hamon.

Isay. 5. 20. To winke at their wickednes, to vphold them in their iniquity, to fawn vpon them & flatter them, to praise them when they deserue most iust reproof, is (as it wer) an honoring of the: to which, as to a most grievous sin, y^e Prophet denounceth a most bitter curse; wo to the, that speak good of euill, and euil of good; which put darknes for light, and light for darknes: which put bitter for sweete, & sweet for bitter. To company with the vngodly, is their countenance & credit, their honor and crown of glory, Wherefore least we should then honour them with our presence and company, we must breake off & seperate our selues from them, according to the counsell of the Apostle, willing vs not to be companions of the wicked, but rather to re-
 proue

To companie with the wicked, is to countenance the.
Eph. 5. 11.

prone them. Thus shall we performe the dutie of Gods children, in hauing the wicked as vile and contemptible in our eies, and in not flattering them in their grieuous finnes, and shamefull iniquities.

¶ If wicked and vngodly persons must be vile and without honour with the Sainctes; why notwithstanding are we commanded to giue honour vnto Princes, which then were wicked and idolatrous? Whereunto the Apostles doe moue vs; honour to whom honour, feare to whom feare belongeth; loue brotherly fellowship, feare God, honour the King. Yet at that time was ther no King that imbraced religion. How shall we with Dauid, haue such wicked ones in contempt, and yet with the Apostles, haue them in honour?

Question.

Rom. 13. 7.
1. Pet. 2. 13

¶ This aunswere here may serue vs, that the Lord here by his Prophet remoueth not ciuill honour, seruice, obedience or reuerence from wicked persons, which the Apostles also would to be performed vnto idolatrous and wicked Princes: but that we should not seeme to approue their naughty doings, nor flatter them in their wickednes: but that our ciuill obedience being perfourmed, they might know and perceauce, that we fauour not their wickednes. Neither doth the Prophet so much respect their persons, as their manners; neither their places, as their euill conditions, when he would that the wicked should be vile in our eies.

Aunswere.

¶ Then by silence to let slip the enormities of the wicked; to salute curteously, to vse familiarly, to accompany openly, to reuerence highly, the greedy couetous, the pestilent vsurers, the blasphemous swearers, the common lyers, the beastly dronkards, the cruell murderers, the backebiting slaunders, the open idolaters, the deceitfull dealers, the filthy fornicatours, with the rest of that wicked rout and rabble: is doubtles the sinne here to be auoided; whereof the Prophet doth forewarne he that flattereth not the wicked; or he, in whose eies the wicked is vile and contemned, &c.

Honouring
of the gods

¶ Now, as the wicked must not be countenanced, honoured, flattered, but contemned: so must such as feare ly.

Psalm. xv. Verse. 3. 4.

God, be nourished, honoured, regarded, and much made of. Be they then, which feare the Lord, neuer so poore, neuer so base, neuer so ignoble, neuer so feeble, or weake, neuer so simple in worldly wisdom: yet must they be accompted of and reuerenced of such, as shall dwell in the tabernacle of God, and rest in his holy hill.

Ecd. 10. 24 It is not meete, saith Sirach, to despise the poore that
Exo. 2. 11. hath vnderstanding. Moises contemned Pharae, and the
Heb. 11. 24 wicked Egyptians; but honoured the people of God; when he chose rather to suffer affliction with the godly; then in the court of the king and fauour of his daughter; to enioy the pleasures of sinne for a season. Abimelech the Priest had learned this lesson, who knowing the godlines of Dauid, had him therefore in honour. Thus are all Gods saints enioyned, whosoever will dwell in the tabernacle of the Lord, or rest in his holy hill. Dauid
Ps. 101. 6. 7 protested to do that himselfe: and in his owne practise, which heere hee giueth in precept to others: therefore saith he: my eyes shall be to the faythfull of the land, that they may dwell with me: hee that walketh in a perfect way, hee shall be my seruant: but as for them which were deceitfull persons, and gaue themselues to lyinge, and such like wickednes; hee protesteth that they should not remayne in his sight or abide in his presence.

This is an hard thing, and full of great daunger and difficultie: for seeing they that feare God, in the opinion of the wicked, are the scumme and offscouring of the world: and seeing Christ hath chosen them out of the world, and therefore they are hated of it: euen as he himselfe was hated of the world; thereby they which fauour them, procure the hatred of the world against themselves also. Which thing most men refuse; louing the glory of men more then the glory of God; therefore shew they no countenance, therefore giue they no honour vnto Gods Saintes, least thereby they shoulde procure and kindle the hatred of the wicked against themselves.

Men hardly countenance the godly, for feare of the world.

This appeared in the time of the holy Prophetes, on whose side hardly any man stode, for feare of displeasure.

fare: in the daies of the Lord Iesu this was manifest, who many durst not openly confesse for feare they should be excommunicated and thrust from among the people. This was seene in the time of the blessed Apostles, whom few durst giue entertainment vnto, for feare of the hatred of the world. This is apparant in all times and ages, that the dearest Saints of God, the holiest men in the world, the liueliest members of Christs Church, the most pure & sincere professours of godlines; are least esteemed of the multitude, for feare of the wicked of the world.

Who so then contemning the displeasure of men, not regarding the hatred of the wicked, not fearing the malice of the vngodly, defend, maintaine, vphold and fauour such as feare God: these surely shall dwell in the Tabernacle of God, and rest in his holy hill, wherof in this place they are assured.

The fifth euill is breaking promise, and not keeping touch with men further then serueth their commodities. Wherein the Prophet meeteth with such, as will make covenants, clap hands thereupon, confirm by othe the things they haue promised, yet make no conscience to keepe them, further then standeth with their owne benefite. Wherefore, if either profit may come thereof, or discōmodity and losse be auoided thereby; they breake their promises, they forswear themselves, they falsify their faith. they eate their word, and regard not what they promised. To whom the Prophet here speaketh: Lord who shall dwell in thy Tabernacle, who shall rest in thy holy hill? Euen he that sweareth to his neighbour, & chāgeth not, though it be to his hinderaunce.

Among the wicked and vngodly of the world, there is nothing more vsuall, then by the least hurt and damage that can fall, or the smallest profite that may ensue; to infringe and breake the promises, which with othe and solemne protestation they haue confirmed vnto their brethren. VWho being vrged with their othes and promises, alleadge the hurt and damage which they should thereby suffer: thinking themselves no further bound, then shall stand with their owne profite and aduantage.

Ioh. 9. 22.
Ioh. 19. 38.
Cyrid. lib.
10. c. 16. li.
11. cap. 23.

Breaking
promise, is
the 5. euill
or vice to
be shunne.

Breaking
of promise
vsed with
the wicked

Psalme. xv. Verse 3. 4.

Herehence all perfidiousnes and breaking of couenaunts; herehence al licenciousnes and loosenes ariseth: herehence a wide doore and gate to all liberty and periury is opened: which to stop, the holy Prophet telleth them, that he that sweareth to his neighbour, and disappointeth him not, though it be to his hinderance, shall dwell in the Tabernacle of the Lord, and rest in his holy hill: wherehence they shall bee thrust out then, which do the contrary.

No trueth
now to be
found in
men.

Psa. 144. 8.
and 17.
Psa. 55. 20.

But now adaies mens words are lighter then winde, more vncertaine then vanity it selfe: no credite to be giuen, no heede to be taken to their promises: in their speeches there is no hold: in their tongues there is no truth: in their lips, is nothing but lies: whose mouths talke of vanity, saith Dauid, and their right hand, is a right hand of falshood and deceat: for though they speake it with their mouthes, and shake hands thereuppon; yet they keepe not promise.

Hyena.

Camelion.

These men are like the beast Hyena, which is now male, now female: neuer long alike, or the same: they are like the beast Camelion, which turneth it selfe into many colours, shapes and fashions: so these now are in pretence honest, and faithfull; now chaunge their cōpye, and turne into the contrary kinde, vntrusty and vnfaithfull: now here, now there; no man knoweth where to haue them: more slippery in their words, then an Eele is by the taile; whose perfidiousnes and carelesse breaking of promises, the Prophet here condemning, telleth them that such as keepe their promises, though that were to their hinderance: not they which for profite would breake them, should dwell in Gods Tabernacle, and rest in his holy hill.

Gen. 20. 14
Gen. 26. 30. 31

Gen. 29. 18.
Gen. 30. 31

When Abraham and Isaak had made couenant and promise to Abimelech the King of the Philistines, & confirmed their leagues with solemne othes: the holy fathers made conscience of keeping it. VVhen Iacob had entred compact with Laban, to serue him at a price, though Iacob might farre more haue profited himselfe, by leauing his vncle Laban, yet he would not. Wherefore when they

Sermon 3.

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they had concluded a league, Iacob kept it. VVhen Iosuah and the Princes had sworne to the Gibeonites; they kept their promise inuiolable: When Salomon had sworn league with Hiram king of Tyrus: and godly Iehosophat, with idolatrous Ahab; the holy men of God kept the promises made, and obserued the othes sworne by them, vn-
Iosu. 9. 15.
3. King. 5. 1.
3. Kin. 22. 4
to the infidels, idolatrous and heathenish persons: whatsoeuer inconuenience, whatsoeuer damage, whatsoeuer disadvantage or discommodity might ensue: And shall not Christians keepe promise with Christians, but so farre as commodity perswadeth?

The Prophet Ezechiel, not onely sharply rebuked, Ezc. 17. 13.
but sore threatned king Sedekiah, for that he making promise and swearing allegeaunce, subiection and obedience to the King of Babylon, yet afterward brake his couenant: he hath, saith he, despised the othe, and broken the couenant (yet lo) he had giuen his hand: because he hath done these things he shall not escape. Because he tooke the name of God in vaine, and brake the couenant which he had confirmed by gining his hand, and kept promise no further then it serued his profite, and was his pleasure: therefore doth the Prophet tell him, that God would not suffer so great periury and perfidiousnes, to escape vnpunished.

And what punishment God inflicted vpon him for the same, the story teacheth: for, his wife and children were caried into captiuitie, his sonnes also were slaine before his face, his own eies after ward put out, and himselfe committed to perpetuall ward and prison in Babylon. If God punish the breach of othes and promises vnto infidels and idolatrous persons made; how much more will he punish them when they are made to Christians?
4. Ki. 24 15
2. Ch 36. 10
4. Kin. 25 7

Pausanias writeth, that the children of Philip King of Macedonia, fell therefore into great miseries, and extreame calamities, because their father Philip, had trodden all othes, leagues, couenants, and promises vnder his feete. If God plague the Heathen in their children, for breaking promises, compacts, couenants and agreements towards others of the infidels and heathenish people; how much
Pausanias]
in Archæ-
dicitis.

Psalme xv. Verse 3.4.

much more will he punish vs, if we breake our promises, and falsify our faith one to another? See Ia. 5. c. Serim, 26. fol. 319, p. 2. 320. p. 1.

Tully. lib.
2. Offic.

M. Regulus

The people
of Sagun-
tus in Spain

The heathen made great conscience of keeping promises, especially confirmed by othes, though the performance thereof were to their hinderance: insomuch, as when M. Regulus the Romane, being taken of the Carthagenians prisoner, was sent to Rome to redeeme their prisoners there, or else vpon his othe to return: comming to Rome: he perswaded the Romanes not to deliuer the Carthageniâs: & for his promise sake he returned to the enemy, where he was most cruelly tormented. The people of Saguntus, (in place whereof standeth at this day the Citie called Moruetrum,) being besieged a long time by Hannibal, and thereby wellnig brought to famishment: hauing sworne friendship to the Romanes, would not breake their promise: therefore sustained they the cruel fury of Hannibal. Thus these Heathen kept the othes which they had sworne, inuiolably; albeit it were to their hinderance.

Ge. 50. 5. 6

When Pharaoh heard Ioseph say, that his father Iacob had made him sweare on his death-bed, to cary his dead corps, and to bury it in the sepulchre of his fathers: the Heathen king would promises to be kept, and bad him goe, according as he had sworne: though the absence of Ioseph was hurtfull vnto Pharaoh; as vnder whose hands all things in the whole realme prospered. If the Heathen, in whom was no true knowledge of the liuing God, had so great care of keeping promise: shall we, to whom God hath spoken, and daily speaketh by his holy word, be breakers of our promises?

No faith in
those,
which are
called
faithfull.

Psa. 31. 5.

Ioh. 14. 6.

Exo. 18. 21.

It is a very reprochfull thing, that the promises and othes of Christians, which by way of prerogatiue are called the faithfull, should notwithstanding be without faith: and the leagues and covenants, the dealings and contracts of them, which professe God, who is the very God of truth: and Iesus Christ his sonne, who is truth it selfe, should be full fraught with falshood, and voide of all truth. It is most lamentable, that very Princes, in whom

truth

trueth as a necessary qualitie, and the loue thereof is required: yet should be farre from trueth. In so much that in our dayes, to the league of Princes there is no trust, no trueth, no credence to be giuen: but by how many more ceremonies, circumstances, protestations, the knot thereof is knit; so many mo waies they deuise to breake them. And this mischiefe is so much more intollerable, as for the breaking of their faith, and falsifying of their words, they pretend zeale, religion, and an holy league;

Princes
leagues
without
trueth.

Vnder colour whereof, they doe not onely breake theyr couenants, but giue themselves to all vcharitable dealing: all cruell murdering and massakaring of Gods Saints; as in the Princes of the Romish Religion is manifest: who thinke the least breach of faith in others, worthy all punishment: yet themselves dissolue all bonds of couenant, all knots of friendship, all protestations and promises, all leagues of loue, and care not a thing in that degree of calling most vnseemely in the iudgement of Satiomon: who saith, that high talke becometh not a foole, much lesse lying lips, princes.

The fruites
of the pa-
pists holy
league.

Pro. 17.7.

Let them then, and all others of that true, yea let vs also which now vnder so gracious a Prince, and so happie a gouernment, profess the Gospel of Iesus Christ; know, that in euery calling and condition of men, they shall dwell in Gods tabernacle, and rest in his holy hill: who sweare to theyr neighbours and chaunge not, howbeit it be to their hinderance. The due view and consideration whereof must moue vs, in all good conscience and Christian fidelitie, to keepe touch and promise, as we are commanded.

If he shall dwell in Gods tabernacle, and rest in his holy hill, who sweareth to his neighbour and disappointeth him not, albeit it be to his hinderance: then may it be a question among vs, whether, when a theefe forceth me to sweare a thing vnlawfull: or a foraine tyrant compelleth me to sweare the betraying of my King or country, I be thereunto bound, lest I loose my place in the tabernacle of the Lord and in his holy hill.

Question.

And as for the first question, which is, whether a theefe may sweare a thing vnlawfull: the answer is, that he may not. The

Psalme xv. Verse 3. 4.

Answer.

The answer is euident. Vnlawfull othes, and vnlawfull promises are lawfully broken, and vnlawfully kept. These promises and othes being vnlawfull then; may lawfully be broken. And this generall answer, containeth not these specified particulars onely, and alone, but also many others. For herehence Dauids othe made in his furie to slay the whole familie of Naball, is better broken then perfourmed. Of which Saint Augustine sayth, as in the maister of the Sentences he is alledged, *Quod David sanguinis effusione, &c.* That Dauid did not perfourme by shedding of blood, the thing he had sworne: it was the greater pietie and godlinesse. Saint Ambrose sayeth of vnlawfull promises and othes; *Tolerabilius est interdum, &c.* It is sometimes more tolerable not to keepe promise: then at any time to do that is filthie and euill.

1. King. 25.
21. 22.

Lib. 3. Sent.
distin. 39.

Lib. 3. Off.
cap. 3.

Ifodor in
Officijs.

Num. 30. 3.
4. 5. 6. &c.

Ifodore subscribeth hereunto and counsaileth most wisely: in euill promises, breake thy sayth: in a filthie vowe, alter thy decree. For that promise and othe is detestable, which can not be perfourmed without iniquitie. And God himselfe releaseth men of othes, voves, and promises vnto his owne person made, wherein either the law of iustice, or charitie, or nature, was broken: how much more are men released from those othes, contracts, couenants, promises, made vnto men, which can not be perfourmed without impietie? So that all wicked promises are to be broken. And the Prophet himselfe may answer, of what promises he speaketh; when he sayth not, hee that sweareth agaynst his neighbour; but hee that sweareth to his neighbour, shall dwell in Gods tabernacle. Such promises, as are for the good of our neighbour, though they sometimes bring hinderance vnto our selues, are to be obserued: not such promises as are to their hurt, though they bring neuer so great profite vnto vs.

Psal. 145.
7.

Wherefore that we may imitate the Lord our God, who is saythfull in all his wordes, and holy in all his workes: let vs be constant in our promises; let vs be true in our wordes, that so wee may shew our selues, sonnes

Sermon 3:

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Pfal. 31. 6.
Ioh. 14. 6.

sonnes of that father, who is the God of truth : and
seruaunts of that Lord, who is truth it selfe ; euen the
sonnes of God, and the seruants of Iesus Christ : and
therein may in this life glorifie them, and in the life to
come be glorified of them , euen in that eternall king-
dome of glorie , which is purchased by Iesus Christ for
the Saints. Of this eternall kingdome, God the father
make vs all partakers , through the mediation of his
deare Sonne; by the effectuall operation of his holie
spirite; to which three persons in Trinitie ; and one
eternall and inuisible God in Vnitie , bee ren-
dered all power, all prayse, all might,
and all maiestie, both nowe;
and for euermore.

Amen.



The

The fourth Sermon vpon the 15. Psalm.

Verse 5. He that geueth not his money vnto vsurie, nor taketh reward against the innocent: hee that doth these things shall neuer fall.



N which wordes are contained the two last things in the negatiue part of the answer; which make vp the second part: and also the conclusion of the whole; which is the thirde and last parte of this Psalm of Dauid.

And first, touching the two last things in the negatiue part of Gods answer vnto Dauid: they are the sixte and seuenth euils in the saints of God forbidden; namely vsurie, and briberie.

Usurie, the
sixt euil to
be auoi-
ded of the
Saintes.

The sixte euill and sinne of Gods Sainctes to be auoided, is vsurie, whereof thus saith the Prophet: He that giueth not his money to vsurie: that is to say, he that lendeth his brother in his neede, and helpeth his neighbour with his money, without all profit, either receaued, or expected; he shall dwell in Gods tabernacle, and rest vpon his holy hill. Wherein the holy Prophet and man of God, forbiddeth all encrease or profit for lone, which is vsurie. A sinne pestilent and pernicious to priuate men, to Princes, to common wealthes, and countries. which to define according to the holy scriptures, wholesome lawes, ancient fathers, learned writers, and godly men of all ages; is nothing else, but that gaine, which by composition, compact, and agreement going before, is taken for the verie dutie of lending, about the principall: and that not onely in money, but in meate, ware, or any other like thing: as when for lone of money, we receaue more then we lent; for lone of meate, of ware, or of any other like thing, we receaue our owne againe,
with

Usurie
what.

with increase and aduantage, for the very lending; and that vpon agreement, and composition, going before, it is vsurie.

Yet is this nothing preiudiciall vnto the daungerous aduentures of lawfull marchants; neither condemneth it tollerable gaine in the retailing occupier: where of the one fetcheth wares farre off with great daunger; and the other venteth them with labour and industrie: therefore in all good conscience may they make gaine of their labours. But when for the very lending, without labour, without daunger vndertaken by transporting goods, or otherwise; there riseth commoditie and gaine, the principall in his owne proprietic returning: there is vsury committed.

And this euill is in the Latten tongue called by two names: sometimes *Vsura*. Wherehence our Englishe word is deriued; sometimes *fœnus*. *Vsura, quasi propter fœnum rei*: vsurie, as it were for the vse of the thing. So then, an ouerplus, an increase, a gaine receaued for the vse of the thing lent, is vsurie condemned. *Fœnus* it is called, saith Basil, *tanquam fœtus*: encrease, as it were a child or thing brought forth: because *ſ* vsurers money begetteth money, his wares beget wares, his victuals beget victuals, for the very acte of lending. And as the bearing and bringing forth of a childe, or other liuing thing, is with the great labour, paine and sorrow of the bearer: so is vsurie with the great grief, paine, & sorrow of the borower, brought forth and hatched. Among the Grecians it is called *Tocos*, from budding or germinating and bringing forth; because it bringeth a most speedie increase: it buddeth, blossometh, and bringeth forth, (as it were) at once.

They are like the Hare then, whom men say, bringeth forth, nourisheth or geueth sucke, and conceaueth a gain, all together: yea, such fruite may be called the fruite of vipers. For *ſ* viper is brought forth by bursting and renting the bellie of the damme: so the encrease, the fruite, the gaine of the vsurer, is brought forth with the daunger, destruction, deuouring, and vndoing of

Vsura.

Fœnus.

Basil in
Psal. luno.

Ambros. de
Tobi c. 12.

Tocos.

*Vsurers
like Hares.*

*Vsurie like
the fruite
of a viper.*

Psalme xv. Verse. 5.

Ambros. de
Tobia. c. 13
Basil. in. 14
Psal.

Vsurie a
monster
in nature.

Nescec.

Chrysost. in
Mat.

Vsurie ter-
med by dis-
uerse
names.
Chrysost.
Ambrose.
Augustine.

Cato.

Ambrose.
Tobi. c. 15.

of the wife, children and family of the borrower. A thing most monstrous in nature : for where both the graine in the ground hath continuance of time betwixt sowing and encreasing; and seed in the garden hath his limited time of growing : and liuing creatures haue their distant times of conceauing and bearing : yet this monster contrary to all naturall course, is no sooner sown, but immediately it encreaseth & ariseth; no sooner cast in ground, but it groweth; no sooner conceiueth, but it beareth. Liuing creatures when they beare quickly, they end sooner: Vsury the sooner it beareth, the longer it continueth bearing. Things which grow, when they come to their certaine stature, bouke and bignesse, do cease growing : but Vsury, though it be growne to immeasurable bignesse, yet still it increaseth. Liuing creatures, when they see the fruit of theyr fruite, as a mother, the daughter of her daughter, commonly cease bearing: but the Vsurer, seeth the money of his monies monie, to many generations, yet neuer leaueth. What monster in nature then may be compared vnto the vsurer?

The Hebrews call it Nescec, or Nescech : because it byteth : deriuing the name, from the nature : a biting, from the vse of biting, because it alwaies byteth; though sometimes more, sometimes lesse. Therefore S. Chrysost. compareth it to the deadly biting of a serpent.

What name soeuer it hath, the thing is most mischieuous and hurtfull. Sometimes by some compared to a shipwracke, wherein nothing is saued; because the vsurer consumeth all : sometime to a raging fire, that neuer ceaseth, before all the house be deuoured. S. Ambrose calleth it rapine; because it violently taketh away that is not hys owne : and Saint Augustine calleth it thiefe, because it stealeth from the poore borrower, that litle he hath; for the office and duetie of lending, which should be free. Cato the graue and wise censour among the Romaines, called it murther; because with sauage crueltie, it eateth vp, and slaieth the borrower and his familie, whom he should relieue with all works of charitie. Therefore Saint Ambrose saith excellently : *Sine ferro dymicatur, qui & furas exigit.*
He

He fighteth without a sword, that exacteth vsury. For he striketh without weapon; he minaceth without handling; he slaieth without touching the body, by the dart of his exaction. What wickednesse then must this needes be, wherein at once, wofull shipwracke, raging flame, and consuming fire; cruell rapine, greedie theft, and bloudie murder is suffered?

An euil so great, that not onely the law of God, but the very light of nature hath condemned it: worthy Princes haue forbidden it, and wise Philosophers haue reproued it.

And first touching the law of God, the most exact rule of all equitie and righteousness: thereby the greuous sinne & wickednesse of Vsury is condemned. Let vs heare what Moyses from God saith vnto vs touching this matter: First in Exodus, the Lord giueth the people this charge: if thou lend money vnto my people, that is vnto the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with Vsury. Againe in the booke of Leuiticus, if thy brother be impouerished and fallen into decay with thee: thou shalt relieue him: as a stranger and sojourner he shall be with thee: thou shalt take no Vsurie of him, nor vauntage; but thou shalt feare the Lord thy God, that thy brother may liue with thee. And in Deuteronomie; thou shalt not giue vnto thy brother to vsury, as vsury of money; or vsury of meate; or vsury of any thing put to vsurie. By which place not onely men are forbidden to take to vsurie; but we are also taught furthermore, that vsurie is not in money onely, but in meate, and other things giuen to vsurie. Wherefore Saint Ambrose saith well thereupon, *Esca vsura. &c.* Thy meate is vsurie; thy garment is vsurie, What other thing soeuer, by what name soeuer it be called, being thus giuen, is vsury.

If we will heare the Prophet Ezechiel, he shall tell vs, that that man is with God counted righteous, which hath not giuen forth vpon vsury, nor take any encrease. Consequently then, he that doth giue forth, and taketh any encrease, is vnrighteous, vniust, and wicked.

Psalm. xv. Verse 5.

Psalm. 15. If we will giue eare to our owne Prophet in this place, he teacheth vs plainly, that that man which giueth not his money vpon vsury, shall dwell in Gods tabernacle, and rest in his holy hill. Therefore the contrary is implied euidently; that he that giueth his money vpon vsurie, shall not dwell in Gods tabernacle, nor rest vpon his holy hill. Almighty God enioyned man as the punishment of his transgression, that he should eate his bread in the sweate of his browes: that is, by honest labour, eare and trauell, get his liuing in what state, place, or condition of life, God should set him. Saint Paul willeth, that such as refused labour, should not eate; the vsurer liueth of the sweate of the browes of the poore borrower; he liueth and laboureth not; therefore is vsury a trade vnlawfull.

Deut. 15. 7 God almighty in his most holy law; willeth his people; that if any of their brethren in the land of their possessions should want; then they should lend him freely and willingly, whatsoeuer his neede required: our Saviour Christ willeth vs, to do good, and to lend, looking for nothing againe: promising vs a most great reward, and protesting that we shal be the children of the most highest: wherfore the, not to lend frely, but exact cruelly aboue that is lent; is mooste plainly against the expresse worde of God, and his holy scripture.

Eccl. 29. 1 Albeit the word of God in the places before rehearsed; by the iudgment of the ancient fathers, hath condemned all aduantage and ouerplus, for the office and vse of lending; yet among other manifold gawles, and grieuous griefes of this commonwealth, this one of vsurie is spreadde farre and wide into the whole body of the realm: that many hauing forgotten free lending, and in great part leauing the worthy trade of marchaundize: do giue themselves to liue offoule and filthy pinching, and pestilent vsury. So that many of our chiefeest citizens, and some of the guides and gouernours of this famous Citie of London, are reported to haue turned their marchaundizin, into money lending; and their turning and venting of goods, into the turning of their baggs of vsurie; and for
this

this is counted now, the greatest trade in the citie.

Which sinne, vnlesse it be speedily left, will not onely exclude euery particular offending person therein, from the citie of God; but in fine, so prouoke the wrath of God against the whole land, that he will bring desolation and destruction vpon vs.

For it is greatly to be feared, least that as the Romaine commonwealth flourished, vntill vsurie had put in foot, and was crept in among them; but then fell and decayed: so our most famous and prosperous common wealth, for many yeares greatly flourishing, being now surcharged with an intollerable waight of vsury: decay and come thereby to desolation.

The Ro-
main com-
monwealth
decayed,
after vsury
was therin
intertain-
ned.

For now adayes priuate gaine thrusteth out common profit; and biting vsury, eateth out lawful trades of liuing; and consideration for mony, abandoneth all free lending, what will then come hereof at last?

Neither is this mischiefe onely by most expresse testimonie of holy scripture condemned; but also by vniuersall consent of the Church and holy fathers, as a thing most pernicious and pestilent to all commonwealths, forbidden. Which thing, as it doth appeare most euidently; by those places and testimonies out of the fathers, already, yet briefly touched: so it may with like short view be declared. Saint Chrysostome condemneth it as a most deadly and dangerous thing. S. Hierom saith, there is no difference betwixt vsury and robbery: and so maketh vsury to be no better then subtle and fraudulent theft. Saint Ambrose in sundry places condemneth it, as a most wicked and iniurious thing, comparing it to many euils, most pernicious, as both in his Offices, and in that his booke intituled of Tobia: wherein he in many chapters speaketh against this sinne most excellently: the sentences are many and sundry, which therehence may be gathered. Saint Augustine falleth into so great mislike therof, as that he would no good worke to be done by money gotten by vsury. Alphonsus de Castro, condemneth it as an heresie, to thinke that it is lawfull for any man to take vpon vsury,

Vsury con-
demned by
general
consent of
the church
or fathers.
Hom. 12.
in Math.

Lib. Epist.

Lib. Off.
cap. 3. 4.

Lib. de To-
bia.

August. de
verb. dom.
Lib. de her.

14.

And

Psalme xv. Verse 5.

Vsury con-
demned by
councils.
Con. Nice.
canon. 18.

Elibert.
canon. 20.

Concil.
Vienn.

The wise
men of the
heathen
haue con-
demned
vsurie.
Lib. 5. de
legibus.

Li. 1. Poli.

Solon,

Christian
Emperours
haue for-
bidden
vsurie.
Leo impe-
rator.

And as particular persons; so generall Councils, haue condemned it in like manner. The worthy Council at Nice condemned it, with this caueat: that such as followed vsury could not serue God. The Elibertin Council forbade it in these tearmes: if any of the Clergy were therof detected, he should presently be disgraced: if any of the Laity, if being reproofed he then ceased, he should be pardoned: if he continued, he should be excommunicated. The Council at Vienna held vnder Clement the fifth hath thus determined of vsury: if any shall fall into that error, that he presume obstinately to affirme, that to put forth vpon vsury is no sinne: we ordaine that he shall be punished as an Heretike: enioyning the ordinaries of all places, and the inquisitours of hereticall wickednesse, that they omit not, to procede against them whom they shall find defamed or suspected of that error, as against such as are defamed or suspected of heresie.

These men taught by Gods word, haue thus iudged of vsury: but not onely they inspired with wisdom of Gods spirit, haue thus worthely inueyed against this, but euen the wise men of the heathen, by the law of nature, haue misliked of it, as of a thing repugnant to equity and iustice. The diuine Philosopher Plato, would not admit Vsury in his common wealth. And after him Aristotle, sayth, that vsury is therefore to be condemned, because contrary to the course of things, it vseth mony for wares, and maketh money to bring forth and increase, which by nature it cannot. Solon the Athenian lawmaker, abandoned Vsury out of that common wealth, & burnt the Vsurers bookes, bills, and bonds whatsoeuer. And I would euery common wealth in the world, had a Prince of his mind herein, that all memory of filthy vsury might be abolished out of the world.

Finally Christian Princes haue made lawes thereagainst, as appeareth by Leo the Emperour, who forbade vsury; and sayd it was needefull so to doe, least whilest they went about to establish mā's lawes for it, they should infringe, breake and violate Gods lawes, which are against

it. The Princes of our owne Nation, (as the Chronicles witnesse, and other writings consent) forbad it in this kingdome: as Edgar and Edward surnamed the holy, with others.

Edgar,
Edward
confessor.

Seeing then God in his sacred and holy word, the reuerend fathers in their learned writings, the Councils in sundry ages, the wise men among the Heathen, and carefull Princes, forreine, and of other nations, as well of as such as haue beene Princes in this Countrey, and domesticall, and of our owne nation, haue thus vterly condemned it; who is so wilful that dare presume against so great a cloud of such approued witnesses, either in word, or in deed, to rise vp in defence thereof?

How odious a sin this is with God, not only Salomon, 28. Pro. 8. and Eze. 18. 13. 22. 13. but also this only place may teach vs. For if vsury exclude and shut vs from the tabernacle of God, and from the rest in his holy hill; how is it not then most odious? And shal we think that they shal dwell in Gods tabernacle, and rest in his most holy hill: who slay, deuour, and murther Gods deare Saints with all extremity of pestilent vsury? How can he be of God, that fighteth vnder the displayed banner of Satan? And howe shall they enter into Gods house and rest, which by all cruelty eat vp whole households and families of poore distressed Christians? Seeing God then for this sinne, disinherieth vs of his kingdome, without which there is no rest, no security, no safety: whereof debarred, neither Cræsus riches, neither Midas gold, neither yet the purchase of the whole world, shall profite vs: therence it then plainly appeareth, that it is most odious in his sight.

Vsury odious
before
God.

And as it is a sinne detestable and odious before God, as a thing rising and growing only by cruelty, hardness of heart and extreame iniury and iniquity; which sins God, as the God of loue, of iustice, of equity, of mercy, most deadly hateth: So no lesse odious is the same in the sight of men.

And how odious it is in the sight of men, it may most evidently be declared. That Cato would haue the vsurer punished foure folde, (which he cannot perforce

Vsury odious
with
men.
Cato.

H

here,

Psalm. xlv. Verse. 5.

Isay. 66. 24 here, because all his goods are gotten by vsury: therefore
Mark. 9. 44 shall he be punished foure folde in hell fire: that as here
 he hath bitten many: so he himselfe for euermore may
 be bitten, of that biting worme, which neuer dieth:) and
 the thiese two fold; thereby preferring theft before vsu-
 ry: doth it not declare how odious it seemed vnto him?
Plato. that Plato exiled them his common wealth, and all wise
 lawmakers of the Gentiles haue done the same: doth it
 not euidently shew how detestable in their sight, the sin
 of vsury was iudged?

The pu-
 nishment
 of Vsurers.

Mat. 7. 6.

Deu. 23. 3. 4

Deu. 23. 38

Honoura-
 ble and

Finally, how odious vnto our forefathers it appea-
 red, by the punishment wherewith their Vsurers were af-
 flicted, it is more then manifest 1. They were excom-
 municat and thrust out from the society of the Saints, and
 the participating of holy things: because holy and pre-
 cious things are not to be cast to such dogs and swine, as
 are the vsurers. And this surely was iustly done. For if
 Moyse were commaunded to resist the Ammonites and
 Moabites, and not to suffer them to enter into the con-
 gregation of the Lord: because they met not the people
 of Israell with bread & water in the way when they came
 out of Egypt: how iustly are they to be excommunicated
 and thrust out of the Church; which take away the bread
 and water from their brethren by cruell vsury; by which
 bread and water, the poore brethren and their families
 should bee maintained? 2. They were not to make a-
 ny will or testament, because it was no reason that
 their children should be enriched by the misery of their
 brethren, whom by Vsurye they had supped vp and
 consumed. 3. They might not offer vp for the almes
 of the poore; because the offering that is of Vsury, plea-
 seth God as much, as the hire of an harlot, or the
 price of a dogge, both which God detesteth. 4. The
 Vsurers finally were debarred of Christian buriall, and
 lacked the honour of that solemnity. And the auncient
 fathers which inflicted that punishmēt vpon those cater-
 pillars of the world, had therein doubtlesse great reason.

To begathered vnto their fathers in peace, in the
 former and auncient times, among the people of Isra-
 ell,

ell; Gods owne people, was counted as a blessing; to want buriall, to be cast out, not to be gathered into the sepulchers of their fathers, was counted a curse vnto them. Holy Iob speaking of the violent oppressors; the cruell extortioners, and the wicked tyrants of the earth; among other great curses whereunto they were subiect, he reckoneth this; that they should not die quietly, nor be buried honourably: when the rich man sleepeth, saith he, he shall not be gathered to his fathers. When Ieroboams wife came to Abiah the Prophet, disguising her selfe, to aske counsell concerning her sonne being then sicke; the Lord reueiled her comming to the Prophet, and he telleth her what great plagues and punishments should befall her house for the sinnes of her husband: and among all the grieuous curses whereof they should taste; he mencioneth this in speciall, that they should lacke the honour of buriall in token of Gods malediction; whereof he saith, the dogges shall eate him of Ieroboams family that dieth in the City, and the foules of the aire shall deuour him that dieth in the field, for the Lord hath said it. Holy Dauid the man of God, prophecyng of the destruction of Saul and such as tooke his part; foretelling that their bodies should not be buried, but be deuoured of wilde beasts; saith: they shall cast him down with the edge of the sword, and he shall be a portion for foxes. Solomon counted this among the greatest curses of God against man: If a man saith he, beget an hundred children, and liue many yeares, and the daies of his yeares be multiplyed, and his soule be not satisfied with good things, and he be not buried, I say an vntimely fruite is better then he.

The Prophet Ieremy speaketh of the want of the honourable buriall of the people of Iuda, whome God would seuerely punish for their sinnes, saith: they shall die of deaths, and diseases; they shall not be lamented, neither shall they be buried, but they shall be as dung vpon earth, they shall die by the sword, and by the famine, and their carkasses shall be meat for the foules of the heauen, and for the beasts of the earth. And a little after, speaking of the dishonourable death of Ieroboam

Seemly buriall is as a blessing from God the contrary as a curse. Iob. 17. 19

3. King. 14. 10. 11.

Psa. 63. 10.

Eccles. 6. 3.

Iere. 16. 4. and 6. Ier. 22. 19.

Ier. 36. 30. c. 8. 2.

Psalme xv. Verse s.

the wicked king of Iuda, and saith in this wise: he shall be buried as an Asse is buried; euen throwen and cast forth out of the gates of Ierusalem: threatning this as a curse against his wickednes. The same Prophet prophesying of the destruction of the Kings of the Nations, saith, they should not be mourned for, neither gathered nor buried, but be as the dung of the ground.

1 If honourable buriall be a signe of Gods fauour, and want of buriall, a token of his malediction and curse: and the extortioners and cruell vsurers be worthely vnder the curse of God; then most rightly are they debarred Christian buriall. If God threatned this against Achab and Iezabel, for murdering but one Naboth; how iustly shall it be thundered against the vsurers, who slay and deuour whole households and families?

2 Burials and funerals are celebrated, as Saint Augustine saith; in token that the bodies of Gods Saints are still vnder Gods prouidence; and appertaine to the resurrection to come: wherein he seemeth to haue had an eie to that of Paul: I would not brethren haue you ignoraunt concerning them that sleepe, that you sorrow not as men without hope: and the Church in former times would that in no wise this honor should be don vnto those which died excommunicate and shut from the Church of Christ: as by that of Pope Leo to Rusticus the Bishop appeareth, *Quibus uiuentibus non communicamus*, saith Leo: *eis mortuis communicare non possumus, nec debemus*. With whom wereceae not, nor communicate the holy sacrament, when they liue; we cannot, neither ought we to communicate with them being dead: wherein he taught that christiā buriall should be forbidden & interdicted those, which by the discipline of the Church, were excommunicate.

3 If buriall belong to those properly, who appertaine to the resurrection, as S. Augustine saith; and the resurrection, is proper to the righteous: therefore by Christ called the resurrection of the righteous: and S. Paul confirmeth it, when he saith, that then Christ shall change onely their bodies, which haue their conuersation in heauen, and make them like his glorious body: (not that the wicked shall

Iero. 25. 33

3. King. 21.
22. 23.

2
Burials celebrated in
token of the
resurrectiō.
Paulino.
3. Epist.
1. The. 4. 12

Episto. 92.
Rusti.

Luk. 14. 14.

Phil. 3. 21.

shall not rise, neither be changed: for all shall rise and shall be chaunged: but because the glory and comfort of the resurrection onely appertaineth vnto the righteous, because they only rise to glory, to eternal ioy, and endles happiness: whereas the wicked rise to eternall damnation, endlesse confusion, and euerlasting destruction: and the Vsurers are vnrighteous, and shall rise indeed, but to dishonour, not to honour; to shame and ignominy, not to ioy; not to glory: as all wicked persons shall doe: as the Scriptures of the new and old Testament witness vnto vs: then honorable & christian funerall, appertaineth not to them.

Ich. 5. 29.
Dan. 12. 2.

If funerals be denied those when they are dead, who being aliue, were excommunicate: as Leo most godly aduisech; and the Church haue excommunicated the vsurers, as in many places of the auncient writers, and in sundry canons is euident: and in part before hath bene touched: then doth not honourable buriall appertaine to the Vsurer.

The Vsurer is an idolatour, for he is couetous; and couetousnes is idolatry, and the couetous man, an idolatour: as the Apostle teacheth: the Vsurer is a theefe and murderere; taking by force from the poore that is not his, deuouring and eating vp at length, the poore and his family: as Ambrose, Augustine, Basil, and many more the reuerend ancient fathers haue affirmed: and the idolater, couetous person, theefe and murderere are excluded and thrust out from the kingdome of God, as Saint Paul and the holy Angell in the Reuelation playnly teach vs; Be not deceaued: neither fornicatours, neither idolaters, nor adulterers, nor wantons, nor buggers, nor theeuers, nor couetous, nor drunkards, nor railers, nor extortioners shall enter into the kingdome of God. Now, solemne buriall appertaineth vnto the Saints, whose part is in the kingdome of God, in the sacred resurrection, ouer whom endles death hath no power; such are not Vsurers: therefore buriall appertaineth not to them.

5
1 Ph. 3. 5.
Col. 3. 5.

Ar brof. de
Tobia c 14.
1. Cor. 6. 9
Eph. 5. v. 5.
Col. 3. 5.
Reuel. 22. 8
Reu. 22. 15

Therefore that parson in former times seemed to haue done according to the landable custome of the Elders,

A parson

Psalme. xv. Verse 5.

refusing to
burie a v-
surer,

who being required to burye a vsurer in christian fune-
rall and buriall, refused: vnto whom though the friends
of the vsurer had made importunate suite; yet could
they not perswade him: Notwithstanding they laid their
heads together, consulted and deuised, how to obtaine
the buriall of their deceased vsurer. Wherefore it came
into their mindes and remembrance, that the Priest or
Parson had an Asse, which vsually carried his maisters
bookes after him. They thinking that the Asse would
carry what burden soeuer he had, to the Church, as hee
carried the bookes of his maister; desired the Priest that
he would agree to this; that the vsurer might be laied
vpon the Asse, and that, where the Asse laied him, hee
might there be buried. He was contented: they layd the
vsurer vpon the Asses backe; the Asse feeling an extraor-
dinary burden vpon his backe, winged and winched,
and ranne to the Gallowes neere thereby, and there cast
downe the vsurer: there, not Balaams Asse, but the very
Priestes Asse, thought that the best place; and most fit-
test for buriall, for vsurers.

If the vsurers of our times might be so serued, it might
be, that the indignity and dishonour of that buriall,
would drawe many from their vsurie.

5. Besides all this, as the vsurer hath no rest by right
in christian buriall, so neither can he doubtlesse haue
quietnes of conscience, either in health or in sickness.
For if to desire to liue honestly, be to haue a good con-
science, and quiet rest in our selues, as Paule auoucheth:
and the trade of vsurie be altogether vn honest, and con-
demned; what rest of conscience then hath the vsurer?
And if it be the quiet peace of conscience, and the com-
fort of the soule, to be cleare from all oppression,
wrong, and iniurie, that we may truly say with Moyses,
in all good conscience in the sight of God; I haue not
taken so much as an Asse from them, neither haue I
hurt any of them: and that we may call all the world
to record for witnesses of our innocencie, with Samuel,
that wee haue taken neither Oxe nor Asse from any,
neither

Heb. 13. 18.

Num. 16. 15

1. King. 12.

3.

neither done wrong or hurt vnto our bretheren; and protest with Zacheus in the Gospell, that if wee haue taken from any man by forged cauillation, wee haue restored foure folde: then must it needes be a continuall corsie to the vsurer, and an endlesse torment of his conscience; to haue in remembrance, and euermore before his eies, the oxen, the asses, the sheepe, the gold, the silver, the plate, the landes, and the possessions, which by cruell iniurie, and biting vsurie, he now enioyeth: it must needes be an vnspokeable griefe vnto his soule, to recount and record with himselfe, the theft, the extortion, the wrongs and iniuries which he hath committed, and the detaining of the goods, from the true owners thereof, by vsurie, and extreame crueltye: Finally, if there be no quietnes and rest of conscience, without repentance; and no true repentance, without restoring and surrender of things by violence, iniurie and euill meanes obtained, as truly by S. Augustine is affirmed: then what peace of conscience can the vsurer haue, who will not restore that which by all vnlawfulnes hee hath enioyed? So that it may be truly sayde of him: that he is as the raging Sea, that can not rest, whose waters cast out dirt and mire: there is no peace, saith my God, to the wicked.

Wherefore, seeing God and men, by so euident demonstrations, haue shewed the detestableness and intollerable wickednes of vsurie: if in Gods eternall wisdom, they be to be debarred the entring in, into his tabernacle, and the resting vpon his holy hill: if the wisdom of the heathen, haue thought them worthy to be foure folde punished, and made them more grieuous then thieues and robbers, and denyed them not onely all dignities, but all places in their wellgouerned Cities: if the Church of God, and the holy men in former ages, iudged them worthy excommunication; denyed them priuilege to make willes and testaments; would not receaue any almes of their goodes for the reliefe of the Saintes; and debarred them the honour of buriall:

Psalme. xv. Verse 5.

if there can be no rest in their mindes, no peate in their consciences, nor quietnes in their soules, which geue themselves to vsurie: who will be so voide of reason, so carelesse of himselfe, so forgetfull of his wealth, and so farre past all humanitie, yea so great an enemy to his owne soule: whom these considerations shall not moue to leaue off vsurie?

Now, if so grieuous punishments be laied and leuied vpon the vsurers; both by God and men: how many of the common people of the land, how many gentlemen of the countrey, how many marchants of the Citie, who haue turned the noble trade of marchaundize into vsury: how many aldermen of the bench, whom common voice condemneth for vsurers: and most men knowe, to haue left off all other occupying, shall be thus punished?

Vsurers excuses for their sinne of vsurie.

Notwithstanding all that can be said; as euery wickednes seeketh to defende it selfe: so doe vsurers deuise daily new excuses, to colour their wickednes: and mitigate the greatnes of their sinnes.

The first Obiection. De Tob. c. 5.

The vsurer saith; that by his money many are relieved: and the poore thereby auoide danger.

Hom. 12. in Math.

Sainct Ambrose saith, that the vsurer riddeth men out of the lesse, and wrappeth them in greater daungers. S. Chrysostome telleth them, what good and pleasure they doe: euen such pleasure, as the serpent Aspis doth when it stingeth: for the stinging of Aspis, is as it were with a kinde of itching and tickling pleasure; whereby the person bitten, is moued to sleape: but in his sleape the venom runneth into all the veines, and commeth to the heart, and so killeth him. So the vsurer at the first, delighteth and pleasureth; but the poison thereof entreth so into the whole state of the borower, that it vndoeth him. The good they doe, is like the good, men in feruent agues, haue of drinking cold water: which for the time, refresheth, but at length encreaseth their paine, and prolongeth their diseases. S. Ambrose in his booke of Tobia saith: that the offering of the money is flattering and pleasant, but the exacting of vsurie is most cruell and

Ambr. de Tobia 12. c.

ynmer-

mercifull. At the beginning vsury is mild; at the last it is merciless.

The worrne called in Latin *Teredo*, whereof Plinie The vsurer like the worrne. Teredo. Plin. hist. lib. 16. c. 41.
hath reported something in his storie, breeding in woodde; to touch, is soft: yet it hath such hard teeth, as it deuoureth and consumeth the hard timber. So the vsurer is a soft beast at first to handle: but in continuance of time, the hardnes of his teeth will cate thee vp both flesh and bone, if thou beware not. He pleadeth loue, but not for thy sake, but for his owne: for as the Iuie Iuie.
colleth and claspeth the Oke as a loue, but thereby it groweth vp and ouertoppeth the Oke, and sucketh out the iuice and sappe therof, that it cannot thriue nor prosper: so the vsurer colleth, embraseth, and claspeth in arms the borrower, that thereby himselfe may grow richer, and suck all wealth, goods, and riches from him, that he neuer thriueth or prospereth after.

The pleasure the vsurer sheweth, is like the playing of the Catte with the silly Mousse: the Cattie plaicth with the Mousse; but the play of the Cattie is the death of the Mousse. The vsurer pleasureth the borrower: but the pleasure of the vsurer, is the vtter vndooing of the borrower. The foxe through craft slydeth, and tombleth, and maketh much pastime, till he come to the pray; then he deuoureth: the vsurer maketh many faire speeches, geueth out many faire promises, pretendeth very great kindnes, vntill hee haue got thee within his compasse, then hee crusheth and cruciateth thee. The vsurer like a Cat. The vsurer like a foxe.

The vsurer praicth vpon the poore, he waxeth rich of the penurie of his brother, he clotheth himselfe with the coat of the naked, hee gathereth riches of the indigencie and want of his neighbour: hee feedeth himselfe of the bread of the hungry, and deuoureth his poore brother, as the great beastes do the smaller: then which saith S. Ambrose, there is no greater inhumanitie or crueltie: no greater wretchednes and iniquitie: as S. Chrysostome in many places, and S. Basil vpon this Psalme, hath well obserued. Lib. 3. c. 8. c. 3. & 4. De Tobia. 12. Chrysost. Basil in Psal. 14.

So that if they consider aright what the end and issue of

Psalme xv. Verse 5:

Scorpion.
Crocodile.
of their pleasure is; they shall haue no such cause to vanne thereof; as if they had done great pleasure, when in the meane time, they goe about the destruction of the welfare of men. Wherefore as the Scorpion laugheth when he striketh; and the Crocodile weepeth, when he woundeth; so the vsurer laugheth, and then oppresseth; he pitieth, and then he pincheth the borrower.

The vsurer like an vn-skilfull phisition.
The vsurer may be compared to the cuill and vn-skilfull Phisition, who promiseth pleasure, but performeth paine; ministring a medicine to recouer strength, thereby he taketh away all strength that remained; & so he slaicth. He may be compared to the subtil angler, who profereth the baite, but together the hooke; and y^e fish taketh it: so they promise friendship, but together enwrap and entangle men in bondes intollerable, which cannot be auoided.

De Tobia c. 7.

Let the vsurer boast of his goodnes towards men; hee doth but deceaue thee: for as no man healeth a lesser wound, with making and leauing a greater; neither a smaller sore, in procuring the deeper: neither any man helpeth a smaller debt, with incurring the greater: neither recouereth a lesser daunger, with thrusting him selfe into the worser: so neither can the debter relieue his pouerty, with intangling himselfe in the snare of vsurie.

The second Obiection.

The vsurer saith, that the Hebrues call vsurie *Nesec*, which signifieth byting, therefore vnlesse our lending for gaine doe bite, it is not properlie vsurie, neither in scripture condemned.

All vsurie byteth.

Let it be answered them, that their flight to the word, will not helpe them. For wee say all vsurie biteth, therefore all vsurie is vnlawfull: howbeit one biteth more then another, & one sooner is perceaued then another. For if the biting of the least vsury be not forthwith discerned, yet in fine it sheweth it selfe, and so is perceaued.

All bitings and biting beastes, are not like dangerous.

All bitings are not alike, neither are all biting beastes like dangerous: some byte sorer then others doe; yet all byters and beastes. The dogge byteth, and the beare byteth, the Wolfe biteth, so doth the Lyon. If the dogge bite not so sore as the Beare, neither the Wolfe as the

Lyon;

Lyons; is therefore the dogges byting no byting? is the Wolfes byting nothing? The verie flie and gnats bytings, are bitings, and noysome vnto vs: they leaue the impressions of their bytings behinde them: and no man delighteth therein; but as much as can be, all men auoid them. So fwe by the yeare in one hundreth, byteth the poore that can not spare it: eight in the hundreth more; ten more then eight, and twentie most of all: yet euery one is a byting.

All theft is euill and against the lawe of God; thou shalt not steale: yet is one theft greater then another: one theft sooner perceaued then another. If one steale but twelue pence from a rich man: yet is it theft as well, (though not so great) as to take twelue pound from him: and albeit, at the first, it be not perceaued: yet one may play the thiefe by twelue pence at a time, so often; that euen in a great masse of money it may be perceaued. So all vsurie is euill, albeit not a like euill: and the least vsurie may be paid so often, that in fine it shall appeare, and be knowen to byte thee. Therefore to remoue this excuse farre from vs, both Moises hath forbidden all encrease for lending, and that in all things: and Ezechiel protesteth, that who so taketh any encrease, shall not be counted righteous: and both Saint Ambrose, and S. Basil haue forbidden all ouerplus aboue the principall, for vsurie: with Gratian, and many others, men of great iudgement, and no small learning, as in their bookes it appeareth.

Exod. 20. 15

Leuit. 25.

36.

Deu. 23. 19

Ezec. 18. 2.

De Tobia

15.

Ezec. 18. 2.

Deut. 23. 19

The generall inhibition, and forbidding of vsurie, in vniuersall tearmes, and the reckening vp of perticulare kindes of vsurie: teacheth vs plainly (if wee will be taught) that all vsurie by Gods word is forbidden, as vtterly vnlawfull. If all vsurie in most precise manner be condemned by God: then must needs their trade be most miserable, which is by vsurie: and their occupation most detestable, which is by lone of money; or any other thing for gaine; Seeing it is that trade which is only continued by sinne, and that occupation, which wholly groweth by iniquitie. What man then being an vsurer,

can

Psalme xx. Verse. 5.

can be defended, or what vsury in the whole world, can be justified?

The third
obiection.

But saith the vsurer, if I lend, and the other gaine thereby, how do I bite him : why may I not take vppon vsurie?

I answered, that if thou wilt communicate with him in venture, in perill, in labour, in daunger; thou mayst then communicate with him in commoditie: and this is honest traffique, not filthy vsury. Thou mayst take ten for a hundreth in the yeare: if thou wilt loose ten of thy principall, if he get not, but suffer damage. But he that compoundeth for profite onely, and will plucke his neck and shoulder from all perill and losse bearing; he is most rightly called a vsurer, howbeit the borrower may happen to gaine thereby.

The 4. obiection.
Mat. 7. 12.

The vsurer saith, I do not sinne: for I do to others as I desire that others would do to me; and so I do the wil of our sauour Christ, who commaundeth that wee should do vnto others, that we would others should do to vs. I would with all my heart, giue tenne in the hundreth, if I were forced to borow.

O vaine and wicked vsurer, I appeale vnto thy conscience in the feare of God: and answer me; if thou wert in neede, wouldest thou willingly giue tenne for the vse of a hundreth, if thou couldest borrow freely? or rather dost thou not therefore giue tenne, because thou canst get it no better, nor more easily? so it is no doubt: and therefore thou wouldest not giue simply, but of necessity: and therefore thy conscience condemneth thee, that thou dost not, as thou wouldest others should do simply vnto thee: and therefore thou breakest the rule of charitie.

Besides that, our Sauour meaneth not, that men should do to others whatsoeuer they would that others, should do to them: but that they should do to others whatsoeuer good thing they would haue others to doe vnto them: for otherwise this absurditie might follow: I would that some man would kill me: therefore I may kill another likewise, as many a desperate man with all
his

his heart, wisheth. I would that another had the vse of my wife, so that I may gaine thereby: therefore I may vse an others wife, so that he gaine thereby: as many doting fooles, and vile bawds to their wiues, are contented; and so in like matters. For many are so wicked, so carelesse of themselves, so vndutiful to God, so great enemies of their owne soules health; that in their outrageous affections, in their disordered passions, in their mad moods, they care not what become of them. Shall they therefore doe whatsoeuer they lust vnto others?

Wherefore, as the law of nature heereunto agreeable; ^{Natures} whatsoeuer you would not that others should doe vnto ^{law.} you, the same do not you vnto them: must be vnderstood of things vniustly done: that we doe not vniustly that to any, which we would not that others should do vniustly vnto vs; otherwise we should condemne the father for beating his childe, who himselfe would not be beaten: and the master for correcting his seruants, when himselfe would not be by any so corrected: and the Prince, Magistrate and iudge, who condemneth a guiltie person vnto death, though they themselves would not be condemned: yet do they those thinges to others: So that lawe of Christ, being the very law of nature, that what we would that others should do vnto vs, we should do the like vnto them; is to be vnderstood of good things, else we should fall into those forenamed inconueniences.

Wherefore then, seeing that to take vpon vsurie, 10. for 100. is not simply good: but lesse euill then to take 16. 20. 30. or more: therefore, albeit thou, for a further gaine, or vpon extreame necessitie, to auoyd a further mischiefe, at sometime, wouldest giue so to other, yet shall it not serue for thy excuse, so to take of thy poore and needy brother.

Thou cursed vsurer, why doest thou againe reply, and say: the borrower giueth willingly; and to the willing, no iniurie is done: for all iniurie is against our wills. The 5. objection.

I aunswere vnto thee as before: hee is willing in some sort to giue, but not simply: but because he cannot get money with lesse vsurie. So his will is not free, but forced; and

Psalme xx. Verse 5.

Will against and so will, against will.

And the will of the borrower in this case, is like the will of the honest trauailer, in giuing his purse to the arrand theefe, for feare he should loose both purse and life: is this man willing to loose his money? Or they which borrow vpon vsurie, are willing, as men in a great tempest, and in danger of shipwracke, cast out their come, wine, goods, ordinance, & what else soeuer, to lighten and disburthen their ship, that they may escape, yet with theyr liues: shall men say they did this willingly, and of theyr owne accordes therefore? This were extreame madnesse, and verie furie, if there were no necessitie. Or like the will of a man, whose house being on a burning fire, plucketh downe part therof, to saue the rest: is this act willing and voluntarie? So the borrower to saue hymselfe from imminent and present danger, which he hopeth to auoyd by money of the vsurer; borroweth and promiteth gaine for lone, willingly, yet not simply, but vpon necessitie.

The 6. objection.

But what say you sir, for the widow and the fatherlesse: is it not lawfull for them to put out their stockes; themselves notable to follow any trade or occupation?

Widowes and Orphans vsurie.

It may thereunto be answered: that if vsurie be euill of it selfe, and by God condemned in the sacred scriptures (as we haue now heard) then cannot vsurie be lawfull in any. For what is simply euill, is euill in all: albeit in some greater euill, in some lesser. We must rather heare the rule of the Apostle, that Gods saintes are not to do euill that good may come of it. Though the reliefe of the fatherlesse and widowes be good; yet must it not be by vsurie; for that is to do euill, that good may follow, by the holy Ghost condemned. In them it is lesse euill; but yet euill, and therefore to be auoyded.

Rom. 7. 8.

Neither is there any neede, neither any necessitie, that can excuse our sinnes, before the diuine Maiestie: neyther therefore in these is it lawfull. Yea the Lord did not permit this vsury vnto the very Iews, to whom notwithstanding, for the hardnes of their hearts, be permitted to take vsury of strangers: how much lesse is it then permitted vs vnder the

Leuit. 23. 19. 20.

the Gospell, which requireth of men a greater perfection?

I haue, (saith the lender) lent my money freely : but he hath broken day with me, to my losse and hinderance, if I to recompence this damage, to aunswere and requite this losse, and to make amendes, do take money: am I guiltie of vsurie? The 7. objection.

I aunswere: that if thou hast lent freely, without anie composition for gaine: and for want of thy money detained from thee, and kept longer then thou didst lend it, and not paid in due time, thou sustaine losse; the lawe of equitie requireth, that the hurt be aunswered, and it is no vsury: but if thou hast sustained no hurt indeed, or canst forbear thy money thus deferred; and yet will be considered: thou hast offended, and requirest vsurie?

The vsurer will say; alas, I haue no other trade, I must liue therefore thereby. The 8. objection.

Then why may not the theefe say, alas, I haue no other trade but robbing, I must therefore liue thereby: the harlot may say, I haue no other trade to liue, but by making my body common: thus the pirate may say: al other wicked persons might, saith S. Augustine, by like reason excuse themselues: but this excuse in other wickednesse, we do not allow: no more therefore may we in this.

If by lending I may not gaine by my money, then will I keep my mony in my coffers, and not lend at all, to anie man. The 9. objection.

Hereunto be it aunswered. 1. Thy couetous keeping backe of thy money from the vse of thy brother, is accused before God: for as hee that detaineth and keepeth his come from the vse of his neighbours and brethren, is cursed, as Salomon teacheth: so is he also accused, that keepeth his mony, when safely he might lend it: yea the greedie scraping and scratching, heaping vp and hounding together of riches, which is the sinne of couetousnesse, is subiect to most greuous threatnings, as in the Prophetes appeareth, chiefly in Isay, Habacuk, Micheah: and by our blessed Sauour also in the Gospell, who denounceth wo and vengeance against the couetous rich men of the earth, that heaped vp riches vnto themselues; Pro. 11. 26.
Isay 5. 8.
Hab. 2. 9.
Mic. 2. 2. 3.
Luc. 6. 22.
and

Psalme xv. Verse s.

Mat. 6. 19. and trusted therein, and not in God. Therefore the Lord exhorted his, not to hoord or heape vp treasure vppon earth, but in heauen. And Saint James breatheth out a fearefull threatning against this heaping vp of Riches: Go to now you rich men, weepe and howle for your miseries that shall come vppon you: your riches are corrupt, your garments motheaten, your gold and siluer is cankred, and the rust of them shall witness against you, and shall cate vp your flesh as fire: you haue heaped vp treasure for the last day. Seeing then, the keeping of our mony & goods is subject to a curse, therefore may we not keepe it: when, without our hurt, wee might thereby profite others by lending.

Math. 24. 44. 2 Do you not know, that you are but stewards of the Lordes treasures, and are commaunded to employ your talents, and to occupy vntill his comming? Know you **Mat. 25. 14** not, that that seruauit which hid and laid vp his talent; **Luk. 19. 13.** was punished? So your money is giuen to be vsed: and if **Mat. 25. 30** you keepe it from common vse, in the couetousnesse and hardnesse of your hearts, you shall be plagued from God with the wicked seruauit.

Lending 3 Men are bound to lend, and therefore they cannot **commaun-** keepe their money in chest and coffer to themselues, but **ded.** they shall offend against Gods law: and against the law of loue and charity. And as touching the ductie of lending, doth not the Lord commaund Israel his people, to **Deut. 15. 8.** open theyr hands, and to lend their brethren sufficient for their neede? The Prophet Dauid maketh this a speciall **Psal. 112. 5.** note and fruit of righteousness: therefore he saith, The good and righteous man is mercifull and lendeth. And haue wee forgotten the commaundement of Christ our **Mat. 5. 42.** Lord and Sauour? Giue to him that asketh, and from him that would borrow of thee, turne not away? And a- **Luke. 6. 35.** gaine: Loue your enemies, and do good and lend, looking for nothing againe. Wherefore thou cruell and enuious man, thou mercilesse and hard harted caitiue, which wilt not lend thy mony but vppon vsurie, and for gaine; in keeping of thy money, when other haue neede of it, and thou mayst spare it, & again safely receiue it; thou art
vnder

nder Gods curse, deseruest great punishment, and offendest against the law of God, and the commaundement of Iesus Christ.

The cruell Vsurer replieth againe and saith; If I lend a rich man which is able to pay, and requite me for my curtesie, I bite him not, but may take of him for the lone of my money. The 10. Obiection.

I aunswere: Thus much the very Iewes would doe: yea the very Heathen will thus much do to men. But as our Sauour saith vnto his: except your righteousnes exceede and excell the righteousnes of the Scribes and Pharisees, you shall not enter into the kingdome of God: So I say vnto thee, O cursed Vsurer, vnlesse thy lone in lending exceede the lone in lending of the cruell Iewes: vnlesse thou excell in this point of mercy, the Heathen which would doe good to them of whom they looked for the like; and the very sinners, who also lend to them of whom they looke to receaue the like, as witnesseth our Sauour; thou hast deserued no thanks, yea thou shalt neuer enter into the kingdome of heauen. Mat. 5. 20. Mat. 5. 46. Luk. 6. 34.

Many by money borrowed vpon vsury, haue gotten wealth and riches, and haue by our helpe greatly increased their stocks; saith the Vsurer. The 11. Obiection.

But more by money borrowed vpon Vsury, haue come to pouerty: yea to extreame misery. And as Saint Basil saith: many by extremity of Vsury haue fallen into desperation, and hanged themselues: yea thousands through Vsury giuen, haue brought misery vpon their wiues, slavery vpon their children, damnation to their own soules: who can then excuse it? Basil in Psal. 135.

Finally, if they say, the law of the realme doth permit Vsury: therefore such Vsury is lawfull, and not to be condemned. The 12. Obiection.

Be it aunswered. 1. No law of man can abrogate or disanull the law of God, neither can any excuse serue, against the breach of Gods law. Saint Augustine saith: *Accusatio potius est, quam excusatio, Vbi mandati est aperta transgressio*: is an accusing rather then an excusing; where there is an open transgression of the law and commandments. Li. 14. c. 13. ciuit.

Psalme xv. Verse s.

ment. 2. The law doth not permit it as lawfull, but setteth bounds vnto mens cruelty, that they should not excede, or goe beyond them.

Seeing then the Vsurers are so pernicious to common wealths; there must be some good order taken to roote them out of the world.

Lawes for
killing of
hurtfull
fowles and
beastes.

Harpia.

The wise and politike Princes of our land, in former times haue made lawes, to destroy such beasts and birds; as haue beene hurtfull vnto their people. Herehence wolues haue been destroyed out of this land, as deuourers of sheep and cattle; and crows, and rauens, as enemies vnto new sowne seed, in great multitudes haue been consumed. The Vsurers in deed are the rauenous and greedy wolues of this land, which pray vpon man and woman, and shall they not be deuoured? They are the greedy Harpia, and long talented birds and monstrous foules; which deuour, eate vp, and teare in peeces whatsoever they can come by: these are the cormorants, crows, & rauens, that eat vp the flesh of mē; & shal they not be consumed & vterly destroyed?

Ren. 19. 20
Mat. 25. 41.

Wherefore I beseech in the feare of God, all such as haue any sparke of Gods spirit, any remorse of conscience, any loue to godlines, any care of virtue, any hope of saluation; that laying aside the vaine deuised excuses of their owne braines, whereby they seeke to set a glorious colour vpon their violent and extreame Vsuries: that they heare with meekenesse the whole some admonitions of holy scriptures, whereall Vsury is condemned: and remember this of the Prophet, that such as giue not their money vpon Vsury, shall dwell in Gods tabernacle, and rest in his holy hill: and they that doe the contrary, shall be exiled and banished the presence of God for euer, and haue their portion in that lake that burneth with fire and brimstone, euen in the bottomlesse pit of eternall perdition, for the diuell and his cursed angels prepared.

The 7. euil
is bribery.

Now the last euil and sinne, by God here forbidden all such as shall enter into Gods tabernacle, and rest in his holy hill, is corruption and bribery: whereof thus saith God, by his Prophet; he that taketh not reward against the innocent: that is, such as take not rewardes nor bribes of him or them, which haue euil causes, cases and

mat-

matters; thereby to ouerthrow the right and iust cause of the innocent; and so to pronounce an vniust, false, and wrongfull sentence against the righteous: shal dwell in Gods tabernacle, and rest vp on his holy hill.

Then not all taking of rewards and gifts is here forbidden; but that taking of rewards, whereby iustice is peruerred, and the innocent oppressed. Wherefore almighty God in Moises, shewing what rewards he condemneth and disalloweth, and whereunto the curse is threatned, saith: Cursed be he that taketh reward to put to death innocent blood, and all the people shall say, Amen. This is of great force. Solomon saith, that a reward

Deu. 27.25

Pro. 17.8

is as a stone pleasaunt in the eies of them that haue it: it prospereth whither soeuer it turneth. For it hath gret force to gaine the hearts of corrupt persons. To which purpose, that is, in the same Solomon: A mans gift enlargeth him, and leadeth him before great men. The reward that a man hath ready in hand to present corrupt persons, giueth him liberty to speake, and fauour among the great men of the world, who wil easily be take with such baits. And by gifts, rewards and bribes, are men knowen, whether they be euil or godly, good or wicked: for as the touchstone trieth gold from copper, so gold trieth mens mindes, and maketh them knowen, whether they be well or euill affected: as Chylo the Philosopher said; as Lactius reporteth.

Deu. 27.25
Philos.
phorum

This sin and euill, properly appertaineth to princes magistrats, and officers in the common wealth, who being placed in high rooms & dignities, to giue true sentence of iudgement to al people: must diligently looke vnto themselves, least by bribery and corruption through rewards, they fall from iustice to vnrighteousnes, from equity to oppression. Which euil to preuent in the very shel (as it were) or cradle, in the very roote and beginning, in these like persons, Iethro the Priest of Midian, the father in law of Moises, gaue counsaile to chuse such Princes, captains, and iudges ouer the people, as aboue all thinges hated couetousnes; least thereby they opening their hands to corruption and bribery, should fall from the rule and squire of iustice and equity; then which ther is nothing in common wealthes more dangerous, nor plague more deadly.

Exo. 18.21

Psalme xv. Verse 5.

For which cause God, by the mouthes of all his Prophets (as it were with open cry) hath spoken against it. For this corruption by rewards and bribery, to the peruertering of Iustice, & the oppressing of the innocent, thus the Prophet Esay reproveth the Princes: thy Princes, saith he, to Hierusalem, are rebellious and companions of theues: 16
Isay. 1. 23. euery one loueth gifts, and followeth rewards.
Isay. 5. 23.
Isay. 33. 15.

What is now the effect of their corruption and bribery? euen the hindering of Iustice, therefore he addeth: they iudge not the fatherlesse: neither doth the widows cause come before them. For this fault Michea challenge the iudges and princes of Iuda & Hierusalem, whose heads iudged for rewards. Ezechiel seeing the extreame oppression, wofull corruption, and lamentable peruertering of iudgement through rewards & bribery, crieth out against the Princes and Iudges of Hierusalem in this wise: thy Princes within thee are like wolues rauening the pray to shed blood, and destroy foules for couetous lucre. Osea subscribeth thereunto; theyr drunkennes stinketh; they haue committed whoredome, their rulers loue to say with shame, bring you. Amos threatneth Israell, that the Lord would kindle a fire in Iudah, which should deuour the Palaces of Hierusalem, because their Princes and Iudges sold the righteous for siluer, and the poore for shooes: that is, through couetousnes, bribery and receiuing rewards, they corrupted and peruerterd all iudgement. And a little after in his wofull lamentation made for the captiuity of Israell, reckning vp their sundry sinnes, as the onely cause thereof, saith, I know your manifold transgressions, and your mighty sinnes; they afflict the iust, they take rewards, and oppresse the poore in the gate. By the which places and manifest testimonies of holy Scripture, as it appeareth, that this mischiefe doth chiefly haunt Iudges, princes, and officers; set in place of doing Iustice: so they shew also what the effect is of rewardstakeing, euen the corrupting of iudgement.

Whereof we are also furthermore assured by Moises the seruauant of God: who dissuading the Princes and Iudges of the people from receyuing gifts and rewards,
reason-
Exo. 23. 8.

reasoneth from the effect: that they peruert iudgement: thou shalt saith he, take no gift: for the gift blindeth the eies, and peruerteth the words of the righteous: and he repeateth the same again, as a thing to be marked: wrest not the law, saith Moyses, neither respect any person, neither receaue rewards: for they blind the eies of the wise, and peruert the words of the iust.

Deu. 16. 19

Therefore Salomon saith wisely: a wicked man taketh a gift out of the bosome, to wrest the waies of iudgement. Vnto whom wise Sirach subscribeth: rewardes and gifts blind the eies of the wise, and make them dombe, not able to reprove sinne. It is sayd of the sonnes of Samuel, that when hee was waxen olde, then they walked not in his waies, but turned aside after lucre, and tooke rewards: what therehence followed? and peruerted iudgement, saith the Scripture. And Samuel himselfe, the righteous Iudge of Israell, clearing himselfe from all corruption, bribery, rewards taking, and perverting thereby of equity and iudgement; challenging whosoever could say to the contrary, saith: Whose Oxe haue I taken? whose Ass haue I taken? whom haue I done wrong vnto? whom haue I hurt? or of whose hands haue I receaued any bribe, to blinde mine eies with all, and I will restore it you?

Pro. 17. 23.

Ecc. 20. 28
1. Kin. 8. 30.

1. Kin. 12. 1

The very Heathen men in the law of nature saw this mischiefe, in rewards and briberies: therefore haue they also condemned them. Tully, an Oratour of the Romans, both wise and learned, in detestation of al corruption and rewards taking, crieth out against Verres; a man most corrupt: riches, gifts and rewards are woont to infringe religion and truth of all iudgements. And againe: it is the most filthy, and most wicked thing in the world, to receaue money for iudgement: and to haue faith and religion addicted to rewards.

Contra verrem orati. 2

Contra verrem orati. 4.

Aristotle the Prince of the Peripateticall Philosophers, to dissuade from vnrighteous iudgement, caused either by affection, or by corruption, saith: loue and hatred, lucre and commodity, maketh the Iudge oftentimes, not to see equity and verity.

1. Rethorico.

Psalme xv. Verse 5.

Seeing then the receiuing of rewards peruerteth the cause of the innocent, and causeth Princes and Iudges to fall from the rule of iustice: therefore it behoueth al such persons, to beware of so temptable an euill, least they be deceaued.

Nu. 16. 15.

It was the ioy of Moises heart, that when he was wrongfully charged, by the conspiratours, Core, Dathan, and Abiram; that he had washed his hands in innocency, and was cleare from all bribery. It was the glory of Samu-

1. Kin. 12. 3.

el, that hauing a long time iudged Israell; yet no man could challenge him for corruption or iniquity. It was

1. Cor. 7. 2.

the comfort of S. Paul in heart conceiued, and the clearnes of his guiltlesse conscience, that he could truly say, in the face of all the world; we haue done wrong to no man; we

Pericles.

haue corrupted no man, we haue defrauded no man. It is the greatest praise, that Thucidides giueth Pericles: that he was a man, that in iudgement could not be, by money corrupted. It shall be the greatest honour of Princes, and the greatest praise of all Iudges; if they in the trueth and testimony of a good conscience can say: they haue shaken their hands from gifts, and haue taken no rewards against the innocent.

Isay 33. 15.

Scipio African.
Paulus Emilius.
Aristides.

It was the renowme of Scipio African, and Paulus Emilius Romanes, and Aristides the iust, an Athenian; that albeit they were in high and chiefe offices; yet they were not the richer. But he is now a daies a silly officer, how meane soeuer the office be, that proueth not the richer; yea which attaineth not to great wealth by his office: yet must this alwaies presse them as a burden, and kepe them downe from rising vp by iniquity: that in no wise they take rewards against the innocent,

Isay 33. 15.
16. 17.

Wherefore let all men, of what place, condition or calling soeuer they be, to what office, charge or dignity soeuer they be exalted: remeber euermore that worthy sentence of Isay: He that walketh in iustice, and speaketh righteous thinges, refusing gaine of oppression, shaking his handes from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing of euill: he shall dwell on high, his defence shall be in the muni-

munitions of the rockes : bread shall be giuen him, and his waters shall be sure ; that is, he shalbe blessed and defended of God : and let them carie alwaies in their minds this of the Prophet, that they shall dwell in Gods tabernacle, and rest in his holy hill, which take no rewardes against the innocent. That thereby they may keepe themselves from all wicked corruption and briberie ; whereby equitie is suppressed, the innocent afflicted, the wicked maintained, iustice and iudgement peruered : least wrongfull dealing seaze vpon the Princes : and greedy couetuousnes blinde the eies of the Iudges, and enticing briberie, enter into their pallaces ; and so the seates of iudgement, the towne houses for hearing of causes, the courtes of pleadings, become spoiling places for oppression, briberie and robbrie.

This place of Gods Prophet, must be a stay to wicked Princes wheresoeuer they be found, which for gifts sell the people, and destroy countries, as Salomon affirmeth. *Prou. 29. 4.* This must be a stop to vnrighteous iudges, who for rewards iustifie the wicked, and condemne the innocent ; *Prou. 17. 15* both which to God are abominable, as the wise man auoucheth. From which they must not so much be kept with the remembraunce of Syfannis the corrupt Iudge, *Syfannis the corrupt iudge.* whoseskinne was flaid over his eares, and hanged vp for horroure in the daies of Cambises : as that for their corrupt iudgement, they shall be thrust out of the kingdom of God, and finde neither dwelling in his tabernacle ; nor rest in his holy hill.

This must presse the corrupt Lawier, who taketh in hand an euill cause for money, against the righteous : & such vile witnesses, as for rewards, sweare wrongfully against the innocent. These and such like must record and recount with them selues oftentimes this place of the Prophet : Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill ? Euen he that receaueth not rewards against the innocent : which who so doth, shall not enter thereinto.

Finally, against this place offend such magistrates and officers, who for rewards, giue vniust siles, allowe false

weights

Psalme xv. Verse 5.

Abacuk. 2.

22.

Psalm. 26. 10.

weightes and measures, beare with vnlawfull sales of victuals and other things, whereby also the poore, the righteous, and innocent are oppressed. These building their houses by such like briberies, and hauing their hands hereby full of iniquitie, and their right hands replenished with giftes : therein, if they continue, they also shall be thrust out fro the Lords Tabernacle, and be banished for euer, his holy hill. To such corrupt persons if the poore oppressed flie ; for helpe, they shall haue hinderance : for succour, they shall finde oppression : for defence, they shall haue affliction ; for equitie, they shall sustaine iniurie. And therefore in this case it fareth with the poore oppressed, and the corrupt officer : as it fareth with the sparow and the owle. The sparow chased of the fawken, lieth for succour to the owle, of whom it is deuoured. So the poore flying in their oppressions to corrupt persons, shall be by them, the more grievously afflicted, more violently oppressed, more cruelly vsed. And so much for the answeere of God to the question of the Prophet.

By which answeere of almightie God to the demandaund of his holy Prophet, wee are most plainly taught, who are, and who are not, the liuely members of the Church of God here, and who also shall bee for euer, of the holie congregation, and triumphant host of God, in the eternall Kingdome of Iesu Christ. Such as walke vprightlie in all their waies, such as deale righteously in their whole life, such as speake the truth from their heart : such as flaunder not their neighbours in their tongues, such as do no iniurie vnto their bretheren in any wise, suche as receaue no false reports, nor belieue too easily surmised tales against any other : such as despise the wicked, but make much of the Godly ; such as performe their promises made, how be it it be to their hinderance ; such as lend their money freely, and craue no interest or vsurie for the same ; such as take no giftes, nor receaue bribes, to peruert the righteous cause of the innocent : such shall be of the true Church of God as liuely members of the same, and shall here dwell in the
Tabernacle,

Tabernacle, and hereafter for euer, rest vpon the holy hill of God.

But such as walke wickedly in their waies, such as deale vniustly with their bretheren, such as lye, flatter, dissemble, counterfet, glose in their tongues, and beare double heartes: such as slaunder and misreport, such as cruelly afflict, and iniuriouſlie oppresse, and either by fraude or by force withhold the right from the true owner thereof: such as willingly admit all forged cauillations, and belieue all deuised rumours against their brethren: such as keepe not touch, performe no promise, regard no oth, further then shall serue their turnes, and tend to their profits: such as by vsurie afflict the poore, and lend nothing, but for aduantage: such as receaue giftes and bribes at the hands of the wicked; and therefore peruert sentence of iudgement, and ouerthrow the cause of the fatherlesse, the widow, the poore, & the innocent: such may for a time intrude, shuffe, and thrust in themselves into the Lords tabernacle, and be in the church militant here on earth (as hipocrites and counterfet christians) for a season: but shall neuer rest vpon the Lords holy hill, nor come into the triumphant Church, nor haue possession in the kingdome of God and of Christ.

According to this rule, let vs examine and try, first our selues, and then others also, that wee may see whether we our selues, and others also be of the true church. Haue we care in our whole life to walke vprightly, to deale iustly, to speake truly? haue we not, and do wee not either slaunder, or afflict with iniurie, or condemne by false surmise, our bretheren? dispise wee the wicked in our heartes, and reuerence we such as feare God? keepe wee promise? lend we freelie? shake we our hands from bribes, that in no case we will be corrupted? then are we Gods children, then shall we both dwell in the tabernacle, and rest vpon the hill of the Lord. But if we deale contrariwise, we haue no felowship with God, no place in his hill, no possession in the kingdome of God and of Christ.

Men must
examin
themselves
according
to this rule

And I feare me, I feare me (deare bretheren) that
many

Psalme xv. Verse s.

many of vs which make profession of Christian religion this day, and beare the world in hand, that we haue a sure seat in the tabernacle, and a resting place in the holy hill of God; do neither walke before God sincerely, nor deale with men vprightly, nor speake alwayes truly, nor restraine our tongues from slandering reprochfully: but afflict by injurie, condemne by false reports most wrongfully; breake promise perfidiously, consume and deuoure the poore of the land by cruell vsurie; and ouerthrow the righteous, corruptly.

Whereof if our conscience do accuse vs, which shall stand for a thousand witnesses against our selues: pretend we what religion we lust, beare we the eies of men as we can, play we the hypocrites neuer so cunningly, flatter we our selues neuer so impudently; yet all such holinesse is hypocrisie: all such deuotion is dissimulation; all such religion is superstition; all such pretence, is detestable impietie. And the dayes shall come, that all such counterfeits, whether high or low, shall be scourged out of Gods temple: that all such intruders shalbe thrust out of the mariage chamber, for want of their wedding garments; and y^e all such shal heare that dreadfull voyce of endlesse damnation, Depart from me ye cursed, into hell fire, prepared for the diuell and his angels.

The last and third generall thing in this Psalme, is the conclusion, which in few words briefly the Prophet expresseth: he that doth these things shall neuer fall, or neuer be removed. That is; he that carefully applyeth himselfe to the imbracing of vertue, and diligently giueth himselfe to the shunning of iniquitie; shall stand sure in the tabernacle of God, and shall not be cast out of the Church as an hypocrite: but thereby, shewe himselfe a member in deede of Gods Church, and a liuely branch of the true stock, euen of Iesus Christ; in whom being thoroughly rooted, in him shall he abide for euer. Such are vpholden with the finger of God, and shall be vnderpropped by the might of his power, that they shall neuer fall from the kingdome of heauen, or of grace, whereof they are heere partakers; and shall also in fine,
and

Mat. 21. 12.

Iohn. 2. 15.

Mat. 22. 13.

Mat. 25. 41.

The conclusion,
The third
and last
part of this
Psalme.

Iohn. 15.

4. 5.

and in the end, be made Citizens of the heavenly Hierusalem, the mother of the saintes: euen of that verie Hierusalem that commeth downe from heauen; the kingdom of glorie, purchased by Christ; there to remaine with Abraham, Isaac, Iacob, and all the holy saints, in eternall blessednesse for euer and for aie.

These are the houses builded vpon a stonie foundation, which continue against all stormes and tempestes of the world: these are in deede the sonnes of God; which shall not be thrust out of their fathers house with hypocrites, but remain therein for euer: The seruant abideth not in the house for euer, but the sonne abideth for euer. Vpon these the louing countenance and kindnesse of the Lord endureth for euer and euer: euen vpon them that feare him: and his righteousnesse vpon their childrens children: euen such as keepe his couenant, and think vpon his commaundementes to do them; saith our Prophet. Which thing as Salomon sheweth, when he saith, That the righteous should neuer be remoued; because, euen in this life by faith and hope, they enioy euerlasting blessednesse: So S. Iohn hath most agreeably vnto this place affirmed: the world passeth, and the things therein; but he that doth the will of the father, abideth for euer.

And the holy Apostle S. Peter exhorting the Saintes vnto the performance of speciall vertues, wherein true sanctification consisteth, saith: wherefore brethren, giue rather diligence to make your calling and election sure: for if you do these thinges, you shall neuer fall. For God with his mightie power and grace, so vnderproppeth them; which are carefull to walke in the way of vertue: that they neuer fall from the grace they haue receiued, neither are thrust out of the Church and congregation of the saintes.

This place then containeth speciall promise of great reward to such as walke in the pathes of vertue. whereunto great rewards are therefore freely promised, to stirre yp our sluggishnesse, and to pricke vs forward with greater alacritie, to the fruites of loue, and the duties of charity.

Psalme xv. Verse 5.

Howe
much good
workes
please God.

Ro. 14. 23.

Heb. 11. 6.

Good
workes are
not causes
of our stand-
ing.
Rom. 5. 3.
Ro. 11. 20.
2. Cor. 1. 14

Good
works and
vertues, are
qualities
of such as
shall dwell
in the
Church.

The touch-
stone of
examina-
tion, is ver-
tue.

All men herehence then may see: how much the works of charitie please God; how greatly he accompteth of sinceritie, vprightnesse, iustice, truth, and all maner of innocencie: what speciall ornaments, good workes are in those that are the liuely members of the Church, and the true elect of God: how necessary vertue and all workes of Christian charitie are in the elect and chosen people of God. Which holy conuersation and newe obedience in his children, pleaseth not God otherwise but so, as a fruite and effect, it commeth from faith: without which; as all things are sinne; whatsoeuer is not of faith is sinne: so neither can men thereof destitute, please God, as the Apostle prooueth: but therewithall beautified, the workes of Gods Saintes, haue great reward.

And albeit it be here sayd, that they that do these shall neuer be remoued: yet must we not thinke, that these workes of loue, and of the second table, are the causes of our continuance: for we stand and we continue by faith, vpheld by the grace of God, & by the power of his might: but because our workes of loue argue the vnfeignednesse of our faith, wherewith our heavenly father is highly pleased: therefore euen vnto our workes is this promised.

Neither doth the Prophet heere speake of the cause of our continuance in the Church and Tabernacle of God; but of the qualities of such as therein continue for euer: and of the notes and markes whereby men may know, who they be which shall enter into Gods house, and be accounted the liuely members of his sanctuarie.

Wherefore if any shall boast himselfe in the vanitie of his minde, and vaunt himselfe to appertaine to the house of God; he must be examined according to these qualities; if he walke vprightly; if he deale iustly; if he speake truly; if he slaunder not his neighbour; if he hurt not his brother; if he receiue no false reports; if he flatter not the wicked; but fauour the godly; if he sweare and chaunge not, though it be to his hinderance; if he giue not his money vpon vsury, nor receiue rewardes agaynst the innocent

nocent: then shall he dwell in the Lordsternacle, then shall he rest in Gods holy hill: then shall he continue therein, and neuer be removed out of the Church, as an hypocrite.

Men in this place must also marke, how the Prophet saith not, he that readeth these things, or hee that heareth these things; but he that doth them, shall neuer be removed. For were it enough to read or heare these preceptes; then should an infinite number of vaine and wicked persons enter into, and continue in the Church; which notwithstanding haue no place therein: for there are very few or none at all, which haue not read, or at least haue not heard these things, yet they will not do them.

Neither doth he say, he that talketh of these things; but he that doth them: for many now in these daies can talk gloriously of vprightnesse, iustice, truth, in whom notwithstanding, there is neither vpright dealing, nor sound righteousness, nor vnfaigned truth to be found. Manie can say, that slander is sinne; iniurie is iniquitie; to receiue false reports is vncharitable; that it becommeth not the Saints to flatter the wicked; that to breake promise and falsifie their othes, is vnseemely: to giue vpon vsurie is oppression; to receiue bribes against the innocent, is extreame cruelty: yet themselues backbite and hurt their neighbour: they themselues beleeeue euery tale is brought them: they flatter and fawne vpon the wicked for aduantage; they sweare and forswear for commoditie, they oppress through vsury, and receiue gifts of briberie against the innocent: and so in word they speake of these thinges, but do them not in deede; being disobedient, abominable, and to euery good worke reprobate; hauing by outward profession a forme of godlinesse, but haue denied the power thereof in their workes; wherefore their place is not certaine in the Lords tabernacle, neither shall they rest in his holy hill, but as hypocrites shall they be removed.

Neither doth David say, he that preacheth these, shall neuer be removed: for then not onely many other wicked persons, which can speake of, yea manie vngodly

Hearing or reading of; vertue, is not inough, but doing is also required.

Not talking, but walking, is required in the saints.

Tit. 1. 16.

2. Tim. 3. 5.

Preaching of vertue, is not inough to

men

Psalme xv. Verse. 5.

obtaine a
place in
Gods ta-
bernacle.
Numb. 21.
18.

men which can also preach of vertue; should haue the place, in the Lords tabernacle, and rest vpon his holy hill: but also among other, euen Balaam the couetous prophet should haue a sure place in Gods tabernacle, for he could say; if Balaak would giue me his house full of siluer and golde, I cannot go beyond the word of the Lord, to do lesse or more; yet he tooke rewards: yet he was caried away with couetousnesse, as much as in him lay, to work the destruction of Israell, the innocent people of the Lord.

Mat. 7. 22.

If it were enough to preach these things, then they should finde place for euer in the tabernacle of God; whom Christ notwithstanding their speaking, preaching, prophesying and working miracles in his name, refuseth: away from me ye workers of iniquitie, I know you not.

Psal. 50. 16

Then should Iudas the traitour, who also himselfe preached; then should many wicked and vngodly persons, who take vpon them to declare and preach Gods ordinances, and take his couenant in their mouths, haue place therein: whom God reiecteth, because they hated to be re-

Rom. 2. 19.
20.

formed, and cast his wordes behinde them: taking vpon them to be the teachers of the vnlearned, the instructors of such as lacke discretion, lights vnto such as walke in darknesse: yet teach not, instruct not, direct not themselves aright: but by their wicked waies, cause Gods name to be euill spoken of, and the glorious Gospel of his deare sonne, to be blasphemed; and therefore are reiect- ed, and herehence remoued.

Know-
ledge of
vertue,
without
practise
thereof, is
nothing.
Luke. 12.

47.
Epist. 144.

Neither finally saith he, he that knoweth these things, but he that doth them, shall neuer be remoued; to teach vs, that knowledge without obedience, encreaseth punishment: the seruant that knoweth the will of his master, and doth it not, shall be beaten with many stripes. Therefore S. Augustine saith to Anastatius: man sinneth so much the more, howe much the more by the lawe he knoweth that to be sinne, which he committeth. And S. Ambrose: the studie of knowledge without deedes of obedience, wrappes men in further punishment. And the practise of Gods will, must followe the hearing & knowing of his word, in all those that will be saued in the holy taber-

1. Off. c.
26.

tabernacle and sanctuary of the Lord. Therefore our fa-
uour sayth, that he is a wise builder, which heareth and
doth the will of his father: and pronounceth them blessed
which heare the worde of God, and doe it: and the holy
Angell assureth them of constant happinesse, which read,
heare, and keepe the wordes of that prophesie, to do them.
Let vs not then deceaue our selues: for it is neyther en-
ough to read them, nor to heare them: nor to talke of
them, nor to preach them, neither to know them: but it
is required, that he that will stand surely in the tabernacle
of the Lord, do indeede, these things here commended:
for he that doth these things shall neuer be remoued.

Mar. 7. 24

Luk. 11. 28.

1. Reuel. 3.

We read often, we heare more, we talke much, we de-
clare vnto others these heauenly preceptes, we know them
at the fingers end: But we are like the Athenians, who
knew what appertained vnto vertue, but did it not: So we
know what things are required in the faintes of God, but
we do them not; therefore shall we be thrust out of the
Tabernacle of the Lord, and remoued from his holy san-
ctuary.

The Athe-
nians.

Wherefore to conclude, if there be any consolation in
Christ, if there be any care of our soules health, if there be
any regard of eternall life: if there be any loue towards
the Lordes tabernacle, and desire to rest in the Church,
which is his hill, & his holy sanctuary: if there be any hope
of endles happines, or feare of dreadfull misery: then let vs
giue all diligence to practise these vertues, and eschew the
vices here mentioned: that so we may dwell in the taber-
nacle of the Lord and rest in his holy hill: that so we may
shew our selues the liuely members of Christ his Church,
which therewith shall neuer be remoued.

2. Cor. 3. 5.

But because we of our selues, as of our selues can do no-
thing, no not so much as thinke a good thought; but all
our sufficiencie in all things is from God: Sith it is he on-
ly which worketh in vs, both to will & to do according to
his good pleasure: sith we are far vnable for the accom-
plishment of so great matters, and too weake to beare so
waighty a yoke of so holy ordināces, as are here deliuered:
let vs therefore hūbly beseech the Lord of heauen, & let vs

Phil. 2. 13.

1. Pet. 5. 10

cast

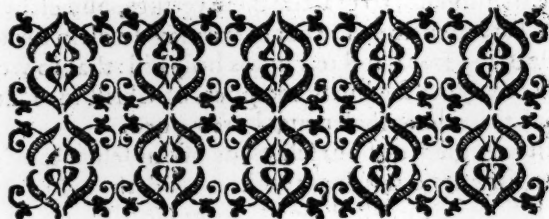
Psalm. xv. Verse 5.

Iam. i. 17.

cast down our selues before the God of all grace, from whom euery good and perfect gift commeth; as from the father of lightes and the sender downe of all goodnes yppon his saintes; that he in mercy would vouchsafe vs his spirit, the spirite of holinesse and sanctification; and thereby reforme our hearts after his will; that in the embracing of his heauenly vertues, and the relinquishing of filthy vices; we may in his tabernacle and militant church so glorifie him heere, that we may be glorified in his triumphant Church in heauen; and with all the Saintes and holy Angels, be made pertakers of that immortall kingdome of glory, purchased vnto the Saintes by the precious bloud of our onely sauour Iesus Christ; to whom with the father and the holy spirit; one onely wise, inuisible and immortall God, be all power, praise, dominion and maiestic, now and for euermore,

Amen.

FINIS.



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